Shrimad-Bhagavatam

with the

Sarartha-darshini

commentary of

Vishvanatha Chakravarti Thakura

Translated by H.H. Bhanu Swami

DEDICATION

This book is dedicated to His Divine Grace A.C. Bhaktivedanta Svami Prabhupada,

who inspired the world to take up the path of bhakti.

I gratefully acknowledge HG Shridhar Shyam das for his assistance in editing this work.

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CANTO 4

Chapter One
The Descendents of Manu’s Daughters

|| 4.1.1 ||
maitreya uvāca
manos tu śatarūpāyāṁ
tisraḥ kanyāś ca jajñire

ākūtir devahūtiś ca
prasūtir iti viśrutāḥ

Maitreya said: Through Śatarūpā, Manu bore three daughters known as Ākūti, Devahūti and Prasūti.

Offering respects to Śrī-guru, to Kṛṣṇa, the ocean of mercy, and to Lokanātha, the eye of the universe, I take shelter of Śrī Śuka.

I offer myself and everything I have to the absolute Lord who is dearer than life to all the cowherd men and women, and to the service of his dear devotees.

In the Fourth Canto, in thirty-one chapters, there is a description of *visarga*--what was created by Brahmā and the Manus by the order of the Lord. In one chapter, the Manus and Manu's daughters are described, and in six chapters the destruction of Dakṣa's sacrifice and its restoration are described. Five chapters describe Dhruva, and eleven chapters describe Pṛthu. Eight chapters describe the Pracetās.

In the First Chapter, the descendents of the three daughters head by Ākūti and the stories Yajña and Dattātreya, born of Nārāyaṇa, are described.

In the previous volume, in relating the story of Kardama, the family of Devahūti, Manu's second daughter, was not described. To put things in order, now the lineage of the first daughter, Ākūti, is described. Brahmā had many sons, but among them Manu was outstanding for his devotion. That is the significance of the word *tu*. The word *ca* indicates that he also had two sons.

|| 4.1.2 ||
ākūtiṁ rucaye prādād
api bhrātṛmatīṁ nṛpaḥ
putrikā-dharmam āśritya
śatarūpānumoditaḥ

With the consent of Śatarūpa, Manu gave Ākūti to Ruci, taking shelter of *putrikā-dharma,* even though Ākūti had brothers.

Though he had sons, Manu gave Ākūti to Ruci on the condition that Ruci's son would be give back to Manu as his own son (*putrikā-dharma*). He did not desire more sons, but knew that Ākūti would give birth to an *avatāra*, since Manu had omniscience. May the Lord be my daughter's son and my son as well. In giving the daughter away the following would be said:

abhrātṛkāṁ pradāsyāmi tubhyaṁ kanyām alaṅkṛtām
asyāṁ yo jāyate putraḥ sa me putro bhavet

I will give you my daughter well ornamented, with few brothers. The son born to her will be my son.

Abhrātṛkām means few brothers, rather than no brothers.

|| 4.1.3 ||
prajāpatiḥ sa bhagavān
rucis tasyām ajījanat
mithunaṁ brahma-varcasvī
parameṇa samādhinā

By intense concentration, the powerful Prajāpati Ruci begot in Ākūti two children of divine splendor.

|| 4.1.4 ||
yas tayoḥ puruṣaḥ sākṣād
viṣṇur yajña-svarūpa-dhṛk
yā strī sā dakṣiṇā bhūter
aṁśa-bhūtānapāyinī

The male was directly the Supreme Lord in the form of Yajña and the female was indestructible Dakṣiṇā, a portion of Lakṣmī.

Bhūteḥ means "of Lakṣmī." She was a portion of Lakṣmī. Thus there is no violation when the two got married.

|| 4.1.5 ||
āninye sva-gṛhaṁ putryāḥ
putraṁ vitata-rociṣam
svāyambhuvo mudā yukto
rucir jagrāha dakṣiṇām

Svāyambhuva joyfully brought the son of his daughter to his house and Ruci kept Dakṣiṇā.

|| 4.1.6 ||
tāṁ kāmayānāṁ bhagavān
uvāha yajuṣāṁ patiḥ
tuṣṭāyāṁ toṣam āpanno
'janayad dvādaśātmajān

The Lord of sacrifice, Yajña, married Dakṣiṇā, who desired him, and taking pleasure in her, who was satisfied, produced twelve sons.

The Lord of sacrifice is Viṣṇu, Yajña.

|| 4.1.7 ||
toṣaḥ pratoṣaḥ santoṣo
bhadraḥ śāntir iḍaspatiḥ
idhmaḥ kavir vibhuḥ svahnaḥ
sudevo rocano dvi-ṣaṭ

The twelve sons were named Toṣa, Pratoṣa, Santoṣa, Bhadra, Sānti, Iḍaspati, Idhma, Kavi, Vibhu, Svahna, Sudeva and Rocana.

Dvi-śat means twelve.

|| 4.1.8-9 ||
tuṣitā nāma te devā
āsan svāyambhuvāntare
marīci-miśrā ṛṣayo
yajñaḥ sura-gaṇeśvaraḥ

priyavratottānapādau
manu-putrau mahaujasau
tat-putra-pautra-naptṛṇām
anuvṛttaṁ tad-antaram

During Svāyambhuva's period, the Tuṣitas were the *devatās*, Marīci and others were the sages, and Yajña was the head of the *devatās.* Svāyambhuva Manu's two sons, Priyavrata and Uttānapāda, became very powerful, and their sons and grandsons were active during that period.

Incidentally, six types of beings who preside during that Manvantara are described in two verses. It will be explained later:

manvantaraṁ manur devā manu-putrāḥ sureśvaraḥ
ṛṣayo 'ṁśāvatāraś ca hareḥ ṣaḍ vidham ucyate

In each reign of Manu, six types of personalities appear as manifestations of Lord Hari: the ruling Manu, the chief devatās, the sons of Manu, Indra, the great sages and the partial incarnations of the Supreme Lord. SB 12.7.15

In this verse the total comes to six because Svāyambhuva was Manu and Yajña took the role of Indra and the *avatāra* of the Lord.

|| 4.1.10 ||

devahūtim adāt tāta
kardamāyātmajāṁ manuḥ
tat-sambandhi śruta-prāyaṁ
bhavatā gadato mama

Manu gave Devahūti the second daughter to Kardama. You have heard from me almost everything about them already.

He told about Devahūti's son and daughters. He says "almost everything" because he had not told about her daughters' descents.

|| 4.1.11 ||

dakṣāya brahma-putrāya
prasūtiṁ bhagavān manuḥ
prāyacchad yat-kṛtaḥ sargas
tri-lokyāṁ vitato mahān

Manu gave Prasūti, his third daughter, to Dakṣa, the son of Brahmā. They spread great population throughout the three worlds.

|| 4.1.12 ||

yāḥ kardama-sutāḥ proktā
nava brahmarṣi-patnayaḥ
tāsāṁ prasūti-prasavaṁ
procyamānaṁ nibodha me

Kardama's nine daughters mentioned previously became the wives of nine great sages. Please understand the sons and grandsons which I will now describe.

Another version has *kṣattar-brahmarṣi. Prasūti-prasavam* means "the spreading of sons and grandsons."

|| 4.1.13 ||

patnī marīces tu kalā
suṣuve kardamātmajā
kaśyapaṁ pūrṇimānaṁ ca
yayor āpūritaṁ jagat

Kāla, daughter of Kardama, and the wife of Marīci, gave birth to Kaśyapa and Pūrṇiman, whose descendents spread throughout the universe.

By their descendents (*yayoḥ*) the universe became full.

|| 4.1.14 ||
pūrṇimāsūta virajaṁ
viśvagaṁ ca parantapa
devakulyāṁ hareḥ pāda-
śaucād yābhūt sarid divaḥ

O Vidura! Pūrṇiman had two sons, Viraja and Viśvaga, and a daughter named Devakulyā, who became the divine Gaṅgā from washing the Lord's feet.

The descendents of Kaśyapa will be described in the Sixth Canto. Devakulyā was the name of the daughter. In another birth she became the divine river Gaṅgā because of the divine act of washing the Lord's feet.

|| 4.1.15 ||
atreḥ patny anasūyā trīñ
jajñe suyaśasaḥ sutān
dattaṁ durvāsasaṁ somam
ātmeśa-brahma-sambhavān

Anasūyā, another daughter of Kardama and Devahūti, became the wife of Atri Muni, and gave birth to three very famous sons— Dattātreya, Durvāsā and Soma,—who were partial representations of Lord Viṣṇu, Lord Śiva and Lord Brahmā.

Ātma means Viṣṇu. Actually these three were *aṁśas* of Viṣṇu, Śiva and Brahmā.

|| 4.1.16 ||
vidura uvāca
atrer gṛhe sura-śreṣṭhāḥ
sthity-utpatty-anta-hetavaḥ
kiñcic cikīrṣavo jātā
etad ākhyāhi me guro

Vidura said: O *guru*! Please tell me why Brahmā, Viṣṇu and Śiva, who are the creator, maintainer and destroyer, desired to be born in the house of Atri Muni.

Kiñcit means "why."

|| 4.1.17 ||
maitreya uvāca

brahmaṇā coditaḥ sṛṣṭāv
atrir brahma-vidāṁ varaḥ
saha patnyā yayāv ṛkṣaṁ
kulādriṁ tapasi sthitaḥ

Maitreya said: Inspired by Brahmā to create, Atri Muni, the best of knowers of Brahman, being austere, went with his wife to Ṛkṣa Mountain.

Ṛkṣa is the name of a mountain.

|| 4.1.18-19 ||
tasmin prasūna-stabaka-
palāśāśoka-kānane
vārbhiḥ sravadbhir udghuṣṭe
nirvindhyāyāḥ samantataḥ

prāṇāyāmena saṁyamya
mano varṣa-śataṁ muniḥ
atiṣṭhad eka-pādena
nirdvandvo 'nila-bhojanaḥ

In a grove of flowering *palāśa* and *aśoka* trees filled with the sound of the Nirvindhyā River, Atri, controlling his mind and breath, remained standing on one foot for a hundred years, consuming only air.

He stood in a grove of trees with flower clumps. *Udghuṣṭe* means “sounding.”

|| 4.1.20 ||
śaraṇaṁ taṁ prapadye 'haṁ
ya eva jagad-īśvaraḥ
prajām ātma-samāṁ mahyaṁ
prayacchatv iti cintayan

He thought, “I surrender to the Lord of the universe. May he give me offspring equal to him!”

|| 4.1.21-22 ||
tapyamānaṁ tri-bhuvanaṁ
prāṇāyāmaidhasāgninā
nirgatena muner mūrdhnaḥ
samīkṣya prabhavas trayaḥ

apsaro-muni-gandharva-
siddha-vidyādharoragaiḥ
vitāyamāna-yaśasas
tad-āśrama-padaṁ yayuḥ

Brahmā, Viṣṇu and Śiva, spreading great fame, seeing that the three worlds, like fuel, were burning because of the fire emanating from the sage's head by the fire of *prāṇāyāma,* went to his hermitage along with Gandharvas, Siddhas Vidyādharas and the Nāgas.

The three deities saw the three worlds, fuel for his *prāṇāyāma,* burn up by the fire of penance coming from the sage's head. It is understood that he stood there doing *prāṇāyāma*. This is related the description in verse 19: controlling the mind by *prāṇāyāma,* he stood there. This is a simultaneous action as when saying "Jingling, the anklet fell off," or "While closing his eyes, he laughed."

|| 4.1.23 ||
tat-prādurbhāva-saṁyoga-
vidyotita-manā muniḥ
uttiṣṭhann eka-pādena
dadarśa vibudharṣabhān

Eager to meet them because they had appeared, standing on one leg in respect, he gazed that them.

He was eager to meet them because they had appeared there. He was standing up in order to greet them properly.

|| 4.1.24-25 ||
praṇamya daṇḍavad bhūmāv
upatasthe 'rhaṇāñjaliḥ
vṛṣa-haṁsa-suparṇa-sthān
svaiḥ svaiś cihnaiś ca cihnitān

kṛpāvalokena hasad-
vadanenopalambhitān
tad-rociṣā pratihate
nimīlya munir akṣiṇī

He offered respects by falling on the ground and then, with articles of worship in his hands, approached Śiva on his bull, Brahmā on his swan and Viṣṇu on Garuḍa, marked with their insignias, whom he understood to be his superiors by their glances of mercy and smiling faces. Because of their effulgence he closed his eyes.

He held flowers and other items in his hands. Their symbols were the trident, the water pot and the *cakra* among other things. He recognized them

(*upalambhitān*) by their glances of mercy, which no other being could have, indicated by their pleased faces.

|| 4.1.26 ||
cetas tat-pravaṇaṁ yuñjann
astāvīt saṁhatāñjaliḥ
ślakṣṇayā sūktayā vācā
sarva-loka-garīyasaḥ

Concentrating upon them, with folded hands, he began to praise the most praiseworthy in all the worlds with verses with sweet words.

Ślakṣṇayā means sweet.

|| 4.1.27 ||
atrir uvāca
viśvodbhava-sthiti-layeṣu vibhajyamānair
māyā-guṇair anuyugaṁ vigṛhīta-dehāḥ
te brahma-viṣṇu-giriśāḥ praṇato 'smy ahaṁ vas
tebhyaḥ ka eva bhavatāṁ ma ihopahūtaḥ

Atri said: In every *kalpa* Brahmā, Viṣṇu and Śiva accept bodies with *guṇas* divided up for creating, maintaining and destroying the universe. I offer respects to you. Whom among you have I called?

You have accepted bodies for creation, maintenance and destruction of the universe, by the division of *guṇas* in every *kalpa*. I recognize you. Or you have accepted bodies by the material *guṇas*. This is a statement made out of ignorance concerning the position of Viṣṇu, since it is impossible for the Supreme Lord to have a body of material *sattva.* I offer respects to you. By mercy you should destroy my doubt. Who among you did I call by my *sādhana*? He had indicated one person when he said “I surrender unto the Lord of the universe.” (verse 20) Among you, who is the Lord of the universe? By your mercy, you should say.

|| 4.1.28 ||
eko mayeha bhagavān vividha-pradhānaiś
cittī-kṛtaḥ prajananāya kathaṁ nu yūyam
atrāgatās tanu-bhṛtāṁ manaso 'pi dūrād
brūta prasīdata mahān iha vismayo me

I fixed my mind upon one Lord with articles of worship, for creating progeny. Why have three of you come here, from far beyond the minds of men? Please be merciful and tell me. I am filled with bewilderment.

They remained silent. Thus he clarifies his statement. I have fixed one person in my mind, with various articles of worship (*pradhānaiḥ*), for creating progeny. Another version has *vibhudha-pradhāna* (chief among the *devatās*). Why have three of you come?

|| 4.1.29 ||
maitreya uvāca
iti tasya vacaḥ śrutvā
trayas te vibudharṣabhāḥ
pratyāhuḥ ślakṣṇayā vācā
prahasya tam ṛṣiṁ prabho

Maitreya said: O Vidura! Hearing his words, the three, smiling, replied to the sage with sweet words.

|| 4.1.30 ||
devā ūcuḥ
yathā kṛtas te saṅkalpo
bhāvyaṁ tenaiva nānyathā
sat-saṅkalpasya te brahman
yad vai dhyāyati te vayam

The *devatās* said: O *brāhmaṇa*! Since your wish cannot be unfulfilled, as you have wished, it will come to pass, and not otherwise. We are that person upon whom you meditated.

We are that Lord of the universe upon whom you meditated. We are the gives of boons to you whose desires are always fulfilled (*sat-saṅkalpasya*). The meaning is this. You desired that you should have one son equal to the Lord of the universe. Having a doubt as to who was the Lord of the universe, you meditated on all three of us, and then decided on one form, thinking "Among the three, let the real Lord come." The three of us, having three powers in the universe, have come here. Though we are in three forms, we are one. You should not have used the words "the Supreme Lord." It is similar to the utterance "O enemy of Indra! Increase in power." This statement can also mean the opposite "O Indra! O enemy! Increase in power." (SB 6.9.11) From such a desire, and to show the strength of your *sādhana*, you will get a result according to your *sādhana* and according to your desire.

|| 4.1.31 ||
athāsmad-aṁśa-bhūtās te
ātmajā loka-viśrutāḥ
bhavitāro 'ṅga bhadraṁ te
visrapsyanti ca te yaśaḥ

O sage! Our portions will be born as your sons, famous in the world. Good fortune to you! Your fame will spread everywhere.

In order to show that Viṣṇu is actually the Supreme Lord among, then Viṣṇu became Dattātreya, an *avatāra*, not the other two. *Visrapsyanti* means “they will spread.” This is a causative from the root *sṛp,* meaning to move.

|| 4.1.32 ||
evaṁ kāma-varaṁ dattvā
pratijagmuḥ sureśvarāḥ
sabhājitās tayoḥ samyag
dampatyor miṣatos tataḥ

While Atri and his wife were watching, the lords of the *devatās*, after being worshipped and giving benedictions, departed.

Sabhājitāḥ means worshiped. *Miṣaotoḥ* means watching.

|| 4.1.33 ||
somo 'bhūd brahmaṇo 'ṁśena
datto viṣṇos tu yogavit
durvāsāḥ śaṅkarasyāṁśo
nibodhāṅgirasaḥ prajāḥ

From Brahmā , Soma appeared. From Viṣṇu, Dattātreya appeared. The portion of Śiva was the knower of *yogī* Durvāsā. Now understand the descendents of Aṅgirā.

|| 4.1.34 ||
śraddhā tv aṅgirasaḥ patnī
catasro 'sūta kanyakāḥ
sinīvālī kuhū rākā
caturthy anumatis tathā

Aṅgirā's wife, Śraddhā, gave birth to four daughters, named Sinīvālī, Kuhū, Rākā and Anumati.

|| 4.1.35 ||

tat-putrāv aparāv āstāṁ
khyātau svārociṣe 'ntare
utathyo bhagavān sākṣād
brahmiṣṭhaś ca bṛhaspatiḥ

Besides these four daughters, she also had two sons. One of them was known as Utathya, directly the Lord, and the other was the knower of Brahman, Bṛhaspati.

|| 4.1.36 ||
pulastyo 'janayat patnyām
agastyaṁ ca havirbhuvi
so 'nya-janmani dahrāgnir
viśravāś ca mahā-tapāḥ

Pulastya begot in his wife, Havirbhū, one son named Agastya, who in another birth became Dahrāgni. Pulastya begot another son, whose name was Viśravā, endowed with great austerity.

Havirbhū became the wife of Pulastya. In another birth Agastya was the digestive fire (*dahrāgni*). Another son of Pulastya was Viśravā.

|| 4.1.37 ||
tasya yakṣa-patir devaḥ
kuberas tv iḍaviḍā-sutaḥ
rāvaṇaḥ kumbhakarṇaś ca
tathānyasyāṁ vibhīṣaṇaḥ

The son of Viśravā's wife Iḍaviḍā, was Kuvera, the master of all Yakṣas. Another wife Keśinī, has sons named Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa.

Viśvravā bore a son Kuvera in his wife Iḍaviḍā. The other wife was Keśinī.

|| 4.1.38 ||
pulahasya gatir bhāryā
trīn asūta satī sutān
karmaśreṣṭhaṁ varīyāṁsaṁ
sahiṣṇuṁ ca mahā-mate

O Vidura! Gati, the wife of the sage Pulaha, gave birth to three pure sons, named Karmaśreṣṭha, Varīyān and Sahiṣṇu.

|| 4.1.39 ||
krator api kriyā bhāryā
vālakhilyān asūyata
ṛṣīn ṣaṣṭi-sahasrāṇi
jvalato brahma-tejasā

Kratu's wife, Kriyā, gave birth to sixty thousand great sages, named the Vālakhilyas, who were brilliant with spiritual knowledge.

|| 4.1.40 ||
ūrjāyāṁ jajñire putrā
vasiṣṭhasya parantapa
citraketu-pradhānās te
sapta brahmarṣayo 'malāḥ

The sons of Vasiṣṭha took birth in his wife, Ūrjā. These sons headed by Citraketu were the seven spotlessly sages

|| 4.1.41 ||
citraketuḥ surociś ca
virajā mitra eva ca
ulbaṇo vasubhṛdyāno
dyumān śakty-ādayo 'pare

The names of these seven sages are as follows: Citraketu, Suroci, Virajā, Mitra, Ulbaṇa, Vasubhṛdyāna and Dyumān. Some other sons headed by Śakti were born from Vasiṣṭha's other wife.

Śakty-ādayaḥ apare means sons from another wife.

|| 4.1.42 ||
cittis tv atharvaṇaḥ patnī
lebhe putraṁ dhṛta-vratam
dadhyañcam aśvaśirasaṁ
bhṛgor vaṁśaṁ nibodha me

Citti, wife of the sage Atharvā, gave birth to a son named Dadhyañca, firm in vows, having a horse’s head. Now you may hear from me about the descendants of the sage Bhṛgu.

|| 4.1.43 ||
bhṛguḥ khyātyāṁ mahā-bhāgaḥ
patnyāṁ putrān ajījanat
dhātāraṁ ca vidhātāraṁ
śriyaṁ ca bhagavat-parām

In his wife, known as Khyāti, the fortunate sage Bhṛgu begot two sons, named Dhātā and Vidhātā, and one daughter, named Śrī, who was devoted to the Lord.

Putrān means two sons and one daughter.

|| 4.1.44 ||
āyatiṁ niyatiṁ caiva
sute merus tayor adāt
tābhyāṁ tayor abhavatāṁ
mṛkaṇḍaḥ prāṇa eva ca

The sage Meru gave his daughters named Āyati and Niyati to Dhātā and Vidhātā. Āyati and Niyati gave birth to two sons, Mṛkaṇḍa and Prāṇa.

The daughters were given to Dhātā and Vidhātā (*tayoh*).

|| 4.1.45 ||
mārkaṇḍeyo mṛkaṇḍasya
prāṇād vedaśirā muniḥ
kaviś ca bhārgavo yasya
bhagavān uśanā sutaḥ

From Mṛkaṇḍa, Mārkaṇḍeya Muni was born, and from Prāṇa the sage Vedaśirā. Bhṛgu had another son, the great Uśanā, also known as Kavi, or Bhārgava, son of Bhṛgu.

Bhṛgu's son was Kavi.

|| 4.1.46-47 ||
ta ete munayaḥ kṣattar
lokān sargair abhāvayan
eṣa kardama-dauhitra-
santānaḥ kathitas tava
śṛṇvataḥ śraddadhānasya

sadyaḥ pāpa-haraḥ paraḥ
prasūtiṁ mānavīṁ dakṣa
upayeme hy ajātmajaḥ

O Vidura! These sages produced various types of population through these offspring. To you, listening with faith, I have related the topics of grandsons and descendents of Kardama, which immediately destroy all sins. Dakṣa, son of Brahmā, married Prasūti, daughter of Manu.

The sages produced various types of population (*lokān).*

|| 4.1.48 ||
tasyāṁ sasarja duhitṝḥ
ṣoḍaśāmala-locanāḥ
trayodaśādād dharmāya
tathaikām agnaye vibhuḥ

Dakṣa begot sixteen daughters with beautiful eyes in his wife Prasūti. He gave thirteen in marriage to Dharma, and one to Agni.

|| 4.1.49-50 ||
pitṛbhya ekāṁ yuktebhyo
bhavāyaikāṁ bhava-cchide
śraddhā maitrī dayā śāntis
tuṣṭiḥ puṣṭiḥ kriyonnatiḥ

buddhir medhā titikṣā hrīr
mūrtir dharmasya patnayaḥ
śraddhāsūta śubhaṁ maitrī
prasādam abhayaṁ dayā

He gave one daughter to the Pitṛs combined and one daughter to Śiva, who destroys material existence. The names of the thirteen daughters of Dakṣa who were given to Dharma are Śraddhā, Maitrī, Dayā, Sānti, Tuṣṭi, Puṣṭi, Kriyā, Unnati, Buddhi, Medhā, Titikṣā, Hrī and Mūrti. Śraddhā gave birth to Śubha, Maitrī produced Prasāda, Dayā gave birth to Abhaya.

Yuktebhaḥ means together. By the original meaning of the words the daughters starting with Śraddhā are the presiding deities of various *śaktis* of *ṣattva-guṇa.* These daughters had corresponding qualities.

|| 4.1.51-52 ||
śāntiḥ sukhaṁ mudaṁ tuṣṭiḥ
smayaṁ puṣṭir asūyata
yogaṁ kriyonnatir darpam
arthaṁ buddhir asūyata

medhā smṛtiṁ titikṣā tu
kṣemaṁ hrīḥ praśrayaṁ sutam
mūrtiḥ sarva-guṇotpattir
nara-nārāyaṇāv ṛṣī

Śānti gave birth to Sukha, Tuṣṭi gave birth to Muda, Puṣṭi gave birth to Smaya, Kriyā gave birth to Yoga, Unnati gave birth to Darpa, Buddhi gave birth to Artha, Medhā gave birth to Smṛti, Titikṣā gave birth to Kṣema, and Hrī gave birth to Praśraya. Mūrti was the source of the Lord who is the ocean of all auspicious qualities, Śrī Nara-Nārāyaṇa.

Smaya means enthusiastic to perform acts of *dharma. Darpa* means expert in austerity and yoga. Another *smaya* (arrogance) and *darpa* (pride) produced generations of sinful people. *Sarva-guṇotpattiḥ* means that she was the source

of the Lord who is endowed with all auspicious qualities. Mūrti, a form of *śuddha-sattva*, should be understood to be the *śakti* who manifests the Lord.

|| 4.1.53 ||
yayor janmany ado viśvam
abhyanandat sunirvṛtam
manāṁsi kakubho vātāḥ
praseduḥ sarito 'drayaḥ

At the appearance of Nara-Nārāyaṇa, the entire world became filled of joy. Everyone's minds, all directions, the air, the rivers and the mountains became pleased.

|| 4.1.54-55 ||
divy avādyanta tūryāṇi
petuḥ kusuma-vṛṣṭayaḥ
munayas tuṣṭuvus tuṣṭā
jagur gandharva-kinnarāḥ

nṛtyanti sma striyo devya
āsīt parama-maṅgalam
devā brahmādayaḥ sarve
upatasthur abhiṣṭavaiḥ

In the heavenly planets, instruments sounds, flowers fell from the sky. The satisfied sages chanted prayers, the Gandharvas and Kinnaras sang, and the beautiful damsels of the heavenly planets danced. All signs of good fortune were visible. Just at that time, great demigods like Brahmā also worshiped the Lord with prayers.

|| 4.1.56 ||
devā ūcuḥ
yo māyayā viracitaṁ nijayātmanīdaṁ
khe rūpa-bhedam iva tat-praticakṣaṇāya
etena dharma-sadane ṛṣi-mūrtināḍya
prāduścakāra puruṣāya namaḥ parasmai

The *devatās* said: We offer our respects to the Lord who has now appeared in the house of Dharma in the form of a sage to show that the universe belongs to him, is created by his energy, and is situated within him, like a cloud in the sky.

We offer respects to the Lord who, has appeared in the form of a sage for revealing (*praticakṣanāya*) that the universe belongs to him, is made by him,

through his *māyā* and is situated within him, like a group of clouds in the sky. The instrumental case *(ṛṣi-mūrtinā)* indicates that it is his nature. Neuter gender of *rūpa-bhedam, etena* and *mūrtiṇa* is poetic license.

|| 4.1.57 ||

so 'yaṁ sthiti-vyatikaropaśamāya sṛṣṭān
sattvena naḥ sura-gaṇān anumeya-tattvaḥ
dṛśyād adabhra-karuṇena vilokanena
yac chrī-niketam amalaṁ kṣipatāravindam

May that Lord, known through the Vedas, glance up us *devatās* who have been created with *sattva-guṇa,* in order that he destroy disturbances in the order of the universe with his merciful eye which derides the spotless lotus, the abode of Lakṣmī.

May he glance on us with a merciful eye (*vilokanena*), which deride (*kṣipatā*) the spotless lotus, the abode of Lakṣmī, in order to destroy the disturbance to the order of the universe (*sthiti-vyatikara*)

|| 4.1.58 ||

evaṁ sura-gaṇais tāta
bhagavantāv abhiṣṭutau
labdhāvalokair yayatur
arcitau gandhamādanam

O Vidura! The Supreme Lords Nara-Nārāyaṇa, thus worshipped and praised by the *devatās* who had received their glance, departed for Gandhamādana Hill.

They were worshipped by the *devatās* who had received mercy *(avalokaiḥ)*.

|| 4.1.59 ||

tāv imau vai bhagavato
harer aṁśāv ihāgatau
bhāra-vyayāya ca bhuvaḥ
kṛṣṇau yadu-kurūdvahau

These two portions of the Lord have entered Kṛṣṇa and Arjuna, best of the Yadu and Kuru dynasties for relieving the earth of its burden.

Nara and Nārāyaṇa (subject), portions of the Lord, at the end of Dvāpara-yuga (*iha*), have attained the forms of Kṛṣṇa and Arjuna (object). The portions (*aṁśas*) have entered their *aṁśīs.* This is explained in the *Laghu-bhāgavatāmṛta* (1.5.13):

karttārau tau hareraṁśau naranārāyaṇāv ṛṣī.
dvāparānte karmabhūtāv āyātau kṛṣṇa-phālgunau

Nara-Nārāyaṇa, the expansions of Viṣṇu, entered Kṛṣṇa and Arjuna at the end of Dvāpara- yuga.

|| 4.1.60 ||
svāhābhimāninaś cāgner
ātmajāṁs trīn ajījanat
pāvakaṁ pavamānaṁ ca
śuciṁ ca huta-bhojanam

Svāhā, wife of Agni, deity of fire, begot three children, named Pāvaka, Pavamāna and Śuci, who identified themselves with fire and ate the oblations offered in sacrifice.

Svāhā was Agni's wife.[1] All three children, who identified with fire (*agny-abhimāninaḥ*), ate the oblations of sacrifice.

|| 4.1.61 ||
tebhyo 'gnayaḥ samabhavan
catvāriṁśac ca pañca ca
ta evaikonapañcāśat
sākaṁ pitṛ-pitāmahaiḥ

From them forty-five more fire gods arose. Along with their fathers and grandfather, they became forty-nine.

There were three fathers mentioned in the last verse and one grandfather Agni.

|| 4.1.62 ||
vaitānike karmaṇi yan-
nāmabhir brahma-vādibhiḥ
āgneyya iṣṭayo yajñe
nirūpyante 'gnayas tu te

These are the forty-nine persons with whose names the offerings related to Agni are performed by followers of the Vedas in Vedic rites of sacrifice.

By the names of these forty-nine *devatās*, offerings are performed (*nirūpyante*) in Vedic *(vaitānike*) actions of sacrifice. These are not the common fires, and thus there is no waste in having so many.

|| 4.1.63 ||
agniṣvāttā barhiṣadaḥ

[1?] Svāhā was one daughter of Dakṣa mentioned in verse 48

saumyāḥ pitara ājyapāḥ
sāgnayo 'nagnayas teṣāṁ
patnī dākṣāyaṇī svadhā

The Agniṣvāttas, the Barhiṣadas, the Saumyas and the Ājyapas are the Pitṛs. Some receive fire sacrifice and others do not. Their wife was Svadhā, another daughter of Dakṣa.

Saumyāḥ means those who drink *soma.* Those who receive fire sacrifice are called *sāgnayaḥ* and those who do not receive fire sacrifice are called *anagnayaḥ.*

|| 4.1.64 ||
tebhyo dadhāra kanye dve
vayunāṁ dhāriṇīṁ svadhā
ubhe te brahma-vādinyau
jñāna-vijñāna-pārage

Svadhā begot from the Pitṛs two daughters named Vayunā and Dhāriṇī, who were conversant in the Vedas and were expert in knowledge and realization.

From the Pitṛs, Svāhā held (*dadhāra*) two daughters in her womb. Words should be supplied to complete the meaning.

|| 4.1.65 ||
bhavasya patnī tu satī
bhavaṁ devam anuvratā
ātmanaḥ sadṛśaṁ putraṁ
na lebhe guṇa-śīlataḥ

The sixteenth daughter of Dakṣa, Satī, was the wife of Lord Śiva. Although always engaged in the service of her husband, she did not produce a child with her good qualities.

|| 4.1.66 ||
pitary apratirūpe sve
bhavāyānāgase ruṣā
aprauḍhaivātmanātmānam
ajahād yoga-saṁyutā

Because her father was unfavorable to Śiva by showing anger though Śiva was faultless, she gave up her body through mystic trance before reaching maturity.

This gives the reason for not producing a son. Her father was unfavorable to faultless Śiva by showing anger.

Thus ends the commentary on the First Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Two
Dakṣa Insults Śiva

|| 4.2.1 ||
vidura uvāca
bhave śīlavatāṁ śreṣṭhe
dakṣo duhitṛ-vatsalaḥ
vidveṣam akarot kasmād
anādṛtyātmajāṁ satīm

Vidura said: Why did Dakṣa, affectionate towards his daughter, neglect her and show hatred to Lord Śiva, who is the best among the gentle?

In the Second Chapter, when Dakṣa departs in anger after heavily criticizing Śiva, Nandīśvara and Bhṛgu fight with curses as weapons. Because Śiva was well behaved, and, even though Dakṣa did not have affection for him, because Dakṣa had affection for his daughter, he should not have shown hatred to Śiva.

|| 4.2.2 ||
kas taṁ carācara-guruṁ
nirvairaṁ śānta-vigraham
ātmārāmaṁ kathaṁ dveṣṭi
jagato daivataṁ mahat

Who could hate Śiva, *guru* for the whole world, without enemies, who is peaceful, satisfied in himself, and the great deity for the universe?

This verse gives the reasons why Śiva should have no enemies. *Kaḥ* can mean who, or it can mean Dakṣa. How could Dakṣa show hatred to Śiva? He is *guru* because of the qualities mentioned. If externally the *guru* shows enmity or disturbed body, one should not still hate him. Do not even consider other qualities. Since Śiva is *guru* for the whole world, and the presiding deity of the world, how was it possible Dakṣa could show hatred, since Dakṣa was living within this universe, under Śiva?

|| 4.2.3 ||
etad ākhyāhi me brahman
jāmātuḥ śvaśurasya ca

vidveṣas tu yataḥ prāṇāṁs
tatyaje dustyajān satī

Please explain to me the hatred between the son-in-law and father-in-law because of which Satī gave up her life, which is hard to give up?

Yataḥ means “from which hatred.” Please tell me about the hatred by which she gave her life.

|| 4.2.4 ||
maitreya uvāca
purā viśva-sṛjāṁ satre
sametāḥ paramarṣayaḥ
tathāmara-gaṇāḥ sarve
sānugā munayo 'gnayaḥ

Maitreya said: In a former time, great sages, *devatās*, other sages and fire gods assembled with their followers at a sacrifice of the creators of the universe.

They assembled *(sametā).*

|| 4.2.5 ||
tatra praviṣṭam ṛṣayo
dṛṣṭvārkam iva rociṣā
bhrājamānaṁ vitimiraṁ
kurvantaṁ tan mahat sadaḥ

The sages saw Dakṣa enter there like the sun, shining with lustre, making the large assemble free of darkness.

Dakṣa (not mentioned) entered.

|| 4.2.6 ||
udatiṣṭhan sadasyās te
sva-dhiṣṇyebhyaḥ sahāgnayaḥ
ṛte viriñcāṁ śarvaṁ ca
tad-bhāsākṣipta-cetasaḥ

The assembly along with the fire-gods, except for Brahmā and Śiva, rose from their seats, influenced by that radiance.

|| 4.2.7 ||
sadasas-patibhir dakṣo
bhagavān sādhu sat-kṛtaḥ
ajaṁ loka-guruṁ natvā
niṣasāda tad-ājñayā

Welcomed properly by the leaders of the assembly, Dakṣa, after offering respects to Brahmā, *guru* of the universe, sat down with Brahmā's permission.

|| 4.2.8 ||
prāṅ-niṣaṇṇaṁ mṛḍaṁ dṛṣṭvā
nāmṛṣyat tad-anādṛtaḥ
uvāca vāmaṁ cakṣurbhyām
abhivīkṣya dahann iva

Before Dakṣa seated himself, he saw that Śiva was sitting, and had not respected him by rising. He spoke with harsh words while gazing with eyes ready to burn him up.

Before being seated *(prāk),* seeing Śiva sitting, not being respected by Śiva who should have stood up, Dakṣa spoke with cruelty (*vāmam*).

|| 4.2.9 ||
śrūyatāṁ brahmarṣayo me
saha-devāḥ sahāgnayaḥ
sādhūnāṁ bruvato vṛttaṁ
nājñānān na ca matsarāt

O *brahmarṣis, devatās* and fire-gods! Hear the words I speak about the conduct of the gentle. I do not speak out of ignorance or hatred.

Please hear my words (not written but understood), as I speak about the conduct of the well bred (*vṛttam*). I will criticize the bad mannered, but do not become unhappy without first reflecting. The well mannered will suffering if they tolerate the ill mannered, like not weeding the grain field. If one shows no hatred, such persons will commit offence against the well mannered. "You speak like this because of ignorance of the good nature of Śiva." No, I do not speak out of ignorance. And I have not known hatred from birth.

|| 4.2.10 ||
ayaṁ tu loka-pālānāṁ
yaśo-ghno nirapatrapaḥ

sadbhir ācaritaḥ panthā
yena stabdhena dūṣitaḥ

Being shameless, Śiva has destroyed the fame of the protectors of the planets, because the most proud Śiva has polluted the path followed by the well bred.

Hear with attention about his bad conduct. He destroys the fame of the protectors of the planets. By unsteadiness of one person among many of equal status, people will criticize all. However by the skill of Sarasvatī, Dakṣa's words have another meaning, praising Śiva. By his own fame, Śiva derides the fame of all others. *Nirapatrapaḥ* means shameless but can also mean "one who gives shelter to those without deliverance." The path followed by the well mannered is spoiled by destruction (*dhvastena*) by the demons (*yena*). Another version has *stabdhena.* Then the meaning is "he is without shame because the path followed by the well mannered is spoiled by the best of the proud (*stabha ina –duṣitāḥ*).

|| 4.2.11 ||
eṣa me śiṣyatāṁ prāpto
yan me duhitur agrahīt
pāṇiṁ viprāgni-mukhataḥ
sāvitryā iva sādhuvat

He has accepted himself as my subordinate by marrying my daughter in the presence of fire and *brāhmaṇas,* posing as a well bred person.

In this verse his criticism is clear. However, the words also can be taken as praise of Śiva. Until today he has kept my bad behaviour secret. Because he am omniscient, he is first to understand. Therefore he did not stand up and welcome me. However he has understood the qualities in my daughter, equal to Sāvitrī, whom he has married. What good behaviour is this on my part?

|| 4.2.12 ||
gṛhītvā mṛga-śāvākṣyāḥ
pāṇiṁ markaṭa-locanaḥ
pratyutthānābhivādārhe
vācāpy akṛta nocitam

Having married my daughter with fawn-like eyes, the monkey-eyed rascal has not given proper respect to me with even words, though I deserve the honor of persons rising and addressing me politely.

He did not even respect with sweet words his father-in-law who deserves that someone rises from his seat and addresses him. The other meaning is as

follows. Seeing mercifully materialists who are like monkeys (*markāta-locanaḥ*), he grants their desires. Unfortunately, I have not properly respected with words such a person who deserves that I rise and speak politely.

|| 4.2.13 ||
lupta-kriyāyāśucaye
mānine bhinna-setave
anicchann apy adāṁ bālāṁ
śūdrāyevośatīṁ giram

Though not desiring to do so, I have given my daughter to a person who does not perform rituals, is impure, is proud, and violates the rules of conduct. I have acted as if giving the message of the Vedas to a *śūdra.*

Uśatīm refers to the Vedas. The words also can be taken as praise. Because he is the very form of the supreme Brahman, no rituals need be performed. No one is cleaner than he is (*aśucaye*). He is not proud and does not break the rules. (By rules of *sandhi* the words can be taken as *amanine* and *abhinna-setave*). Seeing my own lack of qualification, I did not want to give my daughter, but I gave her. I am unqualified like the *śūdras* (*śūdrā eva* instead of *śūdrāya iva*) who teach the Vedas. As an optional rule the letter "y"in *śūdrāy eva* is not dropped.[2]

|| 4.2.14-15 ||
pretāvāseṣu ghoreṣu
pretair bhūta-gaṇair vṛtaḥ
aṭaty unmattavan nagno
vyupta-keśo hasan rudan

citā-bhasma-kṛta-snānaḥ
preta-sraṅ-nrasthi-bhūṣaṇaḥ
śivāpadeśo hy aśivo
matto matta-jana-priyaḥ
patiḥ pramatha-nāthānāṁ
tamo-mātrātmakātmanām

Naked like a madman, sometimes laughing and sometimes crying, he lives in filthy places like crematoriums, and surrounded by ghosts and demons, wanders about in horrible places of the dead. Using crematorium ashes as his bath, he ornaments his body with a garland of skulls and human bones. He is inauspicious though he has the false name Śiva. He is insane, dear to the insane, the leader of leaders of the insane, the leader of the most ignorant.

[2] Pāṇini 83.19

This is but a pastime of Śiva, who is mad with *prema* for the Supreme Lord. Thus Dakṣa describes him to be “like a madman.” If he were actually mad, Dakṣa would have simply said “He is a madman.” According to other Purāṇas, smearing ashes on the body is an activity of exalted Vaiṣṇavas. By him even the worst places (*apadeśa*) become auspicious. There is no one greater than Śiva in auspiciousness (*aśivaḥ*). He is the leader of persons who are completely in ignorance. As praise it indicates that Śiva, as a pastime, by his will, accepts even the most ignorant out of mercy.

|| 4.2.16 ||
tasmā unmāda-nāthāya
naṣṭa-śaucāya durhṛde
dattā bata mayā sādhvī
codite parameṣṭhinā

Requested by Brahmā, I gave Satī to this unclean lord of the insane, who has an impure heart.

It was not my wish to give her to Śiva. Respecting the order of Brahmā, I have fallen into suffering. This implies that Brahmā is unintelligent. He does not mention that Brahmā is his father. This indicates that Brahmā is unqualified to be his father. That verse may also be taken as a statement of praise. Śiva is merciful even to the mad (*unnmāda-nāthāya*). He purifies even the impure (*naṣṭa-śaucāya*). His mind is merciful even to the sinful *(durhṛde*). Though I am unqualified I have my daughter because of Brahmā’s request.

|| 4.2.17 ||
maitreya uvāca
vinindyaivaṁ sa giriśam
apratīpam avasthitam
dakṣo 'thāpa upaspṛśya
kruddhaḥ śaptuṁ pracakrame

Maitreya said: In this way criticizing Śiva, who remained there without hostility, Dakṣa, sipping water, began to curse him in anger.

Apratīpam means “without an enemy.”

|| 4.2.18 ||
ayaṁ tu deva-yajana
indropendrādibhir bhavaḥ
saha bhāgaṁ na labhatāṁ
devair deva-gaṇādhamaḥ

The lowest of the *devatās,* Śiva should not receive a portion of the sacrifice along with the *devatās* like Indra and Upendra.

His curse can also be taken as praise. At the sacrifice, he should not receive a share along with the *devatās* because the *devatās* are lower than he is. One should not eat with those who are in a lower position. Therefore, he will receive his share simply by letting them eat their share, since he is famous as the nourisher of all beings.

|| 4.2.19 ||
niṣidhyamānaḥ sa sadasya-mukhyair
dakṣo giritrāya visṛjya śāpam
tasmād viniṣkramya vivṛddha-manyur
jagāma kauravya nijaṁ niketanam

O Vidura! In spite of the opposition of the assembly, Dakṣa released his curse and filled with anger, left the place, and returned to his own house.

I do not see anyone except myself who has intelligence. He left in anger, thinking "I should not stay in an assembly of such irreligious people." The others said, "Do not become angry. Please come back."

|| 4.2.20 ||
vijñāya śāpaṁ giriśānugāgraṇīr
nandīśvaro roṣa-kaṣāya-dūṣitaḥ
dakṣāya śāpaṁ visasarja dāruṇaṁ
ye cānvamodaṁs tad-avācyatāṁ dvijāḥ

Upon understanding that Śiva had been cursed, Nandīśvara, Lord Śiva's principal follower, with red eyes of anger, cursed Dakṣa and all the *brāhmaṇas* who had tolerated Dakṣa's curse of Śiva.

"Contaminated with the ointment of anger" means his eyes became red. He also cursed those who tolerated the curse (*avācyatām*) of Śiva.

|| 4.2.21 ||
ya etan martyam uddiśya
bhagavaty apratidruhi
druhyaty ajñaḥ pṛthag-dṛṣṭis
tattvato vimukho bhavet

He who, identifying with the mortal body, offends Śiva, who is non-violent, will become a fool, seeing in terms of different bodies and rejecting the Supreme Lord.

Three verses explain his curse of Dakṣa. He, who identifying with his body, subject to death (*etat martyam*), hates Śiva, will become ignorant. That ignorant person is further explained. He sees in terms of different living beings, such as both, children and wife. He will be opposed to the Lord *(tattvataḥ*). This is the first curse.

|| 4.2.22 ||
gṛheṣu kūṭa-dharmeṣu
sakto grāmya-sukhecchayā
karma-tantraṁ vitanute
veda-vāda-vipanna-dhīḥ

That person, attached to cheating rules of household life with a desire for material happiness, his intelligence spoiled by misleading followers of the Vedas, will become totally absorbed in *karma-khāṇda*.

"Followers of the Vedas" means those whose intelligence is spoiled by statements such as *akṣayyaṁ ha vai cāturmāsya-yājinaḥ sukṛtaṁ bhavati:* the performer of four months of austerity achieved immortality. (*Āpastamba Śrauta Sūtra, Kṛṣṇa Yajur Veda* 8.1.1)

|| 4.2.23 ||
buddhyā parābhidhyāyinyā
vismṛtātma-gatiḥ paśuḥ
strī-kāmaḥ so 'stv atitarāṁ
dakṣo basta-mukho 'cirāt

Let Dakṣa who has forgotten the spiritual goal because of accepting his body as the self, who is excessively attached to women like an animal, immediately take a head like a goat's.

By having intelligence which thinks the body (*para*) to be the self, he has forgotten the goal of life. Desiring women excessively, he is like an animal. That is the second curse. That he should have a head like a goat's is the third curse.

|| 4.2.24 ||
vidyā-buddhir avidyāyāṁ
karmamayyām asau jaḍaḥ
saṁsarantv iha ye cāmum

anu śarvāvamāninam

The curses are suitable because he takes ignorance in the form of *karma* as knowledge, and he is foolish. Let those who follow Dakṣa, who insulted Śiva, take repeated birth and death in this world.

These three curses are suitable for him, because he takes ignorance in the form of *karma* as knowledge, and he is foolish (*jaḍaḥ*). Another version has *ajaḥ* (goat). He is like a goat. In two and a half verses he now curses the *brāhmaṇas.* Let those who follow Dakṣa (*amum*) take repeated birth and death.

|| 4.2.25 ||
giraḥ śrutāyāḥ puṣpiṇyā
madhu-gandhena bhūriṇā
mathnā conmathitātmānaḥ
sammuhyantu hara-dviṣaḥ

Let those who hate Śiva and whose minds are agitated by the strong, stimulating sweet fragrance of the words of the Vedas, flowering with promises of material enjoyment, become complete attached to *karmas.*

Let those whose minds (*ātmanaḥ*) are agitated by the agitating (*mathnā*) and inciting profuse, sweet fragrance of the words of the Vedas, which have excessive praise for material enjoyment like flowers (*puṣpiṇyāḥ*), become attached to *karmas.* This is the second curse of the *brāhmaṇas.*

|| 4.2.26 ||
sarva-bhakṣā dvijā vṛttyai
dhṛta-vidyā-tapo-vratāḥ
vitta-dehendriyārāmā
yācakā vicarantv iha

Let the *brāhmaṇas* who eat anything and have taken vows of knowledge and austerity for maintaining the body, and who enjoy wealth, body and senses, wander about the earth as beggars.

They will lose discrimination in what should be eaten and what should not be eaten. This is the third curse of the *brāhmaṇas.* They will take vows only for maintaining their bodies. This is the fourth curse. They will enjoy wealth, body and sense. That is the fifth curse. They will beg. That is the sixth curse.

|| 4.2.27 ||
tasyaivaṁ vadataḥ śāpaṁ
śrutvā dvija-kulāya vai

bhṛguḥ pratyasṛjac chāpaṁ
brahma-daṇḍaṁ duratyayam

When Nandīśvara had spoke, Bhṛgu, hearing the curse, uttered a *brāhmaṇa's* curse in response, on behalf of the *brāhmaṇas,* which was difficult to avoid.

|| 4.2.28 ||
bhava-vrata-dharā ye ca
ye ca tān samanuvratāḥ
pāṣaṇḍinas te bhavantu
sac-chāstra-paripanthinaḥ

Let those who take vows to satisfy Lord Śiva and who follows such persons become heretics and be obstacles to the genuine scriptures.

|| 4.2.29 ||

naṣṭa-śaucā mūḍha-dhiyo
jaṭā-bhasmāsthi-dhāriṇaḥ
viśantu śiva-dīkṣāyāṁ
yatra daivaṁ surāsavam

Unclean, foolish, wearing matted locks, ashes and bones, may they take initiation from Śiva, and then worship intoxication as if it were a deity.

Sura is liquor made from sugar, grains and honey. *Asava* is liquor made from the sap of the *tāla* tree and other plants. Together they form a singular neuter word. They worship wine as if it were a *devatā.*

|| 4.2.30 ||
brahma ca brāhmaṇāṁś caiva
yad yūyaṁ parinindatha
setuṁ vidhāraṇaṁ puṁsām
ataḥ pāṣaṇḍam āśritāḥ

Because you criticize the Vedas and the *brāhmaṇas*, which act as the institution to support mankind, you will take shelter of heretical views

Brahma means Vedas. The *brāhmaṇas* are the teachers of the Vedas. They are the institution which supports men who are following the correct path.

|| 4.2.31 ||
eṣa eva hi lokānāṁ
śivaḥ panthāḥ sanātanaḥ
yaṁ pūrve cānusantasthur

yat-pramāṇaṁ janārdanaḥ

The Vedas which were followed previously and in which the subject of inquiry is Janārdana, are the auspicious, eternal path for humanity.

Criticizing the Vedas, you tread the wrong path. *Eṣa* refers to the Vedas, in which Janārdana is the witness, and the subject of inquiry (*pramāṇam*).

|| 4.2.32 ||
tad brahma paramaṁ śuddhaṁ
satāṁ vartma sanātanam
vigarhya yāta pāṣaṇḍaṁ
daivaṁ vo yatra bhūta-rāṭ

Criticizing the supreme, pure, eternal Vedas, the path of the saints, you will become heretics, in which state your deity will be Śiva.

This is the result for blasphemers. You will certainly attain this. My curse is incidental. *Bhūta-rāṭ* means the king of the *bhūtas*, who is also a *bhūta* or ghost. This is a criticism. However the phrase is also praise. It can mean “one who rules over all living beings.”

|| 4.2.33 ||
maitreya uvāca
tasyaivaṁ vadataḥ śāpaṁ
bhṛgoḥ sa bhagavān bhavaḥ
niścakrāma tataḥ kiñcid
vimanā iva sānugaḥ

Maitreya said: While Bhṛgu was cursing in this way, Śiva, in a morose mood, left with his followers.

Hearing that Janardana is the subject of inquiry, and worrying that Nandīśvara, out of anger, would speak badly about the Janārdana and his devotees, Śiva then left. He appeared to be morose. Because he is self-satisfied he was not actually morose. The meaning of this incident is that the intelligent person should take shelter of the Vaiṣṇavas and give up the Śaivites and those following the path of *karma,* engaging in cursing, such as Nandīśvara and Bhṛgu**.**

|| 4.2.34-35 ||
te 'pi viśva-sṛjaḥ satraṁ
sahasra-parivatsarān

saṁvidhāya maheṣvāsa
yatrejya ṛṣabho hariḥ

āplutyāvabhṛthaṁ yatra
gaṅgā yamunayānvitā
virajenātmanā sarve
svaṁ svaṁ dhāma yayus tataḥ

O Vidura! The creators of the universe, after performing sacrifice for a thousand years in which the Supreme Lord was the best of those worthy of worship, and taking their *avabhṛtha* bath at the confluence of the Gaṅgā and the Yamunā, with purified minds, departed for their respective abodes.

They went after performing *(saṁvidhāya)* the sacrifice without Śiva, Dakṣa or their followers. There were no obstacles generated from their quarrel, for it is said that at that sacrifice the Supreme Lord as the best among beings worthy of worship. Thus without worship of Śiva and others, still there was no imperfection in the sacrifice.

Thus ends the commentary on the Second Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Three
Śiva Warns Satī

|| 4.3.1 ||
maitreya uvāca
sadā vidviṣator evaṁ
kālo vai dhriyamāṇayoḥ
jāmātuḥ śvaśurasyāpi
sumahān aticakrame

Considerable time passed as the father-in-law and son –in-law continued their enmity.

In the Third Chapter, Satī, desiring to see the sacrifice performed by her father Dakṣa, is forbidden by Śiva, who cites words concerning proper conduct.

Dhriyamāṇayoḥ means continued. They did not beg pardon from each other. *Dhṛ* means “to continue to exist.”

|| 4.3.2 ||
yadābhiṣikto dakṣas tu

brahmaṇā parameṣṭhinā
prajāpatīnāṁ sarveṣām
ādhipatye smayo 'bhavat

When Dakṣa was appointed by Brahmā to be the chief of all the Prajāpatis, who were the progenitors of population, he became proud.

The wealth of Dakṣa, enemy of Śiva, was a cause of his offense in ruling, and became a further cause of offense. That is made clear by saying that he became proud.

|| 4.3.3 ||
iṣṭvā sa vājapeyena
brahmiṣṭhān abhibhūya ca
bṛhaspati-savaṁ nāma
samārebhe kratūttamam

Dakṣa, performing a sacrifice named *vājapeya*, then began the best of sacrifices called *bṛhaspati-sava,* surpassing the followers of Śiva.

Out of pride, surpassing the followers of Śiva, he performed the *bṛhaspati-sava. Śruti* says *vājapeyeneṣṭvā bṛhaspatisavena yajeta:* after performing the *vājapeya,* sacrifice one should perform the *bṛhaspati-sava.*

|| 4.3.4 ||
tasmin brahmarṣayaḥ sarve
devarṣi-pitṛ-devatāḥ
āsan kṛta-svastyayanās
tat-patnyaś ca sa-bhartṛkāḥ

At that sacrifice all the *brahmarṣis, devarṣis*, Pitṛs and *devatās* were present along with their wives. They were worshipped, and then they worshipped along with their wives.

Kṛtasvatyayanāḥ means "who were worshipped." They were worshipped and then again worshipped along with their wives.

|| 4.3.5-7 ||
tad upaśrutya nabhasi
khe-carāṇāṁ prajalpatām
satī dākṣāyaṇī devī
pitṛ-yajña-mahotsavam

vrajantīḥ sarvato digbhya
upadeva-vara-striyaḥ
vimāna-yānāḥ sa-preṣṭhā
niṣka-kaṇṭhīḥ suvāsasaḥ

dṛṣṭvā sva-nilayābhyāśe
lolākṣīr mṛṣṭa-kuṇḍalāḥ
patiṁ bhūta-patiṁ devam
autsukyād abhyabhāṣata

Hearing from the mouth of the gossiping Khecaras in the sky about the great sacrifice being held by her father, and seeing near her house the wives of the *upadevas,* with darting eyes, fine cloth, attractive earrings and *niṣkas* on their throats, mounted on their airplanes, going there from all directions along with their husbands, she spoke with longing to her husband, lord of the ghosts.

Hearing from the mouth of the gossiping Khecaras about the great sacrifice being held by her father, and seeing the wives of the *upadevas* going, she spoke to her husband.

|| 4.3.8 ||
saty uvāca
prajāpates te śvaśurasya sāmprataṁ
niryāpito yajña-mahotsavaḥ kila
vayaṁ ca tatrābhisarāma vāma te
yady arthitāmī vibudhā vrajanti hi

Satī said: A great sacrifice has been undertaken by your father-in-law Dakṣa. Since the *devatās* are going there, let us also go there, my noble lord! This is my request.

Niryāpitaḥ means undertaken. If the famous *devatās* are going, then we also should go there. O noble lord (*vāma*)! This is my request (*arthitā*).

|| 4.3.9 ||
tasmin bhaginyo mama bhartṛbhiḥ svakair
dhruvaṁ gamiṣyanti suhṛd-didṛkṣavaḥ
ahaṁ ca tasmin bhavatābhikāmaye
sahopanītaṁ paribarham arhitum

My sisters along with their husbands will certainly go to the sacrifice. Desiring to see my friends, along with you I also desire to accept gifts offered by my parents.

What is the purpose of you or I going? Just as they are worshipped with their husbands, let me be worshipped with my husband. This is my desire. I desire to accept along with you the gifts such as cloth and ornaments given by my parents.

|| 4.3.10 ||
tatra svasṝr me nanu bhartṛ-sammitā
mātṛ-ṣvasṝḥ klinna-dhiyaṁ ca mātaram
drakṣye cirotkaṇṭha-manā maharṣibhir
unnīyamānaṁ ca mṛḍādhvara-dhvajam

O Śiva! Filled with longing for a long time, I desire to see my sisters along with their husbands, my aunts and my mother, who has great affection for me in her heart, and to see the best among all sacrifices performed by great sages, like a flag among sacrifices.

Do you desire to go there for the gifts? I desire to see my mother, whose heart is filled with affection for me. I desire to see the best among all sacrifices being conducted *(unnīyamānam*), which is like a flag. Or "I desire to see the flag raised by the sages."

|| 4.3.11 ||
tvayy etad āścaryam ajātma-māyayā
vinirmitaṁ bhāti guṇa-trayātmakam
tathāpy ahaṁ yoṣid atattva-vic ca te
dīnā didṛkṣe bhava me bhava-kṣitim

O Śiva! Such attachment would be astonishing to see in you. But the whole universe, composed of the three *guṇas,* is made by the Lord's *māyā*. Moreover I am a woman, and furthermore do not know the truth about you. O Śiva! Being so unfortunate, I desire to see my birth place.

It is astonishing that there would be such illusion for relatives in you, like that of common people. O Śiva! Such bewilderment would be astonishing to see in you, since you are self-satisfied! But it is a natural quality. Because the whole universe is made of the three *guṇas* by the Lord's *māyā,* one becomes bewildered. Moreover, in this universe, I am a woman. And moreover, I am ignorant of the truth: I do not know the truth about you. Therefore, being so unfortunate, I desire to see my birth place, O Śiva (*bhava*)!

|| 4.3.12 ||
paśya prayāntīr abhavānya-yoṣito
'py alaṅkṛtāḥ kānta-sakhā varūthaśaḥ
yāsāṁ vrajadbhiḥ śiti-kaṇṭha maṇḍitaṁ
nabho vimānaiḥ kala-haṁsa-pāṇḍubhiḥ

O Śiva, without material conditioning! See also other ornamented women, going in groups with their husbands. O Śiva with a blue throat! The sky is decorated with their flying airplanes, white like swans.

I am not the only one in this condition. *Abhava* means "you do not experience the suffering of separation from loved ones." Other women, not relatives, along with the husbands (*kaṇta-sakhāḥ*), are going together (*varuthaśaḥ*). The sky is decorated with their airplanes. O blue-throated! You drank poison to give mercy to others. Therefore, please permit this!

|| 4.3.13 ||
kathaṁ sutāyāḥ pitṛ-geha-kautukaṁ
niśamya dehaḥ sura-varya neṅgate
anāhutā apy abhiyanti sauhṛdaṁ

bhartur guror deha-kṛtaś ca ketanam

Best of the *devatās*! Hearing of a festival in her father's house, how can the body of the daughter not be stirred to see it? Though uninvited, people go to the house of a friend, husband, father-in-law or father.

Since I am his daughter, how can I remain peaceful? How can the body of the daughter not be stirred to see the festival at her father's house? "But you have not been invited. How can we go?" Though uninvited, people got the house of a friend, husband, father-in-law (*guru*), and father (*deha-kṛtaḥ).*

|| 4.3.14 ||
tan me prasīdedam amartya vāñchitaṁ
kartuṁ bhavān kāruṇiko batārhati
tvayātmano 'rdhe 'ham adabhra-cakṣuṣā
nirūpitā mānugṛhāṇa yācitaḥ

Please grand my desire, O lord! Since you are merciful you should do this. Being full of knowledge, you have accepted my as half of your body. Therefore, being requested, please oblige me.

If you do not want to go, still, because of my request, please accept. You are a *deva (amartya)*, and can do what is not normally done. Though you are full of knowledge, and are self-satisfied (*adabhra-cakṣuṣā*), you have accepted me as half of your body. Śiva is famous as having half his body in the form of a woman. Since you have done that, be merciful to me (*mā*).

|| 4.3.15 ||
ṛṣir uvāca
evaṁ giritraḥ priyayābhibhāṣitaḥ
pratyabhyadhatta prahasan suhṛt-priyaḥ
saṁsmārito marma-bhidaḥ kuvāg-iṣūn
yān āha ko viśva-sṛjāṁ samakṣataḥ

Maitreya said: Addressed in this way by his wife, Śiva, replied with a smile, while reminding his wife of the heart-piercing arrows of insults which Dakṣa spoke in the presence of the creators of the universe.

He made his wife remember the arrows of sharp words which pierce the heart. "How can the sharp words of Dakṣa pierce the heart of Śiva, who is self-satisfied?" Since Śiva is the supreme lord, he is certainly self-satisfied. But because he is also related to *tamoguṇa*, sometimes lamentation, illusion, attachment and hatred manifest in him, with his supreme powers not visible. Though Kṛṣṇa is always self-satisfied, because of having *prema,* he also shows lamentation, illusion, attachment and hatred in relation to Yaśodā, Baladeva and the *gopīs,* because of invisibility of his supreme powers. In Śiva, those moods arise from *tamoguṇa*, and are filled with an experience of a shadow of grief. In Kṛṣṇa, those moods arise from *prema*, and are filled with an experience of the highest bliss. Since *prema* is the ultimate essence of the *cit-śakti*, these moods cannot be restricted by the Lord's being self-satisfied. However, destruction of demons is the effect of *sattva-guṇa* alone. Because of the mutual friction of the *guṇas, sattva-guṇa* destroys *tamas* and *rajas*, just as light destroys darkness. In this way,

Kṛṣṇa destroys demons. Since he is *śuddha-sattva,* though the effects of material *sattva* are also present in him (in the sense that they are handled by him), they do not affect him. This has been explained in the First Canto (SB 1.2.23), and will be explained again at the beginning of the Seventh Canto (SB 7.9.37).

|| 4.3.16 ||
śrī-bhagavān uvāca
tvayoditaṁ śobhanam eva śobhane
anāhutā apy abhiyanti bandhuṣu
te yady anutpādita-doṣa-dṛṣṭayo
balīyasānātmya-madena manyunā

Śiva said: Dear wife! What you have said is correct. Uninvited, friends go their friends, if those friends do not see faults because of anger or strong pride, caused by identification with the body.

The friends should not see faults because of anger or strong pride caused by identity with the body (*anātmya-madena*).

|| 4.3.17 ||
vidyā-tapo-vitta-vapur-vayaḥ-kulaiḥ
satāṁ guṇaiḥ ṣaḍbhir asattametaraiḥ
smṛtau hatāyāṁ bhṛta-māna-durdṛśaḥ
stabdhā na paśyanti hi dhāma bhūyasām

When discrimination is lost by the six qualities of the saintly, such as knowledge, austerity, wealth, body, youth and family--which become faults in the demons--when people become blinded by pride, nourished by those qualities, and become callous, they do not see the glory of great souls.

"How is it possible for my father, who has wisdom, to see faults like a fool? Education and other assets are only causes of problems for the demons." When power of discrimination is destroyed by the six qualities, those persons blinded by pride which is nourished by knowledge, austerity, wealth, body, age and birth, thinking "I am learned, I have austerity, etc." do not see the glory of great souls (*bhūyasām*). How does discrimination become destroyed by those qualities? The good qualities of the devotees become faults for the demons. Though milk is sweet, when it enters the snake's mouth, it becomes poison. The qualities manifest according to the person.

|| 4.3.18 ||
naitādṛśānāṁ sva-jana-vyapekṣayā
gṛhān pratīyād anavasthitātmanām
ye 'bhyāgatān vakra-dhiyābhicakṣate
āropita-bhrūbhir amarṣaṇākṣibhiḥ

One should not go to the houses of persons who have disturbed minds, who will look at the guests with crooked mind, raised brows and angry glances, while considering them to be relatives.

Even a father of this nature should be rejected. One should not go, considering that they are relatives. If one goes, one should go thinking of them as enemies. “But even the low minded have affection for their children and husbands.” Even this is not certain for those with disturbed minds. They will see you with angry eyes and raised brows.

|| 4.3.19 ||
tathāribhir na vyathate śilīmukhaiḥ
śete 'rditāṅgo hṛdayena dūyatā
svānāṁ yathā vakra-dhiyāṁ duruktibhir
divā-niśaṁ tapyati marma-tāḍitaḥ

Injured in the limbs by arrows fired by enemies, one does not suffer much and can sleep. However, injured by harsh words uttered by relatives of crooked mind, one suffers day and night with distressed heart.

Such friends are worse than enemies. Limbs pained by the arrows fired by an enemy do not hurt so much, since one can still sleep. Injured by harsh words of relatives, one suffers pain day and night with a distressed heart (*hṛdayena dūyatā*).

|| 4.3.20 ||
vyaktaṁ tvam utkṛṣṭa-gateḥ prajāpateḥ
priyātmajānām asi subhru me matā
tathāpi mānaṁ na pituḥ prapatsyase
mad-āśrayāt kaḥ paritapyate yataḥ

O beautiful-eyed wife! It is clear that you are the favorite of Dakṣa among all his daughters because of your excellent qualities. That is my opinion. However, your father will not respect you since he is tormented by your relationship with me.

“You do not have to worry that I go there.” Śiva answers. It is clear (*vyaktam*). You are the favorite among all the daughters of Dakṣa, by having qualities opposite of his (*utkṛṣta-gateḥ*). However, you will not get respect from your father. Because of your relationship with me (*mad-āśṛayāt*) he is tormented.

|| 4.3.21 ||
pāpacyamānena hṛdāturendriyaḥ
samṛddhibhiḥ pūruṣa-buddhi-sākṣiṇām
akalpa eṣām adhiroḍhum añjasā
paraṁ padaṁ dveṣṭi yathāsurā harim

His senses suffering and heart burning because of the powers of persons like me, who have the Lord as the witness of our intelligence, Dakṣa is unable to attain such a high position, and thus hates me just as demons hate the Lord.

“Śiva! You must have mentally been somewhat hostile to Dakṣa.” Denying this, Śiva swears, “Dakṣa is envious and continually hates me. Manufacturing offense to me, he has displayed hatred at this time.” Dakṣa, with suffering senses, with heart burning because of powers of *yoga* (*samṛddhibhiḥ*) possessed by persons like myself, displays

hatred to me, just as demons hate the Lord. He is unable to ascend to that high position (*param padam*) that I have. But I do not have any hatred for your father Dakṣa. Making this oath, Śiva explains. Persons like me have the Lord as the witness of our intelligence, to judge whether our decisions are good or bad. O Satī, if you do not believe this, contact the Lord directly by *samādhi* for a moment, and ask him about my good and bad qualities.

|| 4.3.22 ||
pratyudgama-praśrayaṇābhivādanaṁ
vidhīyate sādhu mithaḥ sumadhyame
prājñaiḥ parasmai puruṣāya cetasā
guhā-śayāyaiva na deha-mānine

O thin-waisted wife! Rising from one's seat, acting affectionately and offering mutual respects should actually be done by the wise with the thought that one is offering respects to the Supreme Lord dwelling within that person, not thinking of the person's body.

"I believe that you do not hate Dakṣa. However, you should rise from your seat and act humbly in front of your father-in-law." The mutual exchange of greetings that are performed by ignorant people should be performed by intelligent people with their minds directed to the Supreme Lord. One should think "The Supreme Lord exists in my father-in-law and my husband. Therefore I offer respects to him." One should not think of the bodies. The unintelligent people greet each other with bodily consciousness only, since they never remember the Supreme Lord. That is not proper. Because I was absorbed in the lotus feet of the Lord when Dakṣa arrived, even if I did not glance at Dakṣa, by my respect for the Lord, Dakṣa was respected. But Dakṣa is ignorant and became angry without cause.

|| 4.3.23 ||
sattvaṁ viśuddhaṁ vasudeva-śabditaṁ
yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me namasā vidhīyate

The pure *antaḥ-karaṇa* is called Vasudeva, because there the Supreme Lord appears without coverings. In that *antaḥ-karaṇa*, I worshipped the Supreme Lord Vāsudeva, beyond the material senses, by offering respects.

"How could you be in *samādhi* at that time?" That cannot be asked, since *samādhi* on the Lord is not dependent on me. I am dependent on the Lord. I cannot make a rule for when he will appear. The spiritual *antaḥ-karaṇa* (*viśuddham sattvam*) is called *vasudeva*. Or another meaning is "the spiritual state (*sattvam*) composed of the actions of *cit-śakti* (*viśuddham*) is the producer of the Lord's appearance (*vasudeva*). Why? It is because in that spiritual mind or the state composed of the *cit-śakti,* the Lord without covering (*apāvṛtaḥ*), called Vāsudeva, appears. The meaning of the word Vāsudeva is "he who makes his appearance in the state of *vasudeva*." He appears in the pure *antaḥ-karaṇa*. Thus *vasudeva* refers to my pure *antaḥ-karaṇa*. Moreover, the Supreme Lord dwells (*vasati*) there. Therefore the *antaḥ-karāṇa* is called *vasu.* Because it is completely spiritual it is called *deva.* That is the derivation of the word *vasudeva.* In the *antaḥ-karaṇa* (*sattve*) the Lord appears, but he is beyond the material

senses (*adhokṣajaḥ*), and is served or is particularly meditated upon (*vidhīyate*) by respects (*namasā*), which indicates other services as well. Instead of *namasā* sometimes *manasā* is seen. That means "the Lord is served by the mind." At that time, I was serving the Lord. Because of uninterrupted service to the Lord, I did not have external awareness. Tell me if that is a fault on my part.

|| 4.3.24 ||
tat te nirīkṣyo na pitāpi deha-kṛd
dakṣo mama dviṭ tad-anuvratāś ca ye
yo viśvasṛg-yajña-gataṁ varoru mām
anāgasaṁ durvacasākarot tiraḥ

Dear wife! Therefore you should not see your envious father Dakṣa who raised you, and you should not see his followers. He scolded me with harsh words when I went to the sacrifice of the creators of the universe, though I was innocent.

You will obey me if you are an obedient wife. Not only is he your father, but he also nourished you (*deha-kṛt*). Another meaning of *deha-kṛt* is one who cuts the body. Thus Dakṣa's future death is indicated. *Tiro 'karot* means "he scolded."

|| 4.3.25 ||
yadi vrajiṣyasy atihāya mad-vaco
bhadraṁ bhavatyā na tato bhaviṣyati
sambhāvitasya sva-janāt parābhavo
yadā sa sadyo maraṇāya kalpate

If you ignore my words and go, you will not have good fortune. When a person most worthy of respect is humiliated by a relative, that humiliation will immediately result in death.

He explains the bad result if she disobeys. *Apahāya* means transgressing. When the humiliation of a respectable person takes place, that humiliation will produce the offender's death.

Thus ends the commentary on the Third Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Four
Satī Gives up Her Body

|| 4.4.1 ||
maitreya uvāca
etāvad uktvā virarāma śaṅkaraḥ
patny-aṅga-nāśaṁ hy ubhayatra cintayan

suhṛd-didṛkṣuḥ pariśaṅkitā bhavān
niṣkrāmatī nirviśatī dvidhāsa sā

Maitreya said: Having said this, and understanding for certain that whether he prevented her from going or whether she went, she would be destroyed, Śiva became silent. She became divided: desiring to see her relatives she left the house, and in fear of Śiva, she reentered the house.

In the Fifth Chapter Satī, ignoring the forbiddance of her husband to go to the sacrifice, went there and was disrespected by her father. In anger, she criticized him and gave up her body.

Śiva understood that she would destroy herself either if he forcibly prevented her from going, or if she went and received insults. Desiring to see her relatives, she went out of the house, and simultaneously being afraid of Śiva, she gain entered the house. In this way, though one person, she took two forms. It is understood that there was a conflict of equal forces between desire to see her relatives and fear of Śiva.

|| 4.4.2 ||
suhṛd-didṛkṣā-pratighāta-durmanāḥ
snehād rudaty aśru-kalātivihvalā
bhavaṁ bhavāny apratipūruṣaṁ ruṣā
pradhakṣyatīvaikṣata jāta-vepathuḥ

Her body shaking, Satī, crying out of affection, agitated with tears, upset by the obstacle to her seeing her relatives, glanced with anger at Śiva, who has no equal, as if to burn him up to ashes.

She produced tears (*āśru-kala*). Śiva had no equal (*aprati-pūruṣam*). She glanced at him as if to turn him to ashes since he had prevented her from going.

|| 4.4.3 ||
tato viniḥśvasya satī vihāya taṁ
śokena roṣeṇa ca dūyatā hṛdā
pitror agāt straiṇa-vimūḍha-dhīr gṛhān
premṇātmano yo 'rdham adāt satāṁ priyaḥ

Breathing heavily, with heart afflicted by grief and anger, Satī, her intelligence bewildered by her womanly nature, left Śiva, dear to the saintly, who had given her half of his body out of affection. She went to the houses of her father.
In the presence of her desire to see her relatives and fear of her husband, desire was stronger, and fear of her husband was weaker. Thus she gave up Śiva and with grieving (*dūyatā*) heart went to the houses of her father. And who was Śiva? He had given half his body to her. What was the reason for giving him up? Her intelligence was deluded by her womanly nature.

|| 4.4.4 ||
tām anvagacchan druta-vikramāṁ satīm
ekāṁ tri-netrānucarāḥ sahasraśaḥ

sa-pārṣada-yakṣā maṇiman-madādayaḥ
puro-vṛṣendrās tarasā gata-vyathāḥ

Thousands of followers of Śiva, headed by Maṇimat and Mada, with assistants and Yakṣas, putting the bull Nandī in front, in great alarm followed Satī, who was moving swiftly all alone.

She travelled quickly in fear that Śiva would try to stop her. The followers were alarmed (*āgata-vyathāḥ*) that their goddess was travelling alone. Since they were Śiva's followers they could understand Śiva's desire.

|| 4.4.5 ||
tāṁ sārikā-kanduka-darpaṇāmbuja-
śvetātapatra-vyajana-srag-ādibhiḥ
gītāyanair dundubhi-śaṅkha-veṇubhir
vṛṣendram āropya viṭaṅkitā yayuḥ

Placing her on the bull, appearing splendid with a *sārikā* bird, a ball, a mirror, a lotus, white umbrella, fan, and garland, as well as accompaniment of songs, with flute, conch and drums, they proceeded.

The bird and other items indicate her attraction to playing. The instruments, singing and dancing indicate her attraction to music. The white umbrella and other items indicate her royal status. Made splendid (*viṭaṅkitāḥ*) by these items, they went.

|| 4.4.6 ||

ābrahma-ghoṣorjita-yajña-vaiśasaṁ
viprarṣi-juṣṭaṁ vibudhaiś ca sarvaśaḥ
mṛd-dārv-ayaḥ-kāñcana-darbha-carmabhir
niṣṛṣṭa-bhāṇḍaṁ yajanaṁ samāviśat

Satī entered the sacrificial arena, made completely splendid by the chanting of the Vedas and sacrificial killing of animals, which was attended by *brahmarṣis* and *devatās,* and filled with vessels made of clay, wood, iron, gold, darbhā grass and hide.

She entered the place of sacrifice (*yajanam*). It was made splendid (*ūrjita*) completely (*ā*) by chanting of the Vedas. The sacrifice involved killing of animals (*vaiśasam*). Or another meaning is that at that place there was a battle, a competition between rival scriptural opinions, with each camp desiring to win. It was attended by the *devatās* as well as the *brahmarṣis*. There were vessels made of clay and other materials.

|| 4.4.7 ||
tām āgatāṁ tatra na kaścanādriyad
vimānitāṁ yajña-kṛto bhayāj janaḥ
ṛte svasṝr vai jananīṁ ca sādarāḥ
premāśru-kaṇṭhyaḥ pariṣasvajur mudā

Out of fear of Dakṣa, none of the people received her when she arrived, except her mother and sisters. With love and tears of affection, they embraced her in joy, though she had not been respected by others.

No one except her sisters and mother welcomed her, because they were afraid of Dakṣa (*yajña-kṛtaḥ*). Though not respected (*vimānitām*) by them, her sisters and mother, not afraid of Dakṣa, welcomed her.

|| 4.4.8 ||
saudarya-sampraśna-samartha-vārtayā
mātrā ca mātṛ-ṣvasṛbhiś ca sādaram
dattāṁ saparyāṁ varam āsanaṁ ca sā
nādatta pitrāpratinanditā satī

Because of not being welcomed by her father, she did not accept the seat, gifts and worship offered with respect by her mother and sisters, along with her sisters' suitable talk and questions.

She did not accept the worship (*saparyam*) along with suitable (*samartha*) talk using skilful questions by her sisters (*saudarya*). She did not respond to the questions and did not touch the seat, because she was not welcomed by her father.

|| 4.4.9 ||
arudra-bhāgaṁ tam avekṣya cādhvaraṁ
pitrā ca deve kṛta-helanaṁ vibhau
anādṛtā yajña-sadasy adhīśvarī
cukopa lokān iva dhakṣyatī ruṣā

Seeing the sacrifice devoid of any offering to Śiva, and understanding that the disrespect for her in the assembly was disrespect to her lord Śiva, she became angry, as if she would burn all the worlds.

Hearing the oblation mantras, and seeing a sacrifice (*adhvaram*) devoid of offering to Śiva, and understanding that ignoring her was a slight to Śiva, she became angry.

|| 4.4.10 ||
jagarha sāmarṣa-vipannayā girā
śiva-dviṣaṁ dhūma-patha-śrama-smayam
sva-tejasā bhūta-gaṇān samutthitān
nigṛhya devī jagato 'bhiśṛṇvataḥ

By her command she stopped the ghosts who were ready to kill Dakṣa, and, heard by the whole universe, with words choked by anger, she condemned Dakṣa, enemy of Śiva, who was proud of his efforts at sacrifice.

Her words became choked up (*vipannayā)* with anger. Dakṣa was proud (*smayan*) of his practice of *karmas (dhūma-patha).* By her command, she prevented the ghosts who rose up from killing Dakṣa.

|| 4.4.11 ||
devy uvāca
na yasya loke 'sty atiśāyanaḥ priyas
tathāpriyo deha-bhṛtāṁ priyātmanaḥ
tasmin samastātmani mukta-vairake
ṛte bhavantaṁ katamaḥ pratīpayet

Satī said: Who except Dakṣa would hate Śiva, who is without an enemy, the cause of the universe, to whom, the soul of beings, there is no one superior in this world, and who neither hates nor favors anyone?

Satī criticized Dakṣa in thirteen verses. There is no one great than Śiva, since he is the lord. There is not one dear or not dear to him since he is self-satisfied. Another version has *atiśāyana-priyaḥ*, which means "no one is greater than him and no one is more affectionate than him." Though this is a *dvandva* compound, optionally all *dvandvas* can be put in the singular. An example of this is the Pāṇini *sūtra ukālo ʻj hrasva-dīrgha-plutaḥ.* (Pāṇini.2.27) *Hrasva-dīrgha-plutaḥ* is a *dvandva,* but in the singular*.* He is the dear *ātmā* of all the living beings. He is the cause of the whole universe (*samastātmani*). Except for you, who acts against him? Only you would. Or who would hate Śiva, since he is the form of truth (*ṛte*) and has no enemy (*mukta-vairake*). Who would act against him by avoiding proper conduct? Those assembled here are filling their bellies with the food offered to you. So Śiva or his followers should act against them.

|| 4.4.12 ||
doṣān pareṣāṁ hi guṇeṣu sādhavo
gṛhṇanti kecin na bhavādṛśo dvija
guṇāṁś ca phalgūn bahulī-kariṣṇavo
mahattamās teṣv avidad bhavān agham

O *brāhmaṇa*! Saintly persons see that faults are capable of being transformed into good qualities, and see good qualities, not the faults. You are the opposite. The best persons magnify even meager good qualities in another person. You see only fault in others.

In order to say that in improper Dakṣa's assembly all are improper, she describes who is proper and improper. Those of good conduct accept even faults in others since the faults can be eventually transformed by certain methods into good qualities. Speaking harshly is a bad quality, but because it can be for someone's benefit, it becomes a good quality, like *nīma* juice, which cures sickness though it is bitter. Persons who see in this way are to be considered good (*mahat* or *sādhu*). Satī sarcastically addresses Dakṣa as a *brāhmaṇa (dvija).* You are not like that. Persons like you think that good qualities will turn into faults. You will think that someone who wants to help others will become greedy for their assets. Such persons are not gentlemen (*asādhu*). Some others, overlooking the faults, see good qualities. Seeing a merchant, though a materialist, they conclude he takes care of guests nicely, and is worthy of deliverance. They praise the good qualities and not the bad qualities, seeing conditions as they are. "This person has renounced, but he also eats a lot." He does not simply think of him as a gluttonous beggar. These persons are superior (*mahattara*). Others see faults only, overlooking the good qualities. "This *sannyāsī* eats ghee rice to fill his stomach.

He is lusty, and should be considered fallen." This person is even more improper (*asādhutara*). Others take small good qualities and magnify them, and do not even see small faults. "This person has stolen my cloth because he is cold, and though he has a weapon, he does not attack me because he is merciful. He is virtuous." Such a person is the greatest (*mahattama*). Others take small faults and magnify them, and see no good qualities at all. "This renunciate has give up the forest and lives in the house of a married man. He only wants to steal their money." This is the worst person (*asādhutama*).

Others see good qualities in others where there are none. "In this world there are no bad people. Everyone is good." They are also the very greatest (*ati-mahattama*). Others see only faults in others, even where there are no faults. "In this world no one is good. Everyone is evil." They are very worst (*aty-asādhutama*).

According to the amount of *sattva,* one is considered good (*sādhu*). Though there are many types of good persons, they are divided into four types *(mahat, mahattara, mahattama, ati-mahattama*). According to the amount of *tamas,* there are four types of bad persons (*asādhu, asādhutara, asādhutama and aty-asādhutama*), indicated by the words *na bhavādṛṣaḥ* and *avidat bhavān agham.* One can also divide devotees into four types by the degrees of *bhakti-yoga* whose essence is *śuddha-sattva*, filled with all spiritual qualities, and one can divide non-devotees into four types by the amount of offenses they exhibit.

Śiva has been described as the dear soul of all beings, the cause of the universe and devoid of enemies. Because he is affectionate to all beings, seeing no fault anywhere, he is the most exalted (*ati-mahattama*). But you find fault in such persons. Because of seeing only fault in Śiva, the soul of all beings, you see only fault in the whole world. And you have also committed offense against the great devotees. You have blamed Brahmā as well:

tasmā unmāda-nāthāya naṣṭa-śaucāya durhṛde
dattā bata mayā sādhvī codite parameṣṭhinā

Requested by Brahmā, I gave Satī to this unclean lord of the insane, with impure heart. SB 4.2.16

You have offended other devotees as well:

iṣṭvā sa vājapeyena brahmiṣṭhān abhibhūya ca
bṛhaspati-savaṁ nāma samārebhe kratūttamam

Dakṣa, performing a sacrifice named *vājapeya*, then began the best of sacrifices called *bṛhaspati-sava,* surpassing the followers of Śiva. SB 4.3.3

Therefore you are the very worst person (*atyasādhutama*).

|| 4.4.13 ||
nāścaryam etad yad asatsu sarvadā
mahad-vinindā kuṇapātma-vādiṣu
serṣyaṁ mahāpūruṣa-pāda-pāṁsubhir

nirasta-tejaḥsu tad eva śobhanam

It is not surprising that the materialists, claiming that the gross body is the soul, constantly criticize the devotees with envy and become deprived of their powers by the dust from the feet of the great devotees. That glory of that criticism is the result it gives.

This is what persons like you deserve. It is not surprising that criticism of great devotees always takes place in materialists, who claim the body is the self (*kuṇapātma-vādiṣu*). Those persons' powers become lost by the dust from the devotee's feet. Though the devotees tolerate criticism of themselves, the dust from their feet does not tolerate it, and destroys their powers. The glorious aspect of criticizing devotees is that it bestows the appropriate result.

|| 4.4.14 ||

yad dvy-akṣaraṁ nāma gireritaṁ nṛṇāṁ
sakṛt prasaṅgād agham āśu hanti tat
pavitra-kīrtiṁ tam alaṅghya-śāsanaṁ
bhavān aho dveṣṭi śivaṁ śivetaraḥ

You, so inauspicious, hate Śiva, whose order cannot be avoided, whose fame is pure, and whose name consisting of two syllables, chanted even once, even inattentively, destroys all men's sins immediately.

Among the great devotees, there is none equal to Śiva. His name of two syllables, Śiva, just by being chanted, not even in meditation, and only once, not many times, and inattentively, destroys all sins. *Pavitra-kīrtim* describes Śiva's sweet qualities, and *alaṅghya-śāsanam* describes his powers. *Śivetara* means inauspicious.

|| 4.4.15 ||

yat-pāda-padmaṁ mahatāṁ mano-'libhir
niṣevitaṁ brahma-rasāsavārthibhiḥ
lokasya yad varṣati cāśiṣo 'rthinas
tasmai bhavān druhyati viśva-bandhave

You have offended the friend of the universe, whose lotus feet are worshipped by the bee-like minds of the great souls who desire the honey of Brahman's bliss, and who also fulfills the desires of people desiring material gain.

The previous verse described Śiva's ability to destroy sin. This verse describes his ability to give liberation. *Brahma-rasa* means the bliss of Brahman, which is honey (*āsava*). Those who desire the honey of liberation in Brahman worship Śiva. He also awards material benedictions.

|| 4.4.16 ||

kiṁ vā śivākhyam aśivaṁ na vidus tvad anye
brahmādayas tam avakīrya jaṭāḥ śmaśāne
tan-mālya-bhasma-nṛkapāly avasat piśācair
ye mūrdhabhir dadhati tac-caraṇāvasṛṣṭam

Do Brahmā and others know a Śiva who is inauspicious, who has scattered hair, lives in the crematorium, with ghosts, wears the discarded garlands, ashes and human skulls for decorations? They carry on their heads the water used to wash his feet.

Satī criticizes Dakṣa's previous statements. In SB 4.2.14-15, Dakṣa criticized Śiva's name as actually being inauspicious, and his conduct. Do others such as Brahmā know that person called Śiva who is inauspicious, who matter locks are scattered, who lives in a crematorium and is decorated with the garlands and ashes from that place and human skulls? No. If it were so, then they would not be his servants. They hold on their heads his garlands and water remnants flowing from his feet.

|| 4.4.17 ||
karṇau pidhāya nirayād yad akalpa īśe
dharmāvitary asṛṇibhir nṛbhir asyamāne
chindyāt prasahya ruśatīm asatīṁ prabhuś cej
jihvām asūn api tato visṛjet sa dharmaḥ

When the protector of religion, a master, is insulted by uncontrollable people, one should leave that place, blocking one's ears, if he cannot kill the person or he should die. If possible he should forcibly cut the tongue of the offenders who speak badly and then give up his own life. That is the correct procedure.

"Describing the good people, you have forbidden seeing faults in others. But you criticize me, a *brāhmaṇa*, worshipped by the whole world as a progenitor, and your father as well. You are *asādhutara*, not seeing any of my good qualities." She answers by saying "What to speak of just criticizing you, I have committed great offense to Śiva because I should have killed you, who offend Śiva."

When the protector of religion (*dharmāvitari*), a great soul, the master (*iśe*), is insulted by uncontrollable people, blocking the ears, one should go away, if it is not possible to kill him, or one should kill oneself. If possible, one should forcibly cut out the tongue of the criticizers who speak inauspiciously (*ruśatīm*). One should then give up one's own life as atonement from hearing the criticism. Or another meaning is "Having his tongue cut out, the criticizer should give up his life." That is *dharma*. Because one destroys the criticizer's unlimited pain in hell, there is no sin in killing him. This is the method. Because the *kṣatriya* is qualified for punishing, he should cut out the tongue. Among the other *three varṇas*, not qualified to punish the criticizer, the *vaiśya* and *śūdra,* should punish themselves by giving up their life. Because it is not proper for the *brāhmaṇa* to give up his life, he should block his ears, remember Viṣṇu, and go away.

|| 4.4.18 ||
atas tavotpannam idaṁ kalevaraṁ
na dhārayiṣye śiti-kaṇṭha-garhiṇaḥ
jagdhasya mohād dhi viśuddhim andhaso
jugupsitasyoddharaṇaṁ pracakṣate

Therefore I shall not maintain this body produced by you, who have criticized Lord Śiva. It is said that the purification for eating poisonous food by mistake is to vomit it.

Having all powers and all abilities, I can destroy you, myself and the whole universe. However, people will say that Siva killed Dakṣa through his wife. In fear of destroying Śiva's fame, I will not kill you. I will perform atonement for myself. O sinful one! See this with your two eyes! Then she speaks this verse. This impure body, inattentively obtained from you, can be purified only by giving it up. Purification of horrible food (*andhasaḥ*) that has been eaten (*jagdhasya*) is vomiting.

|| 4.4.19 ||
na veda-vādān anuvartate matiḥ
sva eva loke ramato mahā-muneḥ
yathā gatir deva-manuṣyayoḥ pṛthak
sva eva dharme na paraṁ kṣipet sthitaḥ

The mind of the great sage enjoying in the self does not follow the rules of the scripture, since he is beyond those rules, just as the path of the *devatās* is different from that of humans. Therefore, situated in one's own *dharma,* one should not criticize the *dharma* of others. That is the rule.

I will give up my body but those ignorant of scripture will blame it on Śiva, though he is faultless. Dakṣa previously said, "I have given my daughter to a person who does not perform rituals, is impure, is proud, and violates the rules of conduct. (SB 4.2.13)" She replies to that statement in this verse. The mind of the great sage enjoying in the self does not concentrate on the rules and regulations (*veda-vādān*), since he is not qualified for those rules.

kuśalācaritenaiṣām iha svārtho na vidyate
viparyayeṇa vānartho nirahaṅkāriṇāṁ prabho

My dear lord, when these great persons who are free from false ego act piously in this world, they have no selfish motives to fulfill, and even when they act in apparent contradiction to the laws of piety, they are not subject to sinful reactions. SB 10.33.32

yat-pāda-paṅkaja-parāga-niṣeva-tṛptā
yoga-prabhāva-vidhutākhila-karma-bandhāḥ
svairaṁ caranti munayo 'pi na nahyamānās
tasyecchayātta-vapuṣaḥ kuta eva bandhaḥ

Material activities never entangle the devotees of the Supreme Lord, who are fully satisfied by serving the dust of his lotus feet. Nor do material activities entangle those intelligent sages who have freed themselves from the bondage of all fruitive reactions by the power of *yoga*. So how could there be any question of bondage for the Lord himself, who assumes his transcendental forms according to his own sweet will? SB 10.33.35

The paths of the conditioned and liberated person are different, just as the paths of *devatās* and men are different. Therefore, situated in one's own *dharma* one should not criticize others' paths. This is the rule.

|| 4.4.20 ||
karma pravṛttaṁ ca nivṛttam apy ṛtaṁ
vede vivicyobhaya-liṅgam āśritam
virodhi tad yaugapadaika-kartari
dvayaṁ tathā brahmaṇi karma narcchati

Discerning that both the path of enjoyment and the path of renunciation are valid, since they are prescribed in the Vedas, according to qualification, one person should not perform both actions, for it is contradictory. But the person fixed in Brahman and Śiva perform neither action.

"Śiva should not follow the path of enjoyment. Let him follow the path of renunciation."
One should accept that the path of enjoyment, such as fire sacrifices, and the path of renunciation, with control of mind and senses, are both true, since they are prescribed in the Vedas, but have their particular qualification (*ubhaya-liṅgam*) of attachment and detachment. If one is attached then one is qualified for fire sacrifice, and if one is detached, one is qualified of control of the senses and mind. For one person to perform both actions is contradictory. Attachment is contrary to detachment and detachment is contrary to attachment. This cannot be prescribed. But a person situated in Brahman does not perform either action. Just as there is no loss in not performing either duty for such a qualified person, so there is no fault in the Lord for not performing either action.

|| 4.4.21 ||
mā vaḥ padavyaḥ pitar asmad-āsthitā
yā yajña-śālāsu na dhūma-vartmabhiḥ
tad-anna-tṛptair asu-bhṛdbhir īḍitā
avyakta-liṅgā avadhūta-sevitāḥ

O father! You do not have the treasures that I possess. They cannot be flattered by sacrifices, by the path of *karma,* by filling the belly with food, or by nourishing the *prāṇas.* These invisible powers are available to those beyond material enjoyment.

"It is my misfortune that I, with the greatest wealth and good conduct, have a daughter who is living in the house of a lowly beggar. Since you are the ocean of good qualities and crest jewel of purity, you should not tolerate Śiva's bad behavior." She rebukes her father with these words. O father! I have taken shelter of *siddhis,* power, renunciation, knowledge and *prema*, which give happiness. These you do not possess. You will not attain these in millions of births. "Why do you say that? I also have powers." Such attainments cannot be attained in the sacrificial arena. They are not praised by filling the belly like a crow or by following the path of *karma* (*dhūma-vartmabhiḥ*). These powers, unavailable by these methods (*avyakta-liṅgāḥ*) are

possessed by Sanaka, Nārada and others. The past participle *sevitāḥ* has a present meaning.

|| 4.4.22 ||
naitena dehena hare kṛtāgaso
dehodbhavenālam alaṁ kujanmanā
vrīḍā mamābhūt kujana-prasaṅgatas
taj janma dhig yo mahatām avadya-kṛt

My low-born body is completely useless, since it comes from the body of a person who offended Śiva. I have been humiliated by bad association. This birth which has offended a devotee is useless.

Having criticized her father, she now criticizes her body. What is the use of my body? It is completely useless (*alam alam*). Why? My body came from the body of a person who committed offense to Śiva (*hare*). This birth which is an offender (*avadya-kṛt*) of a devotee is useless.

|| 4.4.23 ||
gotraṁ tvadīyaṁ bhagavān vṛṣadhvajo
dākṣāyaṇīty āha yadā sudurmanāḥ
vyapeta-narma-smitam āśu tadāhaṁ
vyutsrakṣya etat kuṇapaṁ tvad-aṅgajam

When Śiva mentioned my relationship to you by calling me daughter of Dakṣa, I immediately become depressed and lose my charming smile. I shall give up this body born from you.

When Śiva says in a joking mood, "You are the daughter of Dakṣa," thereby announcing my relationship to you, and indicating that my nature is envy and hatred, I become depressed so that my charming smile disappears. Therefore, for certain (hi), I will give up this body which is almost a corpse.

|| 4.4.24 ||
maitreya uvāca
ity adhvare dakṣam anūdya śatru-han
kṣitāv udīcīṁ niṣasāda śānta-vāk
spṛṣṭvā jalaṁ pīta-dukūla-saṁvṛtā
nimīlya dṛg yoga-pathaṁ samāviśat

Maitreya said: O Vidura! After speaking to Dakṣa in the sacrificial arena, sipping water, dressed in yellow garments, Satī sat down on the earth facing north. Closing her eyes, she entered the path of *yoga.*

Speaking (*anudya*) to Dakṣa, she sat down. O killer of enemies (Vidura)! This indicates that Satī, on the pretext of giving up her body, killed her enemy Dakṣa. *Udīcī* means facing north. Another version has *udīcīm* (in the northern area). *Dṛk* means eyes. Those who desire to die should dress in cloth dyed with saffron.

|| 4.4.25 ||

kṛtvā samānāv anilau jitāsanā
sodānam utthāpya ca nābhi-cakrataḥ
śanair hṛdi sthāpya dhiyorasi sthitaṁ
kaṇṭhād bhruvor madhyam aninditānayat

With proper *āsana,* pure Satī merged the *prāṇa* and *apāna* into one, with the *samāna* air, at the navel *cakra* and then raised it with the *udāna* from the navel *cakra,* and fixed it in the heart with the intelligence. Fixing it at the throat, she slowly led it to the center of her eyebrow.

This verse describes the method of *yoga.* The two airs, *prāṇa* which moves upward, and *apāna*, which moves downwards, become one with *samāna* (*samānau*) by control at the navel *cakra.* Raising it with the *udāna* air, one should establish it with intelligence in the heart.

|| 4.4.26 ||
evaṁ sva-dehaṁ mahatāṁ mahīyasā
muhuḥ samāropitam aṅkam ādarāt
jihāsatī dakṣa-ruṣā manasvinī
dadhāra gātreṣv anilāgni-dhāraṇām

Desiring to give up that body which Śiva, worshipped by the great souls, put on his lap repeatedly with great respect, Satī, with anger directed to Dakṣa, with controlled mind, began to meditate on fire and air in her limbs.

Mahatma mahīyasā means “by Śiva, honored by the great souls.”

|| 4.4.27 ||
tataḥ sva-bhartuś caraṇāmbujāsavaṁ
jagad-guroś cintayatī na cāparam
dadarśa deho hata-kalmaṣaḥ satī
sadyaḥ prajajvāla samādhijāgninā

Meditating on the sweetness of the lotus feet of her husband, the *guru* for the universe, she did not see anything else. Her body, whose identity as Dakṣa’s daughter was destroyed by the fire of *samādhi*, suddenly lit up in a flash.

She meditated on the sweetness (*āsavam*) of his lotus feet. Thinking only of those feet she did not see anything else. By the fire of *samādhi,* her sin—her identity as the daughter of Dakṣa-- was destroyed (*hata-kalmaṣaḥ*). That body, with sins destroyed, then shone brightly. The verb is *jval,* which means to shine. It did this suddenly, in moment, and not at the next moment, like lightning which flashes and then disappears. Because she possesses *māyā-śakti* and the form of *māyā* is eternal, one should not say that her body was destroyed because of things made of *māyā* are temporary.

|| 4.4.28 ||
tat paśyatāṁ khe bhuvi cādbhutaṁ mahad
hā heti vādaḥ sumahān ajāyata
hanta priyā daivatamasya devī

jahāv asūn kena satī prakopitā

“Ah! Ah!” A great cry arose from those in the sky and on earth who saw Satī burn up. Satī, dear to Śiva, has given up her life because of anger at Dakṣa.

Angered by Dakṣa (*kena*) Satī, dear to most worshipped person (*daivatamasya*), Śiva, gave up her life. This is a material perception.

|| 4.4.29 ||
aho anātmyaṁ mahad asya paśyata
prajāpater yasya carācaraṁ prajāḥ
jahāv asūn yad-vimatātmajā satī
manasvinī mānam abhīkṣṇam arhati

Ah! See that great living corpse belonging to Dakṣa, the progenitor, who has all beings as his offspring. Satī deserved the most respect, but disrespected by him, Satī, most intelligent, has given up her life.

Anātmyam means Dakṣa *(asya*) is a living corpse, one in whom a soul does not exist. Because it is a temporary state, the word does not take *vṛddhi* form (*ānātmyam*). He should have affection for everyone since he is the producer of all beings, but he did not have affection for even his daughter. Thus he is a living corpse. Though she was his daughter, and wife of Śiva (*satī*) and wise (*manasvinī*), he was so abominable because he did not respect her.

|| 4.4.30 ||
so 'yaṁ durmarṣa-hṛdayo brahma-dhruk ca
loke 'pakīrtiṁ mahatīm avāpsyati
yad-aṅgajāṁ svāṁ puruṣa-dviḍ udyatāṁ
na pratyaṣedhan mṛtaye 'parādhataḥ

Intolerant Dakṣa, violent to *brāhmaṇas,* will gain great infamy in the world, because, hating Śiva, he did not prevent his daughter when she prepared to die because of his neglect.

Dakṣa is intolerant (*durmarṣa-hṛdayaḥ*). He hates Śiva (*puruṣa-dviṭ*). He did not prevent her when she was preparing to die because of his disrespect.

|| 4.4.31 ||
vadaty evaṁ jane satyā
dṛṣṭvāsu-tyāgam adbhutam
dakṣaṁ tat-pārṣadā hantum
udatiṣṭhann udāyudhāḥ

While people were talking in this way, the attendants of Śiva, seeing Satī’s astonishing death, stood up with raised weapons to kill Dakṣa.

|| 4.4.32 ||

teṣām āpatatāṁ vegaṁ
niśāmya bhagavān bhṛguḥ
yajña-ghna-ghnena yajuṣā
dakṣiṇāgnau juhāva ha

Seeing how swiftly they were approaching, powerful Bhṛgu offered oblations in the southern fire with hymns from the Yajur Veda to kill those who destroy sacrifices.

Bhṛgu uttered *mantras* such as *ahapataṁ rakṣa* (*White Yajur Veda, Vājasaneyi-Saṁhitā* 1.9) which kill the destroyers of sacrifice.

|| 4.4.33 ||
adhvaryuṇā hūyamāne
devā utpetur ojasā
ṛbhavo nāma tapasā
somaṁ prāptāḥ sahasraśaḥ

When Bhṛgu offered them oblations, the Ṛbhus, who achieved *soma* by a austerity, arrived quickly in the thousands.

|| 4.4.34 ||
tair alātāyudhaiḥ sarve
pramathāḥ saha-guhyakāḥ
hanyamānā diśo bhejur
uśadbhir brahma-tejasā

Attacked with firebrands by the Ṛbhus, who were shining with the light of Brahman, all the ghosts and Guhyakas, followers of Śiva, fled in all directions.

Thus ends the commentary on the Fourth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Five
Death of Dakṣa

|| 4.5.1 ||
maitreya uvāca
bhavo bhavānyā nidhanaṁ prajāpater
asat-kṛtāyā avagamya nāradāt
sva-pārṣada-sainyaṁ ca tad-adhvararbhubhir
vidrāvitaṁ krodham apāram ādadhe

Maitreya said: Hearing from Nārada about that Satī had died because of the insults to her by Dakṣa, and that soldiers had been driven away the Ṛbhus who arose from the sacrifice, Śiva became angry.

In the Fifth Chapter, Śiva, hearing about the death of his wife, cuts off the head of Dakṣa and kills him by transforming his hair into Vīrabhadra. Śiva heard the Satī had died because of the insults of Dakṣa (*prajāpateḥ*).The Ṛbhus had appeared at the sacrifice (*tad-adhvararbhubhih*).

|| 4.5.2 ||
kruddhaḥ sudaṣṭauṣṭha-puṭaḥ sa dhūr-jaṭir
jaṭāṁ taḍid-vahni-saṭogra-rociṣam
utkṛtya rudraḥ sahasotthito hasan
gambhīra-nādo visasarja tāṁ bhuvi

Śiva, with locks of matted hair, biting his lips, snatched a hair which blazed terribly like fire or lightning, and, becoming ferocious, he stood up. Laughing and roaring loudly, he forcibly threw the hair on the ground.

Saṭā means blazing. *Rudraḥ* ṁeans he became ferocious.

|| 4.5.3 ||
tato 'tikāyas tanuvā spṛśan divaṁ
sahasra-bāhur ghana-ruk tri-sūrya-dṛk
karāla-daṁṣṭro jvalad-agni-mūrdhajaḥ
kapāla-mālī vividhodyatāyudhaḥ

From that hair, a huge, black figure which touched the sky with its body, having a thousand arms, projecting teeth, eyes bright as three suns, hair like blazing fire, appeared, wearing a garland of skulls and holding various weapons.

Tataḥ mean “from that hair.” He touched the sky with his body. His eyes were like three suns.

|| 4.5.4 ||
taṁ kiṁ karomīti gṛṇantam āha
baddhāñjaliṁ bhagavān bhūta-nāthaḥ
dakṣaṁ sa-yajñaṁ jahi mad-bhaṭānāṁ
tvam agraṇī rudra bhaṭāṁśako me

Vīrabhadra, with folded hands, asked, “What shall I do?” Śiva, lord of the ghosts, said, “Kill Dakṣa along with his sacrifice. O Rudra, skilled in battle! You are my chief portion.”

“O Rudra, skilled in battle! Since you are my portion, the power of Brahman, you cannot be defeated! Do not worry!”

|| 4.5.5 ||
ājñapta evaṁ kupitena manyunā

sa deva-devaṁ paricakrame vibhum
mene-tadātmānam asaṅga-raṁhasā
mahīyasāṁ tāta sahaḥ sahiṣṇum

O Vidura! Thus ordered by angry Śiva, Vīrabhadra circumambulated the powerful lord of the *devatās.* He considered himself capable of combating the strength of the strongest with his speed which could not be matched.

Ordered by Śiva who was angry, he circumambulated Śiva. He had speed which could not be matched (*asaṅga-raṁhasā*). Or he had the speed of Śiva who is without material association, since he is self-satisfied. He thought himself capable of tolerating the strength (*sahaḥ*) of the strongest (*mahīyasām*).

|| 4.5.6 ||
anvīyamānaḥ sa tu rudra-pārṣadair
bhṛśaṁ nadadbhir vyanadat subhairavam
udyamya śūlaṁ jagad-antakāntakaṁ
samprādravad ghoṣaṇa-bhūṣaṇāṅghriḥ

Accompanied by the followers of Śiva, who made a tumultuous sound, making a thundering sound with his foot ornaments, and raising a trident which was the death for death itself, he hurried to the sacrifice.

The trident was like death (*antakam*) for death itself (*jagad-antaka*). On his two feet he had ornaments which made a thunderous noise (*ghoṣaṇa*).

|| 4.5.7 ||
athartvijo yajamānaḥ sadasyāḥ
kakubhy udīcyāṁ prasamīkṣya reṇum
tamaḥ kim etat kuta etad rajo 'bhūd
iti dvijā dvija-patnyaś ca dadhyuḥ

Seeing the darkness in the northern direction, the priests, sponsors and assembled guests understood it was dust. The *brāhmaṇas* and their wives then thought, "Where has this dust come from?

When it became dark, they thought that it was impossible. Then they understood it was dust. "But where has this dust come from?"

|| 4.5.8 ||
vātā na vānti na hi santi dasyavaḥ
prācīna-barhir jīvati hogra-daṇḍaḥ
gāvo na kālyanta idaṁ kuto rajo
loko 'dhunā kiṁ pralayāya kalpate

The winds are not blowing. It is not thieves because King Prācīnabarhi, who administers severe punishment, is living. No one is herding cows. Where is the dust coming from? Is the world ready for final destruction?

They considered various possibilities. It is evident that Prācīnabarhi was the King at that time.

|| 4.5.9 ||
prasūti-miśrāḥ striya udvigna-cittā
ūcur vipāko vṛjinasyaiva tasya
yat paśyantīnāṁ duhitṝṇāṁ prajeśaḥ
sutāṁ satīm avadadhyāv anāgām

The wives of Dakṣa headed by Prasūti, with anxious hearts, said, "This is the result of Dakṣa's sin. While her sisters watched, he insulted Satī, his daughter, who was innocent."

The women of whom Prasūti was the chief spoke. This is the result (*vipākam*) of the offense of her father. Not only did Dakṣa offend her, but did so in the presence of her sisters, and she was innocent as well.

|| 4.5.10 ||
yas tv anta-kāle vyupta-jaṭā-kalāpaḥ
sva-śūla-sūcy-arpita-dig-gajendraḥ
vitatya nṛtyaty uditāstra-dor-dhvajān
uccāṭṭa-hāsa-stanayitnu-bhinna-dik

With scattered locks, piercing the directions with his trident, waving his flag-like arms holding upraised weapons, and breaking the directions by the roar of his loud laughter, Śiva dances at the time of universal destruction.

The powers of Dakṣa cannot defeat Śiva. This is explained in two verses. Siva's locks of hair are scattered (*vyupta-jaṭā-kalāpaḥ*). In his arms are raised weapons. He throws his arms about like waving flags and dances. He pierces the directions by the roar of his loud laughter.

|| 4.5.11 ||
amarṣayitvā tam asahya-tejasaṁ
manyu-plutaṁ durnirīkṣyaṁ bhru-kuṭyā
karāla-daṁṣṭrābhir udasta-bhāgaṇaṁ
syāt svasti kiṁ kopayato vidhātuḥ

After angering Śiva , terrifying in appearance, who has intolerable strength, great anger, and who scatters the planets by the his frown and protruding teeth, how can a person, even Brahmā, have good fortune?

Having angered (*amarṣayitvā*) Śiva who scatters the luminaries like fire and the sun, how can a person have good fortune, even if Brahmā, the father of Dakṣa, angers Śiva? What to speak of others! By Dakṣa's cruelty, we have fallen into the greatest danger.

|| 4.5.12 ||

bahv evam udvigna-dṛśocyamāne
janena dakṣasya muhur mahātmanaḥ
utpetur utpātatamāḥ sahasraśo
bhayāvahā divi bhūmau ca paryak

While people were continuously speaking in this way, thousands of great disturbances, frightening even to sober-minded Dakṣa, appeared in the sky, on earth, and all around.

"O mothers! You are speaking the truth." In this way, all the assembled persons spoke. The omens were frightening even for Dakṣa who was powerful (*mahātmanaḥ*). Or *mahātmanaḥ* can sarcastically mean the opposite-- evil-minded.

|| 4.5.13 ||
tāvat sa rudrānucarair mahā-makho
nānāyudhair vāmanakair udāyudhaiḥ
piṅgaiḥ piśaṅgair makarodarānanaiḥ
paryādravadbhir vidurānvarudhyata

O Vidura! Vīrabhadra, along with Śiva's associates, who were short, reddish and yellowish, with faces and bellies like *makaras*, holding various weapons, running everywhere, quickly surrounded the sacrificial arena.

Vāmanakaiḥ means "with short stature." *Anvarudhyata* means" they surrounded."

|| 4.5.14 ||
kecid babhañjuḥ prāg-vaṁśaṁ
patnī-śālāṁ tathāpare
sada āgnīdhra-śālāṁ ca

Some of the associates broke the beams, while others destroyed the women's quarters, the assembly hall, the kindling house, the sponsor's quarters and the kitchen.

Prāg-vāṁṣam refers to the wooden beams running east to west resting upon the pillars, in construction of the sacrificial house. West of the sacrificial area was the women's quarters. East of the sacrificial area was the assembly shed (*sadas).* East of that was the shed for the vehicles to carry *soma.* North of that was the place for kindling the fire (*āgnīdhra-śālām*). *Vihāram* is the house for the sponsor. *Mahānasam* is the kitchen.

|| 4.5.15 ||
rurujur yajña-pātrāṇi
tathaike 'gnīn anāśayan
kuṇḍeṣv amūtrayan kecid
bibhidur vedi-mekhalāḥ

Others broke the sacrificial vessels. Others extinguished the fire. Others urinated in the pits and others tore up the earthwork around the fire pits.

Rurujuḥ means “they destroyed”.

|| 4.5.16 ||
abādhanta munīn anye
eke patnīr atarjayan
apare jagṛhur devān
pratyāsannān palāyitān

Others harassed the sages, while others shouted at the women. Others caught the *devaṭās* who had fled nearby.

They scolded the women with coarse language or by saving, “Stay here, and we will make you widows.”

|| 4.5.17 ||
bhṛguṁ babandha maṇimān
vīrabhadraḥ prajāpatim
caṇḍeśaḥ pūṣaṇaṁ devaṁ
bhagaṁ nandīśvaro 'grahīt

Maṇimān tied up Bhṛgu Muni, and Vīrabhadra tied up Dakṣa. Caṇḍeśa tied up Pūṣā. Nandīśvara tied up Bhaga.

|| 4.5.18 ||
sarva evartvijo dṛṣṭvā
sadasyāḥ sa-divaukasaḥ
tair ardyamānāḥ subhṛśaṁ
grāvabhir naikadhādravan

After seeing this, all the priests, guests, and *devatās,* afflicted greatly by the stones thrown at them, could not flee in a group.

Being afflicted by stones, they could not flee in a group.

|| 4.5.19 ||
juhvataḥ sruva-hastasya
śmaśrūṇi bhagavān bhavaḥ
bhṛgor luluñce sadasi
yo 'hasac chmaśru darśayan

Vīrabhadra tore off the moustache of Bhṛgu, who was offering oblations with a ladle in his hand, but who had smiled, showing his moustache (after Dakṣa insulted Śiva).

|| 4.5.20 ||
bhagasya netre bhagavān
pātitasya ruṣā bhuvi

ujjahāra sada-stho 'kṣṇā
yaḥ śapantam asūsucat

Vīrabhadra pulled out the eyes of Bhaga, who had fallen on the ground, and who had encouraged Dakṣa by the movement of his eyebrows in the assembly.

Śapantam refers to Dakṣa who criticized Śiva. Bhaga encouraged Ḍakṣa by glancing with the corner of his eye.

|| 4.5.21 ||
pūṣṇo hy apātayad dantān
kāliṅgasya yathā balaḥ
śapyamāne garimaṇi
yo 'hasad darśayan dataḥ

Vīrabhadra made Pūṣā's teeth fall out, just as Balarāma made the King of Kaliṅga's teeth fall out. Pūṣā had smiled, showing his teeth, when Śiva was being rebuked by Dakṣa.

Just Balarāma, at the time of Aniruddha's marriage, during a game of dice, made the teeth of the King of Kaliṅga fall out, so Vīrabhadra made Pūṣā's teeth fall out. *Garimaṇi* refers to Śiva. *Dataḥ* stands for *dantān* (teeth). Another version has *puṣnoḥ* in the dual form. Sometimes Indra and Pūṣā are grouped together as in the phrase *aindrāpauṣṇaṁ carum:* the rice offering of Indra and Pūṣā. (*Black Yayur Veda, Taittirīya-bṛahmaṇa* 1.7.2.4.5) Thus Vīrabhadra made the teeth of both Indra and Pūṣā fall out.

|| 4.5.22 ||
ākramyorasi dakṣasya
śita-dhāreṇa hetinā
chindann api tad uddhartuṁ
nāśaknot tryambakas tadā

Vīrabhadra, sitting on the chest of Dakṣa, though trying to cut off his head with a sharp sword, could not separate it from the body.

Hetinā means "using a sword." *Tat* refers to his head. *Tryambakaḥ* is Vīrabhadra.

|| 4.5.23 ||
śastrair astrānvitair evam
anirbhinna-tvacaṁ haraḥ
vismayaṁ param āpanno
dadhyau paśupatiś ciram

Seeing that Dakṣa's skin could not be cut by swords or throwing weapons, Vīrabhadra became perplexed and thought for a long time.

Śastraiḥ refers to swords and other hand weapons. *Astra* refers to weapons which are thrown like arrows and tridents. The word "seeing" should be supplied. Seeing that his

skin could not be cut, he thought for a long time.

|| 4.5.24 ||
dṛṣṭvā saṁjñapanaṁ yogaṁ
paśūnāṁ sa patir makhe
yajamāna-paśoḥ kasya
kāyāt tenāharac chiraḥ

Seeing a device for killing animals in the sacrificial arena, who had using that device, Vīrabhadra then cut off the head of Dakṣa, who had become a sacrificial animal.

Sañjñapanaṁ yogam means a device for killing sacrificial animals by squeezing. Using that, he severed his head.

|| 4.5.25 ||
sādhu-vādas tadā teṣāṁ
karma tat tasya paśyatām
bhūta-preta-piśācānāṁ
anyeṣāṁ tad-viparyayaḥ

Seeing Vīrabhadra's action, the ghosts and demons expressed their satisfaction, while others expressed grief.

Others, *brāhmaṇas*, said the opposite: it was an improper action.

|| 4.5.26 ||
juhāvaitac chiras tasmin
dakṣiṇāgnāv amarṣitaḥ
tad-deva-yajanaṁ dagdhvā
prātiṣṭhad guhyakālayam

Angry Vīrabhadra offered the head in the southern fire. Setting the sacrificial arena on fire, he then departed for Kailāsa.

Guhyakālayam means Kailāsa.

Thus ends the commentary on the Fifth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Six
The Devatās Approach Śiva

|| 4.6.1-2 ||

maitreya uvāca
atha deva-gaṇāḥ sarve
rudrānīkaiḥ parājitāḥ
śūla-paṭṭiśa-nistriṁśa-
gadā-parigha-mudgaraiḥ

sañchinna-bhinna-sarvāṅgāḥ
sartvik-sabhyā bhayākulāḥ
svayambhuve namaskṛtya
kārtsnyenaitan nyavedayan

Maitreya said: In great fear, all the *devatās,* the assembled guests and priests, wounded all over their bodies, defeated by the soldiers of Śiva, who had been armed with tridents, spears, swords, clubs, iron bars and hammers, offering respects to Brahmā and informed him fully of the events.

In the Sixth Chapter there is a description of Kailāśa. Brahmā goes to Śiva, who was sitting under a banyan tree there along with the *devatās,* and satisfies him with prayers.

Svayambhuve normally should be *svayambhuvam.*

|| 4.6.3 ||
upalabhya puraivaitad
bhagavān abja-sambhavaḥ
nārāyaṇaś ca viśvātmā
na kasyādhvaram īyatuḥ

Brahmā and Viṣṇu, soul of the universe, knowing that this would happen, had not gone to the sacrifice of Dakṣa.

Kasya means of Dakṣa. Knowing because they are omniscient, they did not go (*neyatu**ḥ***).

|| 4.6.4 ||
tad ākarṇya vibhuḥ prāha
tejīyasi kṛtāgasi
kṣemāya tatra sā bhūyān
na prāyeṇa bubhūṣatām

Hearing of the events, Brahmā spoke. Since you have committed offense to a great soul, though you desire to live with material comforts, generally, it is better that you do not live!

Vibhūḥ refers to Brahmā. Having committed offense (*kṛtāgasi*) to a great soul, for those desiring to live for comforts of life, desire to live for that happiness should not occur! Since they have committed offense to Śiva, for Dakṣa and others who are dead, dying or about to die, who have committed offense, and who desire to live for material pleasure (*svakṣemāya*), that desire to live (*sā*) in comfort (*tatra*) should not be fulfilled. The offenders like Dakṣa should die, they should not live. Living, they will commit more offenses. What is the use of their lives? Better that they die! *Bubhūṣatām* comes from the verb *bhū,* which means to exist. This has the same meaning as "to live" because if one exists, one also lives. Generally (*prayeṇa*) they should not live. Among those offenders, some, living, may not commit more offenses. They should have the desire to live, and remain alive.

|| 4.6.5 ||
athāpi yūyaṁ kṛta-kilbiṣā bhavaṁ
ye barhiṣo bhāga-bhājaṁ parāduḥ
prasādayadhvaṁ pariśuddha-cetasā
kṣipra-prasādaṁ pragṛhītāṅghri-padmam

If you desire to live, then you who have committed offense, who have excluded Śiva from his share of the sacrifice, should please him with pure hearts, since he is pleased simply if you touch his lotus feet.

However, if you want to live (*athāpi*), you who have committed offense, who excluded him from his share of the sacrifice (*barhiṣaḥ*), should please Śiva. One should not say that pleasing Śiva is difficult. He is pleased simply if you grasp his lotus feet. I know his mind.

|| 4.6.6 ||
āśāsānā jīvitam adhvarasya
lokaḥ sa-pālaḥ kupite na yasmin
tam āśu devaṁ priyayā vihīnaṁ
kṣamāpayadhvaṁ hṛdi viddhaṁ duruktaiḥ

Desiring a revival of the sacrifice, you should quickly go and beg forgiveness from Śiva, now bereft of his wife, his heart pierced by harsh words, by whose anger the worlds and their protectors cannot exist.

When he is angry (*yasmin kupite*) the world and its protectors will not longer exist. You, wishing to revive the sacrifice, should beg his pardon.

|| 4.6.7 ||
nāhaṁ na yajño na ca yūyam anye

ye deha-bhājo munayaś ca tattvam
viduḥ pramāṇaṁ bala-vīryayor vā
yasyātma-tantrasya ka upāyaṁ vidhitset

I, Indra, you, anyone with a body, and the sages do not know the strength, influence and the true nature of Śiva, who is completely independent. Who should provide a means to do this?

"We are surrendered to you. Give us some way to do this." Brahmā answers. Not I, Brahmā, or the present Indra (*yajñaḥ*) nor you sacrificers, knowers of the Vedas, know the truth about Śiva or the extent of his strength and influence.

|| 4.6.8 ||
sa ittham ādiśya surān ajas tu taiḥ
samanvitaḥ pitṛbhiḥ sa-prajeśaiḥ
yayau sva-dhiṣṇyān nilayaṁ pura-dviṣaḥ
kailāsam adri-pravaraṁ priyaṁ prabhoḥ

After thus instructing all the *devatās,* Lord Brahmā along with the Pitās, *devatās* and the lords of the progeny, departed from his place and went the abode of Lord Śiva, known as the Kailāsa, the best among mountains, dear to Śiva.

|| 4.6.9 ||
janmauṣadhi-tapo-mantra-
yoga-siddhair naretaraiḥ
juṣṭaṁ kinnara-gandharvair
apsarobhir vṛtaṁ sadā

Kailāsa is always filled with persons perfected by *yoga, mantra,* austerity, herbs and birth, and with *devatās*, Kinnaras, Gandharvas and Apsaras.

Fourteen verses describe Kailāsa. *Nara-itaraiḥ* means "*by devatās*."

|| 4.6.10 ||
nānā-maṇimayaiḥ śṛṅgair
nānā-dhātu-vicitritaiḥ
nānā-druma-latā-gulmair
nānā-mṛga-gaṇāvṛtaiḥ

It is endowed with peaks of various jewels, colorful with many mineral, covered with various trees, creepers and bushes, and filled with various animals.

|| 4.6.11 ||
nānāmala-prasravaṇair
nānā-kandara-sānubhiḥ
ramaṇaṁ viharantīnāṁ
ramaṇaiḥ siddha-yoṣitām

It is filled with many pure waterfalls and various caves and plateaus. It is enjoyed by the wives of the perfected beings who sport there with their husbands.

Ramaṇaiḥ means "with their lovers." Kailāsa gives pleasure (*ramaṇam*) to the wives of the perfected beings, who play there with their husbands.

|| 4.6.12 ||
mayūra-kekābhirutaṁ
madāndhāli-vimūrcchitam
plāvitai rakta-kaṇṭhānāṁ
kūjitaiś ca patattriṇām

Kailāsa resounds everywhere with the cries of peacocks and bees blinded by the sweet honey. It resounds with the drawn out cries of the cuckoos and other birds.

The peacocks cry everywhere (*abhi*). There is a noise like a group of householders talking. The bees blinded with intoxication are like singers who intone various *ragas* with notes, improvisations and modulations (*vimūrchitam).* The cries of the cuckoos and other birds are long drawn out (*plāvitaiḥ*).

|| 4.6.13 ||
āhvayantam ivoddhastair
dvijān kāma-dughair drumaiḥ
vrajantam iva mātaṅgair
gṛṇantam iva nirjharaiḥ

Kailāsa, with the upraised branches of desire trees, seems to be calling out to the birds as guests. When the elephants move about, the mountain itself seems to move about. With the waterfalls resounding, the mountain seems to be calling out.

The birds are like *brāhmaṇa* guests, being invited by the mountain. The mountain seems to move when the elephants move about. The mountain seems to talking with sweet words with the sound of the waterfalls.

|| 4.6.14-15 ||
mandāraiḥ pārijātaiś ca
saralaiś copaśobhitam
tamālaiḥ śāla-tālaiś ca
kovidārāsanārjunaiḥ

cūtaiḥ kadambair nīpaiś ca
nāga-punnāga-campakaiḥ
pāṭalāśoka-bakulaiḥ
kundaiḥ kurabakair api

Kailāsa is decorated with trees such as *mandāra, pārijāta, sarala, tamāla, tāla, kovidāra, āsana, arjuna,* mango, *kadamba, dhūli-kadamba, nāga, punnāga, campaka, pāṭala, aśoka, bakula, kunda and kurabaka.*

Cūta and *āmra* (verse 18) are types of mango. *Nīpa* is a variety of *kadamba*.

|| 4.6.16 ||
svarṇārṇa-śata-patraiś ca
vara-reṇuka-jātibhiḥ
kubjakair mallikābhiś ca
mādhavībhiś ca maṇḍitam

The mountain is decorated with golden *śata-patra*, oleander, cardamom, jasmine, *kubja, mallikā* and *mādhavī.*

Reṇuka is cardamom. *Jāti* is jasmine.

|| 4.6.17 ||
panasodumbarāśvattha-
plakṣa-nyagrodha-hiṅgubhiḥ
bhūrjair oṣadhibhiḥ pūgai
rājapūgaiś ca jambubhiḥ

Kailāsa Hill is also decorated with such trees as jackfruit, *pippala,* banyan trees, *plakṣas*, asafetida, various herbs, betel nut trees, birch, *raja-pūga* and *jambu* trees.

|| 4.6.18 ||
kharjūrāmrātakāmrādyaiḥ
priyāla-madhukeṅgudaiḥ
druma-jātibhir anyaiś ca
rājitaṁ veṇu-kīcakaiḥ

Kailāsa is decorated with date trees, hog plum, mango, *priyāla, madhuka, iṅguda*, hollow bamboos and solid bamboos.

Veṇu is bamboo which is not hollow, and *kīcaka* is bamboo which is hollow.

|| 4.6.19-20 ||
kumudotpala-kahlāra-
śatapatra-vanarddhibhiḥ
nalinīṣu kalaṁ kūjat-
khaga-vṛndopaśobhitam

mṛgaiḥ śākhāmṛgaiḥ kroḍair
mṛgendrair ṛkṣa-śalyakaiḥ
gavayaiḥ śarabhair vyāghrai
rurubhir mahiṣādibhiḥ

Kailāsa is decorated with forests of red lotuses, blue lotuses, white water lilies, and *śatapatra* lotuses growing in lakes, and with flocks of singing birds, deer, monkeys, boars, lions, bears, porcupines, *gayals, śarabhas,* tigers, antelope and buffalos.

Nābhi is a musk deer.

|| 4.6.21 ||
karṇāntraikapadāśvāsyair
nirjuṣṭaṁ vṛka-nābhibhiḥ
kadalī-khaṇḍa-saṁruddha-
nalinī-pulina-śriyam

Kailāsa is filled with animals like *karṇāntra* (cow eared), *ekapada, aśvāsya* (horse headed), wolves and musk deer. There are attractive river banks covered with forests of banana trees.

The mountain was made beautiful by river banks coved with banana groves.

|| 4.6.22 ||
paryastaṁ nandayā satyāḥ
snāna-puṇyatarodayā
vilokya bhūteśa-giriṁ
vibudhā vismayaṁ yayuḥ

The mountain is surrounded by the Gaṅgā waters, made more sacred by the bathing of Satī. The *devatās,* seeing that mountain of Śiva with wonder, went there.

It was surrounded by the Gaṅgā whose water was made more sacred by the bathing of Satī.

|| 4.6.23 ||
dadṛśus tatra te ramyām
alakāṁ nāma vai purīm
vanaṁ saugandhikaṁ cāpi
yatra tan-nāma paṅkajam

They saw at that mountain a pleasant city called Alakā and the forest called Saugandhika where there were lotuses called *saugandhika.*

There were lotuses there called *saugandhika.* It is in the singular since it represents a species.

|| 4.6.24 ||
nandā cālakanandā ca
saritau bāhyataḥ puraḥ
tīrthapāda-padāmbhoja-
rajasātīva pāvane

Outside the city were the rivers Nandā and Alakanandā, purified by the dust of the lotus feet of the Lord.

Outside the city there were two rivers.

|| 4.6.25 ||
yayoḥ sura-striyaḥ kṣattar
avaruhya sva-dhiṣṇyataḥ
krīḍanti puṁsaḥ siñcantyo
vigāhya rati-karśitāḥ

The wives of the *devatās,* fatigued from love making, descend from their abodes, and, entering the water of these rivers and play, splash their husbands with water.

They enter the two rivers (*yayoḥ*).

|| 4.6.26 ||
yayos tat-snāna-vibhraṣṭa-
nava-kuṅkuma-piñjaram
vitṛṣo 'pi pibanty ambhaḥ
pāyayanto gajā gajīḥ

Though not thirsty, elephants drink this water and make their wives drink this water, which has become yellow and fragrant with the *kuṁkuma* from the bathing of the women.

Elephants, though not thirsty, drink the water of those two rivers, because the waters have become yellow and fragrant from the bathing of the women.

|| 4.6.27 ||
tāra-hema-mahāratna-
vimāna-śata-saṅkulām
juṣṭāṁ puṇyajana-strībhir
yathā khaṁ sataḍid-ghanam

Alakā was filled with hundreds of airplanes made of gold, pearls and precious jewels and with women. It was like the sky filled with clouds and lightning.

Tāra means pearls. The city is compared to the sky, the lightning to the women, and the clouds to the airplanes.

|| 4.6.28 ||
hitvā yakṣeśvara-purīṁ
vanaṁ saugandhikaṁ ca tat
drumaiḥ kāma-dughair hṛdyaṁ
citra-mālya-phala-cchadaiḥ

The *devatās* passed through Alakā, the city of Kubera and the Yakṣas, and the Saugandhika forest, pleasant with desire trees having colorful flowers, fruits and leaves.

The *devatās* passed through (*hitvā*) Alakā and the forest. The sentence continues until verse 31.

|| 4.6.29 ||
rakta-kaṇṭha-khagānīka-
svara-maṇḍita-ṣaṭpadam
kalahaṁsa-kula-preṣṭhaṁ
kharadaṇḍa-jalāśayam

The forest was filled with the humming of bees and the warbling of flocks of cuckoos, and had lakes filled with lotuses, attractive to flocks of swans.

The forest was decorated with the songs of cuckoos and buzzing of bees. It had lakes in which there were lotuses dear to the swans.

|| 4.6.30 ||
vana-kuñjara-saṅghṛṣṭa-
haricandana-vāyunā

adhi puṇyajana-strīṇāṁ
muhur unmathayan manaḥ

The forest would increasingly agitate the minds of the women constantly through the breezes carrying sandalwood fragrance caused by the elephants rubbing against the sandalwood trees.

The minds of the women were additionally (*adhi*) agitated with desire, since the fragrance incited their lust.

|| 4.6.31 ||
vaidūrya-kṛta-sopānā
vāpya utpala-mālinīḥ
prāptaṁ kimpuruṣair dṛṣṭvā
ta ārād dadṛśur vaṭam

Seeing that forest used by the Kimpuruṣas and the pools which were decorated with lotus garlands, furnished with steps of cat's eye jewel, the *devatās* then saw from far off the banyan tree of Śiva.

Vāpyaḥ means ponds. *Prāptā* modifies *vāpyaḥ.* Another version has *prāptam,* which modifies *vanam*. From far off (*ārāt*), they saw the banyan tree.

|| 4.6.32 ||
sa yojana-śatotsedhaḥ
pādona-viṭapāyataḥ
paryak-kṛtācala-cchāyo
nirnīḍas tāpa-varjitaḥ

The tree was a hundred *yojanas* high and its branches extended seventy-five *yojanas.* Its shade was uninterrupted. It had no bird nests, and was cool.

Its height was a hundred *yojanas,* and its branches spread seventy-five *yojanas.* It gave unbroken shade. Because there were no bird nests, there was no disturbance from their noise.

|| 4.6.33 ||
tasmin mahā-yogamaye
mumukṣu-śaraṇe surāḥ
dadṛśuḥ śivam āsīnaṁ
tyaktāmarṣam ivāntakam

Under that tree which was the shelter of aspirants for liberation, and which bestowed great powers, the *devatās* saw Śiva sitting, appearing like death, but seeming to have given up his anger.

He appeared to be death, by thinking of the offense committed to him, but he appeared to have given up anger towards the *devatās.*

|| 4.6.34 ||
sanandanādyair mahā-siddhaiḥ
śāntaiḥ saṁśānta-vigraham
upāsyamānaṁ sakhyā ca
bhartrā guhyaka-rakṣasām

He was peaceful, worshiped by the peaceful, perfected beings like Sananda and by Kubera, the protector of the Guhyakas and Rakṣasas.

Sakhyā means "by Kuvera."

|| 4.6.35 ||
vidyā-tapo-yoga-patham
āsthitaṁ tam adhīśvaram
carantaṁ viśva-suhṛdaṁ
vātsalyāl loka-maṅgalam

They saw Śiva, the Lord of the *devatās*, friend of the universe, the shelter of knowledge, austerity and *yoga*, performing austerities for the benefit of the world because of his affection for the living entities.

He is the shelter of knowledge, austerity and *yoga* because he starts these processes. He performs (*carantam*) austerity for the benefit of the world.

|| 4.6.36 ||
liṅgaṁ ca tāpasābhīṣṭaṁ
bhasma-daṇḍa-jaṭājinam
aṅgena sandhyābhra-rucā
candra-lekhāṁ ca bibhratam

He was the symbol of the Śaivites, dressed in deer skin, with matted hair, staff, reddish limbs smeared with ashes, and bearing the crescent moon.

Tāpasa refers to Śaivites. *Sanhyabhra-rucā* means reddish.

|| 4.6.37 ||
upaviṣṭaṁ darbhamayyāṁ

bṛsyāṁ brahma sanātanam
nāradāya pravocantaṁ
pṛcchate śṛṇvatāṁ satām

Śiva was seated on a *kuśa* mat among listening sages, and was speaking to Nārada who was asking about the eternal Vedas.

He was sitting on a mat used by ascetics (*bṛsyām*). Brahma means Vedas. Previously it was mentioned that Sanaka and others were worshipping Śiva. They were present, but Nārada was the best among them because of his *bhakti.* It should be understood that the main topic of the Vedas they were discussing was *bhakti.*

|| 4.6.38 ||
kṛtvorau dakṣiṇe savyaṁ
pāda-padmaṁ ca jānuni
bāhuṁ prakoṣṭhe 'kṣa-mālām
āsīnaṁ tarka-mudrayā

His left foot was on his right thigh and his left hand was placed on his left knee. He had beads on his right forearm, and his right hand showed the *tarka-mudrā.*

He was seen sitting in this typical posture. *Yoga* scriptures describe the posture:

eka-pādam athaikasmin vinyased ūru-saṁsthitam
itarasmiṁs tathā bāhuṁ vīrāsanam idaṁ smṛtam

Vīrāsana is defined as placing each foot on the opposite thigh, and placing the hands on the thighs.

The *tarka-mudrā* is described as follows:

tarjany-aṅguṣṭhayor agre mithaḥ saṁyojya cāṅgulīḥ
prasārya bandhanaṁ prāhus tarkamudreti māntrikā

Reciters of *mantra* define the *tarka-mudrā* as placing the tips of the forefinger and thumb together while spreading the other fingers.

|| 4.6.39 ||
taṁ brahma-nirvāṇa-samādhim āśritaṁ
vyupāśritaṁ giriśaṁ yoga-kakṣām
sa-loka-pālā munayo manūnām
ādyaṁ manuṁ prāñjalayaḥ praṇemuḥ

The *devatās* and sages offered respects with folded hands to Śiva, chief of meditators, who had a cloth draped over his knee, and whose mind was completely absorbed in the bliss of the Supreme Lord.

Brahma-nirvāṇam means the bliss of Brahman. According to Prahlāda however *nirvāṇa* means the bliss of realizing the Supreme Lord.

adhokṣajālambham ihāśubhātmanaḥ
śarīriṇaḥ saṁsṛti-cakra-śātanam
tad brahma-nirvāṇa-sukhaṁ vidur budhās
tato bhajadhvaṁ hṛdaye hṛd-īśvaram

The wise know that direct contact with the Lord, which includes the happiness of Brahman, destroys *saṁsāra* for the sinful persons possessing material bodies in this world. Therefore, worship Paramātmā in your heart. SB 7.7.37

Śiva had completely concentrated his mind (*samādhi*) on that bliss. *Yoga-kakṣam* refers to the *yogī's* cloth draped in such a way to make the left knee firm. He was the chief (*ādyam*) of those who are dedicated to contemplation (*manūnām*).

|| 4.6.40 ||
sa tūpalabhyāgatam ātma-yoniṁ
surāsureśair abhivanditāṅghriḥ
utthāya cakre śirasābhivandanam
arhattamaḥ kasya yathaiva viṣṇuḥ

Though most worthy of worship, Śiva, whose feet are worshipped, seeing Brahmā arrive with the *devatās*, stood up and lowered his head in respect, just as Vāmana respected Kaśyapa.

Śiva respected Brahmā because he was his father. Though Śiva is most worthy of respect (*arhattamaḥ*), he worshipped Brahmā because he was his father, just as Vāmana (*viṣṇuḥ*) worshipped Kaśyapa (*kasya*).

|| 4.6.41 ||
tathāpare siddha-gaṇā maharṣibhir
ye vai samantād anu nīlalohitam
namaskṛtaḥ prāha śaśāṅka-śekharaṁ
kṛta-praṇāmaṁ prahasann ivātmabhūḥ

Other great persons along with the sages, who were all around Śiva, offered respects to Brahmā, and Brahmā, smiling then spoke to Śiva, to whom he offered respects.
Those who were with Śiva, such as Nārada, along with the sages, offered respects to Brahmā. Brahmā, being offered respects, spoke to Śiva, who was offered respects by the *devatās.* Though they were internally fearful, they showed joyful faces externally.

|| 4.6.42 ||
brahmovāca
jāne tvām īśaṁ viśvasya
jagato yoni-bījayoḥ
śakteḥ śivasya ca paraṁ
yat tad brahma nirantaram

Brahmā said: I know you are the Lord of the universe, *prakṛti* and *puruṣa,* that you are superior to *Śakti* and *Śiva,* and that you are also the Brahman without qualities.

Though you offer respects to me, you are more powerful since you are one with the Supreme Lord. He speaks taking the mentality of a Śaivite. The Śaivites think of the Lord, *prakṛti* and *puruṣa* as the form of Sadāśiva. That is the explanation of this verse. I know you are the form of Sadāśiva. The Lord of the whole universe composed of *prakṛti* and *puruṣa,* because I know that you are superior to the *prakṛti* and *puruṣa* (*yoni-bījayoh*) of the material world. These items are explained. They are *Śakti* and *Śiva.* But I know that you are the famous Brahman without differences (*nirantaram*)

|| 4.6.43 ||
tvam eva bhagavann etac
chiva-śaktyoḥ svarūpayoḥ
viśvaṁ sṛjasi pāsy atsi
krīḍann ūrṇa-paṭo yathā

O lord! By your forms as Śiva and Śakti you create, maintain and destroy the universe just as a spider acts upon his web.

Instead of *svarūpayoḥ* the word *svāṁśayor* is sometimes seen. The genitive case here stands for the instrumental case. Because Śiva is his *svāṁśa* and *śakti* is Śiva's shadow, they are both called *svāṁśa.*

|| 4.6.44 ||
tvam eva dharmārtha-dughābhipattaye
dakṣeṇa sūtreṇa sasarjithādhvaram

tvayaiva loke 'vasitāś ca setavo
yān brāhmaṇāḥ śraddadhate dhṛta-vratāḥ

O producer of *artha* and *dharma*! You have created sacrifice, like a cloth with threads, through Dakṣa, for producing *artha.* You have created the rules of *varṇāśrama* for the people, which the *brāhmaṇas* follow with determination.

O producer of *dharma* and *artha*! You created sacrifice, like weaving of cloth, through Dakṣa, for performance of *artha* as part of *dharma.* The respect for the *varṇāśrama* system in the world has been created by you. Since Dakṣa is dead, because of the absence of someone to initiate *dharma,* with the destruction of *dharma,* there will be now misfortune for the world.

|| 4.6.45 ||
tvaṁ karmaṇāṁ maṅgala maṅgalānāṁ
kartuḥ sva-lokaṁ tanuṣe svaḥ paraṁ vā
amaṅgalānāṁ ca tamisram ulbaṇaṁ
viparyayaḥ kena tad eva kasyacit

Auspicious lord! You bestow Svarga or liberation to the performer of pious acts and terrible hell to the sinful. But why do you do the opposite to some people?

You give the results of *karma.* O auspicious lord! You extend Svarga to the performer of pious acts, or even liberation. For the sinful, you give hell. But why should there be opposite results for some people? Pious persons like Dakṣa go to hell, and sinners like Ajāmila get liberation. I am asking you this.

|| 4.6.46 ||
na vai satāṁ tvac-caraṇārpitātmanāṁ
bhūteṣu sarveṣv abhipaśyatāṁ tava
bhūtāni cātmany apṛthag-didṛkṣatāṁ
prāyeṇa roṣo 'bhibhaved yathā paśum

It cannot be from anger, because anger as it arises in animals does not generally occur in those who have surrendered to your lotus feet, who see you in all living beings or just desire to see all beings as non-different from you.

“The cause is my anger or mercy.” But that cannot be. It is only your mercy and not your anger. This is expressed by *kaimutya-nyāya.* (If anger does not arising in the devotees how could arise in you?) The devotees desire to see you (*tava*) in all beings and see all beings as non-different from you, *paramātmā (ātmani).* Or they desire to see all beings as non-different from themselves, experiencing others happiness or distress as their own. If those who desire to

see in that way, do not become angry with devotees, then what to speak of those who actually see in this way. The devotees do not act as the animals which become angry, generally speaking. This indicates certain exceptions such as the Kumāras anger at Jaya and Vijaya, or your anger at Dakṣa, even though you are self-satisfied.

|| 4.6.47 ||
pṛthag-dhiyaḥ karma-dṛśo durāśayāḥ
parodayenārpita-hṛd-rujo 'niśam
parān duruktair vitudanty aruntudās
tān māvadhīd daiva-vadhān bhavad-vidhaḥ

Those who are sinful, seeing difference between you and all beings, seeing in terms of material benefit for themselves, who become angry at seeing the prosperity of others, always afflict others with harsh words and injure other beings. You do not have to kill them. They have already killed by the law of *karma.*

"But if I do not give suitable punishment out of anger, then everyone would become sinful since they would not get results for their sinful acts." *Parodayena* means "by seeing the wealth of others." *Aruntudāḥ* means they injure. "Killed by *karma*" means that, by their offenses, Dakṣa and others will die. You should not kill them, because if they became the object of your anger, then they will never have the chance to become saved in the future.

|| 4.6.48 ||
yasmin yadā puṣkara-nābha-māyayā
durantayā spṛṣṭa-dhiyaḥ pṛthag-dṛśaḥ
kurvanti tatra hy anukampayā kṛpāṁ
na sādhavo daiva-balāt kṛte kramam

Whenever and wherever those who see difference, whose intelligence is controlled by Viṣṇu's *māyā,* commit offenses to the devotees, the devotees show mercy to them and do not attack them, since *karma* will act upon them.

The devotees, being tolerant of everything, tolerate suffering caused by others. They are merciful even to those who offend them. Whenever and wherever those whose intelligence is controlled by *māyā* (*māyayā spṛṣṭa-dhiyaḥ*) commit offense to the devotees (the object is missing and should be supplied), the devotees show mercy to them, since mercy is their nature, and they do not counterattack, since *karma* bestows suffering on them by force (*daiva-balāt*).

|| 4.6.49 ||
bhavāṁs tu puṁsaḥ paramasya māyayā

durantayāspṛṣṭa-matiḥ samasta-dṛk
tayā hatātmasv anukarma-cetaḥsv
anugrahaṁ kartum ihārhasi prabho

O lord! Since your intelligence is not influenced by the Lord's *māyā* and you see everything, you should be merciful to those whose minds have been conquered by *māyā* and are afflicted by various *karmas.*

You, the best of devotees, should not become angry. You are not under the control of *māyā.* Thus you see everything: you see the great suffering they will endure as a result of their offenses. The method of showing them mercy is described. Their intelligence has been defeated by *māyā.* How can they gain discrimination? How can those whose minds are afflicted by various *karmas* recognize the devotees? You should be merciful to them.

|| 4.6.50 ||
kurv adhvarasyoddharaṇaṁ hatasya bhoḥ
tvayāsamāptasya mano prajāpateḥ
na yatra bhāgaṁ tava bhāgino daduḥ
kuyājino yena makho ninīyate

O Śiva! Revive the incomplete, sacrifice of Dakṣa, stopped by you, in which the bad priests did not offer you your share, so that you can receive your share.

What should be done now? O Śiva (*mano*)! Revive that sacrifice of Dakṣa which was stopped before completion by you, in which the evil priests did not give you your share, so that you can attain your share (*makhaḥ*).

|| 4.6.51 ||
jīvatād yajamāno 'yaṁ
prapadyetākṣiṇī bhagaḥ
bhṛgoḥ śmaśrūṇi rohantu
pūṣṇo dantāś ca pūrvavat

Dakṣa should get his life back. Bhaga should get his eyes. Bhṛgu's moustache should grow again. Pūṣā's teeth should be restored.

|| 4.6.52 ||
devānāṁ bhagna-gātrāṇām
ṛtvijāṁ cāyudhāśmabhiḥ
bhavatānugṛhītānām
āśu manyo 'stv anāturam

O Śiva! May the *devatās* whose limbs were injured by your weapons and stones, favored by you, quickly recover their health!

O Śiva (*manyu*)! *Anāturam* means “healed.”

|| 4.6.53 ||
eṣa te rudra bhāgo 'stu
yad-ucchiṣṭo 'dhvarasya vai
yajñas te rudra bhāgena
kalpatām adya yajña-han

O Rudra! Destroyer of sacrifice! May you take your share, which is the best remainder in the sacrifice, by which the sacrifice may be completed!

May you have your portion, which is the best remainder, by which the sacrifice may be completed!

Thus ends the commentary on the Sixth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Seven
Restoration of the Sacrifice

|| 4.7.1 ||
maitreya uvāca
ity ajenānunītena
bhavena parituṣyatā
abhyadhāyi mahā-bāho
prahasya śrūyatām iti

Maitreya said: O Vidura! Pleased by the request made by Brahmā, Śiva, smiling said, “Listen to me.”

In the Seventh Chapter, Dakṣa and the priests glorify Śiva, and Viṣṇu appears and becomes satisfied. The sacrifice is completed. Śiva (*bhavena*) was pleased by Brahma (*ajena*) who had made his request (*anunītena*).

|| 4.7.2 ||
mahādeva uvāca
nāghaṁ prajeśa bālānāṁ
varṇaye nānucintaye
deva-māyābhibhūtānāṁ

daṇḍas tatra dhṛto mayā

Śiva said: O Brahmā! I do not speak about or think about the offenses committed by children, those controlled by the Lord's *māyā*. I punished them to teach them.

O Brahmā (*prajeśa*)! Sometimes *pareśa* is seen instead. I have punished the children in order to teach them.

|| 4.7.3 ||
prajāpater dagdha-śīrṣṇo
bhavatv aja-mukhaṁ śiraḥ
mitrasya cakṣuṣekṣeta
bhāgaṁ svaṁ barhiṣo bhagaḥ

Let Dakṣa whose head has been burned up have a goat's head. Let Bhaga see his portion of the sacrifice with Mitra's eyes.

Dakṣa would get the head of a goat, because he had the words and intelligence of a goat. Bhaga got the use of Mitra's eyes since his eyes were contaminated with fault. He could only enjoy his portion of sacrifice with those eyes, since his own eyes were useless, being devoid of spiritual vision.

|| 4.7.4 ||
pūṣā tu yajamānasya
dadbhir jakṣatu piṣṭa-bhuk
devāḥ prakṛta-sarvāṅgā
ye ma uccheṣaṇaṁ daduḥ

Let Pūṣā eat through the teeth of the sponsor of the sacrifice, or let him eat ground meal, if he is alone. Let the *devatās,* who did not give me the best share, have their limbs restored.

Let Pūṣā, when alone eat ground meal. If others are present he can eat through their teeth, since he should not have teeth, having shown his teeth at the devotees and laughed at them. The *devatās* who did not give the best share to Śiva had received injuries because of taking their share at the sacrifice of Dakṣa. Let them have all their limbs back, since they did not side with Dakṣa when Dakṣa criticized me.

|| 4.7.5 ||
bāhubhyām aśvinoḥ pūṣṇo
hastābhyāṁ kṛta-bāhavaḥ
bhavantv adhvaryavaś cānye
basta-śmaśrur bhṛgur bhavet

Let the priests and others have arms by using the arms of the Aśvinis and hands of Pūṣā. Let Bhṛgu have the moustache of a goat.

Those priests who favored Dakṣa, raising their arms and shouting, had their arms broken. Let them us the Aśvinis' arms and Pūṣā's hands. Bhṛgu's moustache had been torn off. Since he was the chief advisor of Dakṣa, he got the moustache from a goat's head.

|| 4.7.6 ||
maitreya uvāca
tadā sarvāṇi bhūtāni
śrutvā mīḍhuṣṭamoditam
parituṣṭātmabhis tāta
sādhu sādhv ity athābruvan

Maitreya said: All present, hearing the words of Śiva, with satisfied hearts and said, "We approve of this."

Mīḍhustama means "one who gives most plentifully." Those hearing the words of Śiva spoke.

|| 4.7.7 ||
tato mīḍhvāṁsam āmantrya
śunāsīrāḥ saharṣibhiḥ
bhūyas tad deva-yajanaṁ
sa-mīḍhvad-vedhaso yayuḥ

Then the *devatās* and sages invited Śiva, and went to the sacrifice again with Brahmā and Śiva.

The *devatās* (*śunāsīrāḥ*) requested him, saying "The sacrifice can only be completed in your presence." They went along with Śiva and Brahmā (*sa-mīḍhva-vedhasaḥ*).

|| 4.7.8 ||
vidhāya kārtsnyena ca tad
yad āha bhagavān bhavaḥ
sandadhuḥ kasya kāyena
savanīya-paśoḥ śiraḥ

Doing as Śiva said, they joined the head of the sacrificial goat with the body of Dakṣa.

They did what Śiva said. This implies they also gave the eyes of Mitra to Bhaga, and carried out the recovery all persons. *Kasya* means “of Dakṣa.”

|| 4.7.9 ||
sandhīyamāne śirasi
dakṣo rudrābhivīkṣitaḥ
sadyaḥ supta ivottasthau
dadṛśe cāgrato mṛḍam

When the head was jointed to the body, as Śiva watched, Dakṣa suddenly awoke as if from sleep, and saw Śiva in front of him.

|| 4.7.10 ||
tadā vṛṣadhvaja-dveṣa-
kalilātmā prajāpatiḥ
śivāvalokād abhavac
charad-dhrada ivāmalaḥ

At that time, Dakṣa, whose heart had been contaminated by hatred of Śiva, became pure like an autumn lake from seeing Śiva.

Kalilātmā means “even though contaminated.”

|| 4.7.11 ||
bhava-stavāya kṛta-dhīr
nāśaknod anurāgataḥ
autkaṇṭhyād bāṣpa-kalayā
samparetāṁ sutāṁ smaran

He wanted to offer prayers to Śiva, but remembering his dead daughter, because he was attached, in great longing, tears filled his eyes and he could not speak.

|| 4.7.12 ||
kṛcchrāt saṁstabhya ca manaḥ
prema-vihvalitaḥ sudhīḥ
śaśaṁsa nirvyalīkena
bhāveneśaṁ prajāpatiḥ

Controlling his mind with difficulty, with great affection, he began to praise Śiva sincerely, having come to his senses.

|| 4.7.13 ||
dakṣa uvāca

bhūyān anugraha aho bhavatā kṛto me
daṇḍas tvayā mayi bhṛto yad api pralabdhaḥ
na brahma-bandhuṣu ca vāṁ bhagavann avajñā
tubhyaṁ hareś ca kuta eva dhṛta-vrateṣu

Dakṣa said: Though I offended you, you have punished me, being merciful to me. You and Viṣṇu do not neglect even the corrupt *brāhmaṇas*, what to speak of those with firm vows.

Though I criticized *(pralabdhaḥ*) you, you punished me and taught me, thinking of me as your relative, not being indifferent to me. That was proper. You and Viṣṇu do not neglect even the corrupt *brāhmaṇas.*

|| 4.7.14 ||
vidyā-tapo-vrata-dharān mukhataḥ sma viprān
brahmātma-tattvam avituṁ prathamaṁ tvam asrāk
tad brāhmaṇān parama sarva-vipatsu pāsi
pālaḥ paśūn iva vibho pragṛhīta-daṇḍaḥ

You first created the *brāhmaṇas* engaged in knowledge, austerity and vows from your mouth, to protect the Vedas and spiritual knowledge. O lord! O supreme! Therefore you protect the *brāhmaṇas* from all dangers, just as a cowherd protects the cows by holding a stick.

This verse gives the reason. You, becoming Brahmā, created (*asrāk*) the *brāhmaṇas* in order to protect the Vedas. Or you created the *brāhmaṇas* to protect the Vedas (*brahma*) and knowledge of the *ātmā.* Therefore (*tat*), O supreme one, you protect the *brāhmaṇas.* We are like animals and you are the protector of the animals.

|| 4.7.15 ||
yo 'sau mayāvidita-tattva-dṛśā sabhāyāṁ
kṣipto durukti-viśikhair vigaṇayya tan mām
arvāk patantam arhattama-nindayāpād
dṛṣṭyārdrayā sa bhagavān sva-kṛtena tuṣyet

Though I insulted you, with harsh words in the assembly, not knowing the truth about you, you did not consider the insult significant, and you, by your glance of mercy, saved me, who had fallen down by my offense to the most respectable person. You should be satisfied with your show of mercy.

I cannot atone properly. You, abused by me, who have no knowledge of the truth, did not consider it significant (*vigaṇayya*). You saved me, who had fallen down (*arvāk*), by your compassionate glance. Otherwise I could not be

delivered from hell. You should be satisfied by the mercy you give others. I have no ability to satisfy you.

|| 4.7.16 ||
maitreya uvāca
kṣamāpyaivaṁ sa mīḍhvāṁsaṁ
brahmaṇā cānumantritaḥ
karma santānayām āsa
sopādhyāyartvig-ādibhiḥ

Maitreya said: Being forgiven by Śiva, Dakṣa, with permission of Brahmā, undertook the sacrifice along with the priests and teachers.

He undertook the sacrifice with the priests and teachers (*upādhyāya*).

|| 4.7.17 ||
vaiṣṇavaṁ yajña-santatyai
tri-kapālaṁ dvijottamāḥ
puroḍāśaṁ niravapan
vīra-saṁsarga-śuddhaye

For performing the sacrifice, the *brāhmaṇas* offered *puroḍaśa* related to Viṣṇu in three vessels, in order to purify the sacrifice from the touch of Vīrabhadra.

For performing the sacrifice the *brāhmaṇas* offered the *puroḍāśa* related to Viṣṇu (*vaiṣṇavam*), in order to purify it from the touch of Vīrabhadra and others.

|| 4.7.18 ||
adhvaryuṇātta-haviṣā
yajamāno viśāmpate
dhiyā viśuddhayā dadhyau
tathā prādurabhūd dhariḥ

O Vidura! Dakṣa, using the *adhvaryu* priest to offer oblations, concentrated with pure mind so that the Lord appeared.

Āttahaviṣā means “with the oblations of the *adhvaryu* (*yajur-veda*) priest.” O Vidura (*viśāmpate*)! Dakṣa concentrated in such a way that the Lord appeared.

|| 4.7.19 ||
tadā sva-prabhayā teṣāṁ
dyotayantyā diśo daśa

muṣṇaṁs teja upānītas
tārkṣyeṇa stotra-vājinā

Viṣṇu, diminishing the effulgence of the *devatās* by his effulgence which shone in the ten directions, arrived on Garuḍa, whose wings are the *Brhād-rathantara* verses.

Viṣṇu arrived, diminishing the effulgence of Brahmā and others. The winds of Garuḍa were the *Bṛhat-rathnantara mantras. Śruti* says *bṛhadrathantare pakṣau:* the wings are the *Brhād-rathantara* verses.

|| 4.7.20 ||
śyāmo hiraṇya-raśano 'rka-kirīṭa-juṣṭo
nīlālaka-bhramara-maṇḍita-kuṇḍalāsyaḥ
śaṅkhābja-cakra-śara-cāpa-gadāsi-carma-
vyagrair hiraṇmaya-bhujair iva karṇikāraḥ

The Lord was dark in complexion, with a golden belt, a crown shining like the sun, having a face surrounded by locks of hair, black like bees and wearing earrings. He appeared like a lotus since he was holding the conch, lotus, *cakra*, arrow, bow, club and shield in his gold ornamented hands.

The Lord is described in two verses. He had a belt of golden bells (*niraṇya-raśanaḥ*). *Raśanā* can also include cloth, with the meaning that he had yellow cloth, since it is not stated elsewhere. He had a crown as brilliant as the sun. His face was decorated with black locks like bees and with earrings. There is a comparison of the face to a lotus, hair to the bees, and the earrings to the sun, which comes to make the lotus blossom.
His arms were golden with bracelets, arm bands and rings, and he was holding different weapons to protect the devotees. With this, he appeared like a flowering *karṇikāra* tree, or like a lotus with eight petals, since he was holding eight weapons. *Karṇikāra* is defined as “that which produces (*ra*) a pericarp (*karṇika*).” Or it can be derived from *karṇika,* pericarp, using the rule *arśādibhyo ‘c* (Pāṇini 5.2.127).

|| 4.7.21 ||
vakṣasy adhiśrita-vadhūr vana-māly udāra-
hāsāvaloka-kalayā ramayaṁś ca viśvam
pārśva-bhramad-vyajana-cāmara-rāja-haṁsaḥ
śvetātapatra-śaśinopari rajyamānaḥ

On his chest was Lakṣmī, and a garland. He gave delight to the whole universe with his elegant, smiling, sweet glance. At his sides were a fan

and *cāmara* like two swans and above his head was a white umbrella shining like the moon.

On his chest was Lakṣmī (*vadhūḥ*). He gave pleasure to the whole universe by the skill of his smiling eyes raining jewels of sweetness (*udāra*). What then to speak of the sweetness those eyes give to the devotees? The fan and *cāmara* by his sides were like two swans. Above was a white umbrella like the moon. Below that was his crown, like the sun. Beneath that was his face like a lotus. Beside his face on both sides were two more suns in the form of his earrings. At his sides were two swans. Below his face was Lakṣmī, like lightning. Everything together was like one eight-petalled lotus. Dakṣa saw Viṣṇu, who was astonishing with moon, sun, lightning, bees, swans, conch, cakra, club, lotus, bow, arrow, and shield.

|| 4.7.22 ||
tam upāgatam ālakṣya
sarve sura-gaṇādayaḥ
praṇemuḥ sahasotthāya
brahmendra-tryakṣa-nāyakāḥ

Seeing that he had arrived, all the *devatās,* led by Brahmā, Indra and Śiva offered respects immediately.

Brahmā, Indra and Śiva were the leaders.

|| 4.7.23 ||
tat-tejasā hata-rucaḥ
sanna-jihvāḥ sa-sādhvasāḥ
mūrdhnā dhṛtāñjali-puṭā
upatasthur adhokṣajam

With their effulgence fading in his luster, with choked voices, with agitated hearts, putting their folded hands on their heads, they offered prayers to Viṣṇu.

Sanna-jihvāh means choked voices. *Sasādhvasāh* means “in an agitated state.” They placed their hands on their heads.

|| 4.7.24 ||
apy arvāg-vṛttayo yasya
mahi tv ātmabhuv-ādayaḥ
yathā-mati gṛṇanti sma
kṛtānugraha-vigraham

Brahmā and others, with meager senses compared to the greatness of the Lord, to the best of their ability praised the Lord who appeared by his mercy.

Mahī means "in comparison to his glory." Their senses were meager in comparison to his glory.

|| 4.7.25 ||
dakṣo gṛhītārhaṇa-sādanottamaṁ
yajñeśvaraṁ viśva-sṛjāṁ paraṁ gurum
sunanda-nandādy-anugair vṛtaṁ mudā
gṛṇan prapede prayataḥ kṛtāñjaliḥ

With folded hands and concentrated mind, Dakṣa joyfully offering prayers, surrendered to the Lord, the master of sacrifice, the supreme *guru,* who accepts the offerings of sacrifice in the best vessels, and who is surrounded by Sunanda and Nanda.

Sādana means vessel. The Lord accepts the offerings in the best vessels. Another reading has *gṛhītvā.* The meaning is then "Dakṣa, taking the best vessels and offerings, praised the Lord and surrendered."

|| 4.7.26 ||
dakṣa uvāca
śuddhaṁ sva-dhāmny uparatākhila-buddhy-avasthaṁ
cin-mātram ekam abhayaṁ pratiṣidhya māyām
tiṣṭhaṁs tayaiva puruṣatvam upetya tasyām
āste bhavān apariśuddha ivātma-tantraḥ

Dakṣa said: You are one alone, fearless, pure, consciousness alone, beyond all material intelligence, devoid of *māyā,* situated in your spiritual abode. Accepting the role of the *puruṣāvatāra* along with *māyā* within the material world, you remain independent, though you appear contaminated with material qualities.

You are pure consciousness alone, devoid of *māyā,* situated in your *svarūpa* (*sva-dhāmni*). Taking the role of a human you appear to be impure, contaminated with material attachment within *māyā*, when taking forms like Kṛṣṇa or Rāma. You alone are the Lord and take the covering of knowledge. Others, taking coverings of ignorance, like Śiva, though playing human roles, do not know how to act. Śiva manifested himself as self-satisfied and indifferent to me, his father-in-law, in the assembly. However, hearing of the death of Satrājit, your father-in-law, you went to Satyabhāmā with Balarāma and began crying:

tad ākarṇyeśvarau rājann anusṛtya nṛ-lokatām
aho naḥ paramaṁ kaṣṭam ity asrākṣau vilepatuḥ

When Lord Kṛṣṇa and Lord Balarāma heard this news, O King, They exclaimed, "Alas! This is the greatest tragedy for us! "Thus imitating the ways of human society, they lamented, their eyes brimming with tears. SB 10.57.10

Did your nature as *ātmārāma* disappear? Bhagavān alone is expert in all arts. Or another meaning is that Dakṣa by glancing scornfully at Śiva, committed offense, and thus, even after the offense was annulled, he had a material conception of the Lord's form. Thus he says the Lord takes a human form.

However the real meaning should be understood as follows. Situated in Vaikuṇṭha (*sva-dhāmni*) you accept the form of the *puruṣa,* creator of *mahat-tattva* along with *māyā,* and reside within the living entities in *māyā* (*tāsyām*) as the *antaryāmī.*

viṣṇos tu trīṇi rūpāṇi puruṣākhyāhany atho viduḥ
ekaṁ tu mahataḥ sraṣṭṛ dvitīyaṁ tv aṇḍa-saṁsthitam
tṛtīyaṁ sarvabhūta-sthaṁ tāni jñātvā vimucyate

The wise know the three forms of the *puruṣa* of Viṣṇu. The first is the creator of *mahat-tattva,* the second resides within the universe, and the third resides within all living entities. One who knows them becomes liberated. *Sātvata-tantra*

The Lord appears to be impure but is not. Though he is situated within *māyā*, he is pure since he has no relationship with it. This is the real meaning.

|| 4.7.27 ||
ṛtvija ūcuḥ
tattvaṁ na te vayam anañjana rudra-śāpāt
karmaṇy avagraha-dhiyo bhagavan vidāmaḥ
dharmopalakṣaṇam idaṁ trivṛd adhvarākhyaṁ
jñātaṁ yad-artham adhidaivam ado vyavasthāḥ

The priests said: O uncontaminated Lord! Because of the curse of Nandīśvara, we have become absorbed in *karma* and do not know the truth about you. We know you in the form of sacrifice, called *dharma*, for attaining *artha, dharma* and *kāma*, in which the result is an arrangement for the *devatās* share.

O Lord beyond the contamination of *māyā (anañjna)!* By the curse of Nandīśvara we are absorbed in *karma,* and do not know you. How can Dakṣa know you? They glance at Dakṣa. "What do you know?" We know your form as the sacrifice which yields *artha, dharma* and *kāma (trivṛt),* commonly known as

dharma. The result of this sacrifice is that thre is an arrangement of shares for the *devatās* according to their qualification.

|| 4.7.28 ||
sadasyā ūcuḥ
utpatty-adhvany aśaraṇa uru-kleśa-durge 'ntakogra-
vyālānviṣṭe viṣaya-mṛga-tṛṣy ātma-gehoru-bhāraḥ
dvandva-śvabhre khala-mṛga-bhaye śoka-dāve 'jña-sārthaḥ
pādaukas te śaraṇada kadā yāti kāmopasṛṣṭaḥ

The assembly said: Treading the road of *saṁsāra* without resting places, with holes of happiness and distress, full of fear of wild animals, subject to forest fires of lamentation, in the presence of the fearful snake of time, and dangerous with the five types of suffering, when will the ignorant people, afflicted by lust, carrying the heavy load of house and body arising from a thirst of sense objects, surrender to your lotus feet?

On the path of *saṁsāra* (*utpatti adhvani*) devoid of rest (*aśaraṇe*), which has holes of happiness and distress (*dvandva-śabhre*), where there is fear of fierce (*khala*) animals like tigers, with a forest fire of lamentation, when will the ignorant come to your lotus feet? They will never attain your feet. Dakṣa and the priests are made the object of this comment. Glancing at them, the assembly speaks. O giver of shelter! If he does not surrender to you, then what can you do? He is thirsty for material sense objects (*mṛga-tṛṣi*), and thus thinks of his body as himself, and takes on the load of house and other objects. He is afflicted with lust.

|| 4.7.29 ||
rudra uvāca
tava varada varāṅghrāv āśiṣehākhilārthe
hy api munibhir asaktair ādareṇārhaṇīye
yadi racita-dhiyaṁ māvidya-loko 'paviddhaṁ
japati na gaṇaye tat tvat-parānugraheṇa

Śiva said: If the ignorant criticize me as impure when I meditate upon your precious lotus feet which are worshipped with devotion by even the detached sages, and which can bestow all benefits arising from desire, I do not consider that criticism significant, by your great mercy.

Āśiṣā mans “because of desire.” Although those feet bestow all benedictions, they should be served by persons without desire. I have become absorbed in those feet. Those who do not have knowledge, such as Dakṣa, say that I have broken the rules of good conduct. That is only gossip. Because of your great

mercy, or because of the merciful of the devotees, I do not become disturbed by that.

|| 4.7.30 ||
bhṛgur uvāca
yan māyayā gahanayāpahṛtātma-bodhā
brahmādayas tanu-bhṛtas tamasi svapantaḥ
nātman-śritaṁ tava vidanty adhunāpi tattvaṁ
so 'yaṁ prasīdatu bhavān praṇatātma-bandhuḥ

Bhṛgu said: Persons having material bodies, whose spiritual knowledge is covered by insurmountable *māyā*, and who are afflicted by ignorance, even now do not speak the truth about you, the self-illuminated person. The friend of those are humble, you should forgive us.

Mentioning Brahmā and others, Bhṛgu also hints at Śiva. They are afflicted by ignorance (*tamasi svapantaḥ*). Even now they do not know the truth about you, who are self revealing (*ātmānuśritam*). Afflicted by ignorance they say "I know." The ignorant speak of something else. Be kind to them. I also am an offender, according to what I said. You are not the friend of Brahma or persons like me, but are the friend of those who sincerely offer respects and have nothing. Still, please be kind to us. Please forgive my offense.

|| 4.7.31 ||
brahmovāca
naitat svarūpaṁ bhavato 'sau padārtha-
bheda-grahaiḥ puruṣo yāvad īkṣet
jñānasya cārthasya guṇasya cāśrayo
māyāmayād vyatirikto matas tvam

Brahmā said: As long as one cannot see the form of the Lord by using material senses, one is merely under the shelter of the sense *devatās,* bodily parts and sense organs. You are different from these material factors.

As long as one does not see your form, one is the shelter of the presiding deities of the senses (*jñānasya*), the gross organ and sense object (*arthasya*), and the subtle sense organ (*guṇasya*).[3] When one sees the Lord directly, one is no longer under the shelter of the sense deities, gross organs or sense organs. One will have non-material perception, since you have a spiritual form different from the material factors such as sense *devatās.* You cannot be perceived by those material factors. That much we know. Those with material

[3] See SB 3.6.9.

senses who think they see the Lord do not see the Lord's real form. This is a statement directed to Bhṛgu and others.

|| 4.7.32 ||
indra uvāca
idam apy acyuta viśva-bhāvanaṁ
vapur ānanda-karaṁ mano-dṛśām
sura-vidviṭ-kṣapaṇair udāyudhair
bhuja-daṇḍair upapannam aṣṭabhiḥ

Indra said: Lord! Your body, endowed with eight arms carrying weapons to destroy the demons, is auspicious for the universe, can be perceived even by our material senses and mind, and gives us bliss.

By your mercy your body makes this universe (*idam*) auspicious. This eight-armed form for destroying the demons is seen by us even with our material senses, by your indescribable mercy, and gives us bliss. This is proof that there is no other way in which we can be blissful. This statement is directed to Brahmā.

|| 4.7.33 ||
patnya ūcuḥ
yajño 'yaṁ tava yajanāya kena sṛṣṭo
vidhvastaḥ paśupatināḍya dakṣa-kopāt
taṁ nas tvaṁ śava-śayanābha-śānta-medhaṁ
yajñātman nalina-rucā dṛśā punīhi

The wives said: This sacrifice created by Brahmā for worshipping you has been destroyed by Śiva because of his anger at Dakṣa. Lotus-navelled Lord! Lord of sacrifice! Purify with the glance of your lotus eyes this sacrifice where animal sacrifice has stopped.

Kena means by Brahmā. *Śava* means water. Thus *śava-śaya-nābha* means lotus navel. O lord with a lotus navel! Purify the sacrifice in which animal sacrifice had stopped (*śānta-medham*) with your eyes. Without your presence, nothing can be accomplished even with all the present efforts. This is addressed to everyone.

|| 4.7.34 ||
ṛṣaya ūcuḥ
ananvitaṁ te bhagavan viceṣṭitaṁ
yad ātmanā carasi hi karma nājyase
vibhūtaye yata upasedur īśvarīṁ
na manyate svayam anuvartatīṁ bhavān

The sages said: O Lord! Your activities are astounding since you perform actions by yourself and do not become contaminated by them. Whereas others worship Lakṣmī for wealth, you do not accept her for wealth.

Ananvitam means "impossible for others." Your activities are astounding because (*yat*) you perform them by yourself alone, and you are not attached to them. All other performers of action are attached to the result. This comment is directed to Brahmā and others. Whereas (*yataḥ*) others worship Lakṣmī for wealth (*vibhūtaye*) you do not accept her. *Yataḥ* can also stand for *yām.* You do not accept Lakṣmī whom others worship for wealth.

|| 4.7.35 ||
siddhā ūcuḥ
ayaṁ tvat-kathā-mṛṣṭa-pīyūṣa-nadyāṁ
mano vāraṇaḥ kleśa-dāvāgni-dagdhaḥ
tṛṣārto 'vagāḍho na sasmāra dāvaṁ
na niṣkrāmati brahma-sampannavan naḥ

The *prema-bhaktas* said: Our minds, like an elephant burned from a forest fire and afflicted by thirst, become absorbed in the sweet, pure river of your pastimes, do not remember the fire of *saṁsāra*, and do not come out of that river, as if having merged in Brahman.

Siddhā here means those perfected in *bhakti,* with *prema*. The mind immersed in the river of pure nectar of your pastimes does not remember the fire of *saṁsāra (dāvam).* The mind does not come out of that river, as if having attained oneness with Brahman. Let us submerge ourselves in the nectar of the Lord's pastimes without considering what duties we should do nor not do, with contamination or without contamination. This statement is directed to the sages.

|| 4.7.36 ||
yajamāny uvāca
svāgataṁ te prasīdeśa tubhyaṁ namaḥ
śrīnivāsa śriyā kāntayā trāhi naḥ
tvām ṛte 'dhīśa nāṅgair makhaḥ śobhate
śīrṣa-hīnaḥ ka-bandho yathā puruṣaḥ

Prasūti, Dakṣa's wife, said: O Lord! Supreme controller! Welcome to you! Be pleased with us! I offer respects to you. O Lord of Lakṣmī! With your beloved consort, please deliver us. Without your presence,

the sacrifice is not auspicious, though endowed with all elements. It is like a headless body.

Prasūti speaks this verse. You have been very merciful to me, daughter of Svāyambhuva Manu, as you were to Devahūti. Since you have brought your wife Lakṣmī to my house, please deliver us who have been destroyed by the offense to Śiva. Without you, the sacrifice is not complete. This statement is directed to all the *devatās* and Brahmā.

|| 4.7.37 ||
lokapālā ūcuḥ
dṛṣṭaḥ kiṁ no dṛgbhir asad-grahais tvaṁ
pratyag-draṣṭā dṛśyate yena viśvam
māyā hy eṣā bhavadīyā hi bhūman
yas tvaṁ ṣaṣṭhaḥ pañcabhir bhāsi bhūtaiḥ

The planetary protectors said: O Lord! You, the internal seer, by whom the universe is seen, and who can be directly seen, are not visible to us by material senses. That you appear to be made of the five elements is only your *māyā.*

We cannot see you by senses which perceive material sense objects (*asad-grahaiḥ*). But you can be seen (*pratyag draṣṭā*) by your mercy. *Asada-grahaiḥ* stays in the masculine form as an adjective in this case. You, the sixth, beyond the five elements, seem to have a material body by means of the five elements. That is your *māyā.* Those who think that your form is material, such as Jarāsandha, do not see you, since they do not realize your sweetness. This is directed to dry *jñānīs,* sages and *devatās.*

|| 4.7.38 ||
yogeśvarā ūcuḥ
preyān na te 'nyo 'sty amutas tvayi prabho
viśvātmanīkṣen na pṛthag ya ātmanaḥ
athāpi bhaktyeśa tayopadhāvatām
ananya-vṛttyānugṛhāṇa vatsala

The masters of *yoga* said: O Lord! There is no one dearer to you than those who see the *jīvas* as non-different from you, the soul of the universe. However, O Lord, most affectionate to the devotees, please bestow pure *bhakti* on those serving you!

There is no one dearer than those who do not see the *jīvas* as different from you since there are your *śakti,* who know the *jīvas* to be not different from you. You have said:

teṣāṁ jñānī nitya-yukta eka-bhaktir viśiṣyate
priyo hi jñānino 'tyartham ahaṁ sa ca mama priyaḥ

Of these four types, the *jñānī*, who is constantly engaged in thinking of me, who is practicing *bhakti* alone, is the best. I am cherished by that *jñānī*, and he is cherished by me. BG 7.17

However, please favor us with the pure *bhakti* (*ananya-vṛttiḥ*) of persons serving with the notion of "I am your servant, and you are my master." We are the most fallen. How could we obtain the state of non-difference? By praising it, they condemn impersonal realization. The servants of the Lord are most dear. This is directed to the *jñānīs.* You have said:

na tathā me priyatama ātma-yonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

My dear Uddhava, neither Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa, the goddess of fortune nor indeed my own self is as dear to me as you are. SB 11.14.15

nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā
śriyaṁ cātyantikīṁ brahman yeṣāṁ gatir ahaṁ parā

O best of the *brāhmaṇas,* without saintly persons for whom I am the only destination, I do not desire to enjoy my transcendental bliss and my supreme opulences. SB 9.4.64

This is understood by the word *vatsala.* You are most affectionate to the devotee. This is heard everywhere in the scriptures. It is never said that you are affectionate to the *jñānīs.*

|| 4.7.39 ||
jagad-udbhava-sthiti-layeṣu daivato
bahu-bhidyamāna-guṇayātma-māyayā
racitātma-bheda-mataye sva-saṁsthayā
vinivartita-bhrama-guṇātmane namaḥ

I offer respects to the Lord who creates different mentalities in the individuals by his *māyā* composes of *guṇas* divided in various ways by the *jīva's karmas,* for creation , maintenance and destruction of the universe, and whose intelligence is completely devoid of delusion causes by the *guṇas* because of being situated in his *svarūpa.*

Some say that the *parabrahman* takes on form by being mixed with *māyā.* In that state there is the state of servant and lord, and consequently the affection of the Lord for his devotee. Such persons are mistaken. That is explained in this verse. I offer respects to the Lord who creates different mentalities for creation, maintenance and destruction, in Brahmā and other beings by his material energy composed of *guṇas* divided up variously because the *jīva's karmas.* I offer respects to he whose intelligence is not deluded by the *guṇas* because of being situated in his *svarūpa.* *Ātmā* can mean effort, determination, and intelligence, according to *Amara-koṣa.*

|| 4.7.40 ||
brahmovāca
namas te śrita-sattvāya
dharmādīnāṁ ca sūtaye
nirguṇāya ca yat-kāṣṭhāṁ
nāhaṁ vedāpare 'pi ca

The Veda teaching *karma* said: I offer respects to you, the shelter of *sattva-guṇa*, the source of *dharma, jñāna, vairāgya* and *aiśvarya,* who are beyond the material *guṇas,* and whom neither I nor the other Vedas know.

Brahma here means the Vedas which explain *karma* suitable to that situation. According *Amara-koṣa* the word *brahma* means Vedas, truth and austerity. *Sattva-guṇa* takes shelter of the Lord. He is the source of *dharma, jñṇaa, vairāgya* and *aiśvarya* which take shelter of the Lord. I and the other Vedas teaching *jñāna* do not know the truth. What to speak then others present here! This is directed to the followers of *karma* and *jñāna.*

|| 4.7.41 ||
agnir uvāca
yat-tejasāhaṁ susamiddha-tejā
havyaṁ vahe svadhvara ājya-siktam
taṁ yajñiyaṁ pañca-vidhaṁ ca pañcabhiḥ
sviṣṭaṁ yajurbhiḥ praṇato 'smi yajñam

Agni said: I offer respects to you, sacrifice personified, worshipped by five types of verses, who act for the benefit of sacrifice soaked in ghee which has five forms, by whose power I, bright with fuel, carry the oblation in the sacrifice.

Fire of the sacrificial fire speaks. I just carry the offering in the best sacrifice, but I do not know the truth about you. This statement is directed to the sacrificers who think they have knowledge. You are beneficial to the sacrifice (*yajñiyam*). In the *Aitareya* the five types of sacrifice are mentioned: *agnihotra,*

darśa-paurṇamāsa, cāturmāsya, paśu and *soma. (Śata-patha-brāhmaṇa)* You are worshipped by five types of *mantras. Śruti* says *āśrāvayeti catur-akṣaraṁ astu śrauṣaḍ iti catur-akṣaraṁ yajeti dvābhyāṁ ye yajāmaha iti pañcākṣaraṁ dvyakṣaro vaṣaṭkāra:* there is the four syllable mantra *āśrāvaya,* the four syllable mantra *astu śṛauṣaṭ,* the two syllable mantra *yaja,* the five syllable mantra *ye yajāmahe*, and the two syllable mantra *vaṣaṭ.* (*Śata-patha-brāhmaṇa* 12.3.3.3) *Smṛti* says:

caturbhiś caturbhiś ca dvābhyāṁ pañcabhir eva ca
hūyate ca punar dvābhyāṁ sa me viṣṇuḥ prasīdatu

May Viṣṇu be pleased with me by the four syllable mantra, the four syllable mantra, the two syllable mantra, the five syllable mantra and the two syllable mantra.

Yajñaḥ means the form of sacrifice.

|| 4.7.42 ||
devā ūcuḥ
purā kalpāpāye sva-kṛtam udarī-kṛtya vikṛtaṁ
tvam evādyas tasmin salila uragendrādhiśayane
pumān śeṣe siddhair hṛdi vimṛśitādhyātma-padaviḥ
sa evādyākṣṇor yaḥ pathi carasi bhṛtyān avasi naḥ

The *devatās* said: Previously, at the end of the *kalpa,* having placed in your abdomen the universe you created and maintained, you, the path of knowledge, the object of meditation for the perfect sages in their hearts, lay down in the water upon the king of snakes. You protect us, your servants, who see you.

You placed in your abdomen what you created and transformed (*vikṛtam*). You are the path of knowledge (*adhyātma-padaviḥ*) upon whom the perfect beings meditate. You protect your servants. You are seen by us. These two statements indicate that you are seen by your servants whom you protect. You are known by them and not by others. This verse is directed to the sacrificers and *jñānīs.*

|| 4.7.43 ||
gandharvā ūcuḥ
aṁśāṁśās te deva marīcy-ādaya ete
brahmendrādyā deva-gaṇā rudra-purogāḥ
krīḍā-bhāṇḍaṁ viśvam idaṁ yasya vibhūman
tasmai nityaṁ nātha namas te karavāma

The Gandharvas said: O Lord! Most powerful person! Marīci, Brahmā, the *devatās,* having Śiva as their head, are portions of portions of you, for whom this universe is a pot used in playing. Therefore we offer respects to you.

Let us offer respects to you. We, entering the assembly, praised Dakṣa as the Supreme Lord but actually we praise you alone, since all others are portions of your portions. They think they are the Lord but they are not. This is directed to Brahmā and others.

|| 4.7.44 ||

vidyādharā ūcuḥ
tvan-māyayārtham abhipadya kalevare 'smin
kṛtvā mamāham iti durmatir utpathaiḥ svaiḥ
kṣipto 'py asad-viṣaya-lālasa ātma-mohaṁ
yuṣmat-kathāmṛta-niṣevaka udvyudasyet

The Vidyādharas said: After attaining a body, and identifying in that body with me and mine, the ignorant person, bewildered by family and desiring temporary objects, rejects illusion concerning himself by hearing your topics.

Attaining sense objects, and identifying with me and mine, the ignorant person, bewildered by his sons, desiring temporary objects, can completely reject illusions about himself by serving the nectar of your topics. This is directed towards dry *jñānīs.*

|| 4.7.45 ||
brāhmaṇā ūcuḥ
tvaṁ kratus tvaṁ havis tvaṁ hutāśaḥ svayaṁ
tvaṁ hi mantraḥ samid-darbha-pātrāṇi ca
tvaṁ sadasyartvijo dampatī devatā
agnihotraṁ svadhā soma ājyaṁ paśuḥ

The *brāhmaṇas* said: You are the sacrifice, the oblation, the fire, the *mantras*, the vessels, fuel and *kuśa* grass. You are the assembly, the priests, the sponsor and his wife, the *devatās,* the offering to Agni, the *mantra svadhā*, the *soma*, the ghee and the sacrificial animal.

Sadaysa and *ṛtvijaḥ* are two separate items.

|| 4.7.46 ||
tvaṁ purā gāṁ rasāyā mahā-sūkaro
daṁṣṭrayā padminīṁ vāraṇendro yathā

stūyamāno nadal līlayā yogibhir
vyujjahartha trayī-gātra yajña-kratuḥ

In the past, in the form of the great boar, praised by the sages, you easily lifted up the earth from the water with your tusk, like an elephant lifts a lotus, while you roared.

O form of the Vedas (*trayī-gātra*)! This explains the Lord as the form of sacrifice.

|| 4.7.47 ||
sa prasīda tvam asmākam ākāṅkṣatāṁ
darśanaṁ te paribhraṣṭa-sat-karmaṇām
kīrtyamāne nṛbhir nāmni yajñeśa te
yajña-vighnāḥ kṣayaṁ yānti tasmai namaḥ

May you, non-different from the boar, be pleased with us, who are eager to see you, though we have interrupted the sacrifice. O Lord of sacrifice! When your name is chanted, the obstacles to sacrifice disappear. We offer respects to you

If chanting your name destroys obstacles, then how much more will your very presence destroy obstacles! The obstacles to the sacrifice were the followers of Śiva. This statement is directed towards them. When the various speakers put blame on various persons, it indicates that there is no fault in the devotees of the Lord, since their position is generally made superior.

|| 4.7.48 ||
maitreya uvāca
iti dakṣaḥ kavir yajñaṁ
bhadra rudrābhimarśitam
kīrtyamāne hṛṣīkeśe
sanninye yajña-bhāvane

Maitreya said: O Vidura! After Viṣṇu, the well-wisher of sacrifice, was glorified, the wise Dakṣa restored the sacrifice spoiled by Vīrabhadra.

Bhadra can refer to Vidura and can be part of a compound with Rudra. Then it refers to Vīrabhadra who spoiled the sacrifice. *Sanninye* means “he started the sacrifice.”

|| 4.7.49 ||
bhagavān svena bhāgena
sarvātmā sarva-bhāga-bhuk
dakṣaṁ babhāṣa ābhāṣya

prīyamāṇa ivānagha

O sinless Vidura! The Supreme Lord, the soul of all beings, the enjoyer of sacrifice, pleased with his share of the sacrifice, addressing Dakṣa, spoke.

As Bhagavān. the Lord is complete in his bliss and does not need anything, and as the soul of all beings, he is the enjoyer of all the portions of the sacrifice. However, he appeared pleased (*iva*) with his own particular share of the sacrifice. Actually he was not pleased, because of the offense to Śiva. O sinless Vidura (*anagha*)! You are without offense. Therefore the Lord is pleased with you. You indeed are the example of a proper person.

|| 4.7.50 ||
śrī-bhagavān uvāca
ahaṁ brahmā ca śarvaś ca
jagataḥ kāraṇaṁ param
ātmeśvara upadraṣṭā
svayan-dṛg aviśeṣaṇaḥ

The Lord said: I am the supreme cause of the universe, the Lord of the soul, the witness, and self-revealing. I, Brahmā and Śiva are non-different from each other.

Do not again commit offense! The Lord gives instructions. *Svayaṁdṛk* means self revealing. There is no difference between the three of us (*aviśeṣaṇaḥ*).

|| 4.7.51 ||
ātma-māyāṁ samāviśya
so 'haṁ guṇamayīṁ dvija
sṛjan rakṣan haran viśvaṁ
dadhre saṁjñāṁ kriyocitām

Situated in my energy composed of the *guṇas,* creating, maintaining and destroying the universe, I take on names according to the activity.

“But the Supreme Lord is only one person. According to the scriptures that is you.” That person who is situated in the material world but is famous for being beyond the *guṇa*s is I alone. According to the activity of creation, maintenance or destruction, I take the names of the creator, maintainer or destroyer.

|| 4.7.52 ||
tasmin brahmaṇy advitīye
kevale paramātmani
brahma-rudrau ca bhūtāni
bhedenājño 'nupaśyati

The ignorant person sees difference between the *jīvas* and me, who am non-dual, absolute Brahman and Paramātmā, what to speak of seeing different between Brahmā, Śiva and me.

"But how are Brahma who is a *jīva* taking the form of Hiraṇyagarbha, and Śiva who is touched by the *guṇas* even though being *īśvara,* non-different from you?" This is explained through *kaimutya-nyāya*. The ignorant person sees differences even between *jīvas* and me, what to speak seeing difference between Brahmā or Śiva and me. But the wise person does not. The *jīvas* are non-different from me because they are my *tataṣṭha-śakti*, and *śakti* is non-different from *śaktimān.* Brahmā and Śiva are non-different from me because they are *guṇāvatāras.*

|| 4.7.53 ||
yathā pumān na svāṅgeṣu
śiraḥ-pāṇy-ādiṣu kvacit
pārakya-buddhiṁ kurute
evaṁ bhūteṣu mat-paraḥ

My devotee does not see difference between himself and all living beings, just as a person does not differentiate between himself and his various limbs such as head and hand.

The devotee sees himself as non-different from all beings. The devotee's seeing non-difference is taking others' happiness and distress as his own.

|| 4.7.54 ||
trayāṇām eka-bhāvānāṁ
yo na paśyati vai bhidām
sarva-bhūtātmanāṁ brahman
sa śāntim adhigacchati

O Dakṣa! The person who does not see difference between the three of us, the souls of all beings, who have one nature, attains peace.

The result of seeing non-difference is stated.

|| 4.7.55 ||
maitreya uvāca
evaṁ bhagavatādiṣṭaḥ
prajāpati-patir harim
arcitvā kratunā svena
devān ubhayato 'yajat

Maitreya said: Being instructed by the Lord, Dakṣa, after worshipping the Lord through a specific sacrifice, worshipped the *devatās* by main and subsidiary sacrifices.

Prajāpati-patiḥ is Dakṣa. *Ubhayataḥ* means "by secondary and primary sacrifices."

|| 4.7.56 ||
rudraṁ ca svena bhāgena
hy upādhāvat samāhitaḥ
karmaṇodavasānena
somapān itarān api
udavasya sahartvigbhiḥ
sasnāv avabhṛthaṁ tataḥ

With concentrated mind, he worshipped Śiva with his share. Worshipping other *devatās* by concluding rites, he then bathed along with the priests.

Udavasānam means "that which completes." After finishing with these concluding rites, he took bath.

|| 4.7.57 ||
tasmā apy anubhāvena
svenaivāvāpta-rādhase
dharma eva matiṁ dattvā
tridaśās te divaṁ yayuḥ

After giving Dakṣa intelligence to act according to *dharma*, after he had already attained perfection by worshiping the Lord, the *devatās* departed for heaven.

The *devatās* gave blessings to Dakṣa, who had attained perfection (*avāpta-rādhase*).

|| 4.7.58 ||
evaṁ dākṣāyaṇī hitvā
satī pūrva-kalevaram
jajñe himavataḥ kṣetre
menāyām iti śuśruma

O Vidura! I have heard that the daughter of Dakṣa, Satī, on giving up her body, later as born in the womb of Menakā, wife of Himālaya.

Menāyām means *menakāyām.*

|| 4.7.59 ||
tam eva dayitaṁ bhūya
āvṛṅkte patim ambikā
ananya-bhāvaika-gatiṁ
śaktiḥ supteva pūruṣam

Satī, who had attachment to no one else, again chose Śiva, as her one goal and as her beloved husband. She was like the sleeping energy at the time of universal dissolution, who then takes shelter of the Supreme Lord.

Āvṛṅkte means chose. She had love for no one else (*ananya-bhāvā*). Śiva was her only goal (*eka-gatim*). At the time of devastation, the sleeping *śakti* takes shelter of the Supreme Lord who is awake (and then she becomes revived).

|| 4.7.60 ||
etad bhagavataḥ śambhoḥ
karma dakṣādhvara-druhaḥ
śrutaṁ bhāgavatāc chiṣyād
uddhavān me bṛhaspateḥ

O Vidura! I heard this story of Śiva, destroyer of Dakṣa's sacrifice, from the devotee Uddhava, a disciple of Bṛhaspati.

He heard it from Uddhava, the disciple of Bṛhaspati.

|| 4.7.61 ||
idaṁ pavitraṁ param īśa-ceṣṭitaṁ
yaśasyam āyuṣyam aghaugha-marṣaṇam
yo nityadākarṇya naro 'nukīrtayed
dhunoty aghaṁ kaurava bhakti-bhāvataḥ

O Vidura! The person who, after constantly hearing Viṣṇu's and Śiva's pure activities of, which give fame and long life and destroy piles of sin, narrates the story with devotion destroys all his sin.

Thus ends the commentary on the Seventh Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eight
Dhruva Goes to the Forest

|| 4.8.1 ||

maitreya uvāca
sanakādyā nāradaś ca
ṛbhur haṁso 'ruṇir yatiḥ
naite gṛhān brahma-sutā
hy āvasann ūrdhva-retasaḥ

Maitreya said: The four Kumāras headed by Sanaka, as well as Nārada, Ṛbhu, Haṁsa, Aruṇi and Yati, all sons of Brahmā, did not get married, but became *ūrdhva-retā,* or *naiṣṭhika-brahmacārīs.*

In the Eighth Chapter, Dhruva, burned by the poison of his stepmother's words, and inspired by the nectar of his mother's words, pleases the Lord by austerities in Madhuvana.

The lineages from Manu's daughters were described, and the lineages from Brahmā's sons such as Marīci were also mentioned in the process. Though Manu's sons should now be described, first the remaining sons of Brahmā are described briefly.

|| 4.8.2 ||
mṛṣādharmasya bhāryāsīd
dambhaṁ māyāṁ ca śatru-han
asūta mithunaṁ tat tu
nirṛtir jagṛhe 'prajaḥ

O killer of the enemy! Lord Brahmā's son Adharma had a wife named Lying. She gave birth to twins called Cheating and Illusion. Nirṛti, who had no children, accepted them as his children.

The family of Brahmā's son Adharma is described. O killer of the enemy! This indicated to Vidura that people like him kill *adharma*. *Dambha* means cheating. *Māyā* means activities suitable for cheating. Though brother and sister, they married, since they are *aṁśas* of Adharma. Nirṛti is in charge of the southwest direction (inauspicious).

|| 4.8.3 ||
tayoḥ samabhaval lobho
nikṛtiś ca mahā-mate
tābhyāṁ krodhaś ca hiṁsā ca
yad duruktiḥ svasā kaliḥ

O great soul! From Cheating and Illusion were born Greed and Deceit. From their combination came children named Anger and Violence, and from their combination were born Quarrel and his sister Profanity.

Nikṛtiḥ means deceit. From Anger and Violence came Quarrel and Profantiy.

|| 4.8.4 ||
duruktau kalir ādhatta
bhayaṁ mṛtyuṁ ca sattama
tayoś ca mithunaṁ jajñe
yātanā nirayas tathā

O greatest of good men! Quarrel produced in Profanity the children named Fear and Death. From the combination of Death and Fear came children named Pain and Hell.

One may ask about the favorable and unfavorable elements for *bhakti,* the ultimate method described in the scriptures. The elements ending with Hell, the family members of Adharma, have been described as the elements to be avoided.

|| 4.8.5 ||
saṅgraheṇa mayākhyātaḥ
pratisargas tavānagha
triḥ śrutvaitat pumān puṇyaṁ
vidhunoty ātmano malam

O sinless Vidura! Briefly I have described destruction. One who hears three times this purifying description cleanses his mind of all sin.

Saṅgrhena means “in summary.” *Pratisargaḥ* means destruction. The above description is called destruction because it is a cause of destruction. O sinless Vidura! You are not in this family of Adharma. The description is purifying because by hearing it one can avoid these items**.**

|| 4.8.6 ||
athātaḥ kīrtaye vaṁśaṁ
puṇya-kīrteḥ kurūdvaha
svāyambhuvasyāpi manor
harer aṁśāṁśa-janmanaḥ

O best of the Kurus! I shall now describe the descendants of famous Svāyambhuva Manu, who produced parts of parts of the Lord.

From Manu’s lineage came portions of portions of the Lord such as Kapila, Yajña, Pṛthu and Ṛṣabha.

|| 4.8.7 ||
priyavratottānapādau
śatarūpā-pateḥ sutau
vāsudevasya kalayā
rakṣāyāṁ jagataḥ sthitau

By his wife, Śatarūpā, Svāyambhuva Manu had two sons, Uttānapāda and Priyavrata, who appeared to protect the world as portions of Vāsudeva.

They were situated as portions of the Lord for protection of the world.

|| 4.8.8 ||
jāye uttānapādasya
sunītiḥ surucis tayoḥ
suruciḥ preyasī patyur
netarā yat-suto dhruvaḥ

King Uttānapāda had two queens, named Sunīti and Suruci. Of the two, Suruci was dear to the King. Sunīti, who had a son named Dhruva, was not dear to him.

Tayoḥ means “among the two.”

|| 4.8.9 ||
ekadā suruceḥ putram
aṅkam āropya lālayan
uttamaṁ nārurukṣantaṁ
dhruvaṁ rājābhyanandata

Once, when King Uttānapāda, placing the son of Suruci, Uttama on his lap, was patting him, he did not acknowledge Dhruva who wanted to climb on his lap.

Suruci’s son was called Uttama.

|| 4.8.10 ||
tathā cikīrṣamāṇaṁ taṁ
sapatnyās tanayaṁ dhruvam
suruciḥ śṛṇvato rājñaḥ
serṣyam āhātigarvitā

Sunīti, who was very proud, spoke with spite to the child trying to climb on his father’s lap, while the King was able to hear.

|| 4.8.11 ||
na vatsa nṛpater dhiṣṇyaṁ
bhavān āroḍhum arhati
na gṛhīto mayā yat tvaṁ
kukṣāv api nṛpātmajaḥ

My child! You do not deserve to sit on the lap of the King, because, although you are also the King's son, you did not take your birth from my womb.

Dhiṣnyam means seat. You cannot sit there, because (*yad*), though you are the son of the King, you were not from my womb.

|| 4.8.12 ||
bālo 'si bata nātmānam
anya-strī-garbha-sambhṛtam
nūnaṁ veda bhavān yasya
durlabhe 'rthe manorathaḥ

You are a child. Therefore you, having a desire for the impossible, do not know that you were born from the womb of another woman.

You are a child. Therefore you do not know.

|| 4.8.13 ||
tapasārādhya puruṣaṁ
tasyaivānugraheṇa me
garbhe tvaṁ sādhayātmānaṁ
yadīcchasi nṛpāsanam

Worshipping the Lord by austerities, by his mercy, place yourself in my womb, if you want to sit on the King's lap.

Her talk is to show the King that she has devotion, but she is not a real devotee. You must place yourself in my womb. Now, satisfying the Lord by three, four, five or six *vratas* for getting into my womb, you should then quickly die. I will see your mother weeping. May you and I be happy!

|| 4.8.14 ||
maitreya uvāca
mātuḥ sapatnyāḥ sa durukti-viddhaḥ
śvasan ruṣā daṇḍa-hato yathāhiḥ

hitvā miṣantaṁ pitaraṁ sanna-vācaṁ
jagāma mātuḥ prarudan sakāśam

Maitreya said: Pierced by the harsh words of his mother's co-wife, breathing heavily in anger, like a snake struck by a stick, he left his silent father who was watching, and went to his mother while weeping.

Miṣantam means watching. *Sanna-vācam* means "weak speech" because he was under the control of the co-wife.

|| 4.8.15 ||
taṁ niḥśvasantaṁ sphuritādharoṣṭhaṁ
sunītir utsaṅga udūhya bālam
niśamya tat-paura-mukhān nitāntaṁ
sā vivyathe yad gaditaṁ sapatnyā

Sunīti lifted her son, who was breathing heavily, with trembling lips, onto her lap and hearing from the citizens what had happened, she felt pain at the words of the co-wife.

Udūhya means lifting.

|| 4.8.16 ||
sotsṛjya dhairyaṁ vilalāpa śoka-
dāvāgninā dāva-lateva bālā
vākyaṁ sapatnyāḥ smaratī saroja-
śriyā dṛśā bāṣpa-kalām uvāha

Like a forest creeper burned by the forest fire of lamentation, the woman, remembering the words of the co-wife and losing her self-control, began to shed tears from her lotus eyes.

Dāva-latā means a forest creeper.

|| 4.8.17 ||
dīrghaṁ śvasantī vṛjinasya pāram
apaśyatī bālakam āha bālā
māmaṅgalaṁ tāta pareṣu maṁsthā
bhuṅkte jano yat para-duḥkhadas tat

Breathing heavily, not seeing and end of her suffering, she said to her son, "O son! Do not find fault in others, because those who have given suffering to others previously receive the same in this life."

Do not find fault (*amaṅgalam*) in your step-mother. You have experienced the results of sins you have committed in previous births, since the person who gives suffering to others in a previous life receives it back in this life.

|| 4.8.18 ||
satyaṁ surucyābhihitaṁ bhavān me
yad durbhagāyā udare gṛhītaḥ
stanyena vṛddhaś ca vilajjate yāṁ
bhāryeti vā voḍhum iḍaspatir mām

What Suruci said is true, because you have been held in the womb of me, an unfortunate person, and have grown up by breast milk of me, whom the King is ashamed to accept as his wife, or even as his servant.

To be held in my womb is itself misfortune for you. He is ashamed to accept me as his wife. He does not think of me as his wife, accepting the burden of protecting and caring for me. He thinks me unsuitable to be his wife. The word *vā* (or) indicates that he does not even think of me as his servant.

|| 4.8.19 ||
ātiṣṭha tat tāta vimatsaras tvam
uktaṁ samātrāpi yad avyalīkam
ārādhayādhokṣaja-pāda-padmaṁ
yadīcchase 'dhyāsanam uttamo yathā

If you desire to be seated like your brother, then without envy of Suruci, execute the true words uttered by her: "Worship the lotus feet of the Lord."

Suruci is equivalent to your mother (*samātrā*), though she wants to harm you. Do what she has said. What is true (*avyalīkam*) is not comfortable to hear. But worshipping the Lord is not uncomfortable for anyone. Therefore, give up hatred of Suruci. My weeping has been written on my forehead by the creator since birth. (It is my *karma*.) You should be happy.

|| 4.8.20 ||
yasyāṅghri-padmaṁ paricarya viśva-
vibhāvanāyātta-guṇābhipatteḥ
ajo 'dhyatiṣṭhat khalu pārameṣṭhyaṁ
padaṁ jitātma-śvasanābhivandyam

By worshipping the lotus feet of the Lord who is worshipped by those who control the mind and breath, and who assumes *sattva-guṇa* for maintaining the universe, Brahmā attained his supreme position.

“Will I enter the womb of that sinful woman by worshipping the Lord?” She is such vile creature. Your father, her servant, is also vile and foolish. You can attain a position greater than that of Brahmā. Therefore quickly go from here and worship the Lord. Do not lament! This is explained in four verses. Brahmā worshipped the feet of the Lord who has accepted the position of controller of *sattva-guṇa* for maintaining the universe, feet which are adored by the *yogīs* who have controlled their minds and *prāṇas.*

|| 4.8.21 ||
tathā manur vo bhagavān pitāmaho
yam eka-matyā puru-dakṣiṇair makhaiḥ
iṣṭvābhipede duravāpam anyato
bhaumaṁ sukhaṁ divyam athāpavargyam

And Manu, your grandfather, worshipping the Lord with concentrated intelligence, with great charity and sacrifices, achieved happiness on earth, in heaven and later achieved liberation--which are difficult to achieve by other means.

Ekamatyā means “with concentrated intelligence.”

|| 4.8.22 ||
tam eva vatsāśraya bhṛtya-vatsalaṁ
mumukṣubhir mṛgya-padābja-paddhatim
ananya-bhāve nija-dharma-bhāvite
manasy avasthāpya bhajasva pūruṣam

O child! Take shelter of the Lord, who is affectionate to his servant and whose footsteps are sought by aspirants for liberation. Worship the Lord, fixing him in your mind purified by *bhakti,* with attachment to nothing else.

The Lord is affectionate to his servant. He will have more affection for you, his servant, than the affection of millions of mothers like me. You will not encounter a trace of suffering. You will take shelter of the Lord, the path (*paddhati*) of whose lotus feet are sought by aspirants for liberation, but which is not easily attained by them. Having taken shelter, you should place them in your mind which has attachment for nothing else (*ananya-bhāve*). Worship the Lord, fixing him in the mind purified (*bhāvite)* by *bhakti-dharma,* since a five year old boy is not qualified for *karma-yoga.*

|| 4.8.23 ||
nānyaṁ tataḥ padma-palāśa-locanād
duḥkha-cchidaṁ te mṛgayāmi kañcana
yo mṛgyate hasta-gṛhīta-padmayā

śriyetarair aṅga vimṛgyamāṇayā

I do not find anyone who can extinguish your suffering except the lotus-eyed Lord, who is sought by Lakṣmī, who holds a lotus in her hand and who is sought by Brahmā and others.

Seeing their temporary nature, I do not advise you to worship the *devatās* who, though easy to worship, are incapable of uprooting your suffering, since they give temporary results. He has lotus eyes. Just by his glance you, burning with grief, will become cool. Lakṣmī holds a lotus in her hand like a lamp, and she is sought by Brahmā and others.

|| 4.8.24 ||
maitreya uvāca
evaṁ sañjalpitaṁ mātur
ākarṇyārthāgamaṁ vacaḥ
sanniyamyātmanātmānaṁ
niścakrāma pituḥ purāt

Maitreya said: Hearing his mother's words which would fulfill his desire, controlling his mind by his intelligence, he left the house of his father.

|| 4.8.25 ||
nāradas tad upākarṇya
jñātvā tasya cikīrṣitam
spṛṣṭvā mūrdhany agha-ghnena
pāṇinā prāha vismitaḥ

Nārada, hearing this, and thus understanding the activities of the boy, became astonished, and, touching the boy's head with his hand which destroys all sins, then spoke to himself.

Nārada first spoke to himself silently.

|| 4.8.26 ||
aho tejaḥ kṣatriyāṇāṁ
māna-bhaṅgam amṛṣyatām
bālo 'py ayaṁ hṛdā dhatte
yat samātur asad-vacaḥ

What power of the *kṣatriyas* who are unable to tolerate a slight to their pride! Though only a boy, he has taken the unkind words of his stepmother seriously.

|| 4.8.27 ||
nārada uvāca
nādhunāpy avamānaṁ te
sammānaṁ vāpi putraka
lakṣayāmaḥ kumārasya
saktasya krīḍanādiṣu

Nārada said: O child! Since you are a young boy attached to playing, I do not see at this time that you should feel honored or disrespected.

|| 4.8.28 ||
vikalpe vidyamāne 'pi
na hy asantoṣa-hetavaḥ
puṁso moham ṛte bhinnā
yal loke nija-karmabhiḥ

Though opposites exist, the cause of dissatisfaction is men's illusion only, since everywhere these causes of dissatisfaction are produced by one's *karma.*

Though opposites exist, they do not exist to this extent for the *jñānīs.* For them, what dissatisfaction is there? What are its causes? For *bhaktas* and *karma-yogīs* however opposites exist. Though they exist, the causes of dissatisfaction such as being disrespected and the persons causing that are not different from illusion, because everywhere in the world the causes of dissatisfaction such as disrespect and the people causing it arise through individual bad *karma*. Who is to blame except oneself? Therefore the discriminating devotees and *karmīs* become free of envy.

|| 4.8.29 ||
parituṣyet tatas tāta
tāvan-mātreṇa pūruṣaḥ
daivopasāditaṁ yāvad
vīkṣyeśvara-gatiṁ budhaḥ

Therefore, understanding that *karma* is produced by the Lord's will, the intelligent person should be satisfied with the amount of happiness and distress received through his *karma.*

Since this is so, one, by intelligence, should be satisfied with whatever amount (*tāvan mātrena*) of happiness and distress is attained by one's own actions in previous lives, understanding that *karma* produces results under the direction of the Lord (*īśvara-gatim*).

|| 4.8.30 ||
atha mātropadiṣṭena
yogenāvarurutsasi
yat-prasādaṁ sa vai puṁsāṁ
durārādhyo mato mama

It is my opinion that the Lord whose mercy you desire to attain by the process taught by your mother is difficult for men to worship.

This endeavor you want to start is very difficult. *Avarurutsasi* means “you desire to attain.”

|| 4.8.31 ||
munayaḥ padavīṁ yasya
niḥsaṅgenoru-janmabhiḥ
na vidur mṛgayanto 'pi
tīvra-yoga-samādhinā

Sages searching for may births with detachment, by *samādhi* and severe *yoga* did not understand the path to the Lord.

|| 4.8.32 ||
ato nivartatām eṣa
nirbandhas tava niṣphalaḥ
yatiṣyati bhavān kāle
śreyasāṁ samupasthite

Therefore you should give up this useless endeavor. When the proper time comes, when you are older, you can attempt this.

Śreyasāṁ kale means “when you get older.”

|| 4.8.33 ||
yasya yad daiva-vihitaṁ
sa tena sukha-duḥkhayoḥ
ātmānaṁ toṣayan dehī
tamasaḥ pāram ṛcchati

Satisfying himself amidst happiness and distress with these experiences which are given to him by *karma,* the embodied person surpasses *saṁsāra.*

One should be satisfied in happiness or distress, thinking that by experiencing happiness, one’s pious acts are being exhausted, and by suffering, one’s sinful acts are being exhausted. One crosses over *saṁsāra* (*tamasaḥ*).

|| 4.8.34 ||
guṇādhikān mudaṁ lipsed
anukrośaṁ guṇādhamāt
maitrīṁ samānād anvicchen
na tāpair abhibhūyate

One should rejoice on meeting a person more qualified. One should feel compassion on meeting a person less qualified. One should be friendly on meeting a person of equal qualification. He should not succumb to any difficulties.

The ablative case here indicates a missing participle. One should feel joyful on meeting a superior person, and not envy him. One should feel compassion (*anukrośam*), not contempt on meeting an inferior. One should feel friendship to an equal, and not be competitive. If because of one's faults one does not attain superior persons, then one should desire to attain them.

|| 4.8.35 ||
dhruva uvāca
so 'yaṁ śamo bhagavatā
sukha-duḥkha-hatātmanām
darśitaḥ kṛpayā puṁsāṁ
durdarśo 'smad-vidhais tu yaḥ

Dhruva said: This peacefulness of mind which you have shown by mercy for persons afflicted by happiness and distress is difficult for a person like me to understand.

|| 4.8.36 ||
athāpi me 'vinītasya
kṣāttraṁ ghoram upeyuṣaḥ
surucyā durvaco-bāṇair
na bhinne śrayate hṛdi

Since I am unsubmissive because of having an intolerant *kṣatriya* spirit, your instructions do not remain in my heart, which has been pierced by the arrows of Suruci's harsh words.

Though you have given this nectar of peacefulness out of mercy to an unqualified person like me, since I have the nature of a *kṣatriya*, my heart has been pierced, and is like a broken pot. Therefore your instructions do not stay there. With irony Dhruva says, "Let the weak, cowardly *brāhmaṇas* drink the nectar of your instruction on peacefulness! Since I am *kṣatriya* prince with fierce bravery, I cannot even glance on this instruction."

|| 4.8.37 ||
padaṁ tri-bhuvanotkṛṣṭaṁ
jigīṣoḥ sādhu vartma me
brūhy asmat-pitṛbhir brahmann
anyair apy anadhiṣṭhitam

O *brāhmaṇa*! Please tell the correct method for me, desiring the best position in the three worlds, which has not been attained by my forefathers or others.

"Then, what do you want?" Tell me the correct method for attaining a position unattained by my father, Uttānapāda, who insulted me, by his father Manu, by his father Brahmā, and by Brahmā's other sons and grandsons. Teaching me that path alone, you will see my courage in attaining that in no time.

|| 4.8.38 ||
nūnaṁ bhavān bhagavato
yo 'ṅgajaḥ parameṣṭhinaḥ
vitudann aṭate vīṇāṁ
hitāya jagato 'rkavat

You, the son of Brahmā, playing a *vīṇā,* travel like the sun, for the welfare of the world.

Let my desire be fulfilled. Seeing you after leaving the house is the cause of this. Born from the lap (*aṅkajaḥ*), you are an *avatāra* of the Lord, and are not the son of anyone. Another version is *aṇga-jaḥ,* son of Brahmā. Though you are his son, you wander about playing the *vīṇā* for the benefit of the world.

|| 4.8.39 ||
maitreya uvāca
ity udāhṛtam ākarṇya
bhagavān nāradas tadā
prītaḥ pratyāha taṁ bālaṁ
sad-vākyam anukampayā

Maitreya said: The great Nārada, upon hearing the words of Dhruva and being pleased with the boy, out of mercy gave him good instructions.

|| 4.8.40 ||
nārada uvāca
jananyābhihitaḥ panthāḥ

sa vai niḥśreyasasya te
bhagavān vāsudevas taṁ
bhaja taṁ pravaṇātmanā

The highest path described by your mother is the path I recommend. The Lord is Vāsudeva. Worship him with concentrated mind.

The path recommended by your mother is the path I recommend.

|| 4.8.41 ||
dharmārtha-kāma-mokṣākhyaṁ
ya icchec chreya ātmanaḥ
ekaṁ hy eva hares tatra
kāraṇaṁ pāda-sevanam

If one desires the goals of *dharma, artha, kāma* or *mokṣa*, the only method to achieve this is worship of the feet of the Lord.

|| 4.8.42 ||
tat tāta gaccha bhadraṁ te
yamunāyās taṭaṁ śuci
puṇyaṁ madhuvanaṁ yatra
sānnidhyaṁ nityadā hareḥ

O child! Good fortune to you! Go to pure Madhuvana on the bank of the Yamunā River, where the Lord resides eternally.

Nārada beings to describe in detail the process. He mentions Madhuvana because it is the chief of all holy places.

|| 4.8.43 ||
snātvānusavanaṁ tasmin
kālindyāḥ salile śive
kṛtvocitāni nivasann
ātmanaḥ kalpitāsanaḥ

After bathing in the auspicious water of the Yamunā three times a day, you should perform necessary prayers to the Lord, and making an *āsana*, sit upon it.

Ucitani means offering suitable respects to the deity. He should do this even though he has not undergone study of the Vedas.

|| 4.8.44 ||
prāṇāyāmena tri-vṛtā
prāṇendriya-mano-malam
śanair vyudasyābhidhyāyen

manasā guruṇā gurum

Giving up the impurities of the mind, senses and life airs by three types of breathing, one should meditate on the Lord by the best mind.

Trivṛtā means by *recaka, puraka* and *kumbhaka. Guruṇā* means the best, because it has been purified.

|| 4.8.45 ||
prasādābhimukhaṁ śaśvat
prasanna-vadanekṣaṇam
sunāsaṁ subhruvaṁ cāru-
kapolaṁ sura-sundaram

That Lord is always inclined to give mercy. He has a joyful face and glance, with graceful nose and eyebrows, beautiful forehead, and is more beautiful than the *devatās.*

Sura-sundaram means "more beautiful than the *devatās.*"

|| 4.8.46 ||
taruṇaṁ ramaṇīyāṅgam
aruṇoṣṭhekṣaṇādharam
praṇatāśrayaṇaṁ nṛmṇaṁ
śaraṇyaṁ karuṇārṇavam

He has youthful, attractive limbs, red lips and eyes. He is the shelter of the surrendered, the treasure of men, and the ocean of mercy.

Oṣṭha and *adhara* are the upper and lower lips. For men (those who do not surrender) he is the form of wealth.

|| 4.8.47 ||
śrīvatsāṅkaṁ ghana-śyāmaṁ
puruṣaṁ vana-mālinam
śaṅkha-cakra-gadā-padmair
abhivyakta-caturbhujam

He is ornamented with the Śrīvatsa, has a dark complexion, and wears a garland. He shows four arms with conch, *cakra,* club and lotus.

|| 4.8.48 ||
kirīṭinaṁ kuṇḍalinaṁ
keyūra-valayānvitam
kaustubhābharaṇa-grīvaṁ

pīta-kauśeya-vāsasam

He is ornamented with a crown, earrings, arm bands and bracelets. He has Kaustubha jewel around his neck and wears yellow silk cloth.

His neck has the Kaustubha jewel.

|| 4.8.49 ||
kāñcī-kalāpa-paryastaṁ
lasat-kāñcana-nūpuram
darśanīyatamaṁ śāntaṁ
mano-nayana-vardhanam

His waist is surrounded by small bells, and he wears shining golden anklets. He is pleasing to see, peaceful, and joyful for the mind and eyes.

Kāñcī-kalāpa-paryastam means "surrounded by a belt of small bells."

|| 4.8.50 ||
padbhyāṁ nakha-maṇi-śreṇyā
vilasadbhyāṁ samarcatām
hṛt-padma-karṇikā-dhiṣṇyam
ākramyātmany avasthitam

Entering into the lotus in the heart of the devotees by his two feet which shine with jewel-like nails, he becomes situated in the *jīva* and his intelligence.

Samarcatām means "of the devotees." *Dhiṣṇyam* means place. *Ātmani* means "in the *jīva"* and "in his intelligence."

|| 4.8.51 ||
smayamānam abhidhyāyet
sānurāgāvalokanam
niyatenaika-bhūtena
manasā varadarṣabham

One should with attachment meditate with great attention upon the smiling face of the Lord, the greatest benedicter, who has an affectionate glance.

Niyatena means "with attachment." *Eka-bhūtena* means "with concentration."

|| 4.8.52 ||
evaṁ bhagavato rūpaṁ
subhadraṁ dhyāyato manaḥ
nirvṛtyā parayā tūrṇaṁ
sampannaṁ na nivartate

The mind of the devotee meditating on the auspicious form of the Lord very soon becomes filled with the highest bliss and never leaves that form.

The mind of the *yogī* does not give up (*nivartate*) the object of meditation.

|| 4.8.53 ||
japaś ca paramo guhyaḥ
śrūyatāṁ me nṛpātmaja
yaṁ sapta-rātraṁ prapaṭhan
pumān paśyati khecarān

O prince! Hear from me the highest secret *mantra,* by chanting which a person can see the associates of the Lord travelling in the sky in seven days.

Hear the *mantra.* I will put it in your right ear. I will teach you. Even if you utter it audibly (*prapaṭhan),* it has effect, what to speak of half-audibly (*upāṁśu*) or in the mind, which will have even greater effect. *Khecarān* means "associates of the Lord."

|| 4.8.54 ||
oṁ namo bhagavate vāsudevāya
mantreṇānena devasya
kuryād dravyamayīṁ budhaḥ
saparyāṁ vividhair dravyair
deśa-kāla-vibhāgavit

The learned person who knows time and place should perform external worship using the mantra *oṁ namo bhagavate vāsudevāya* and various items.

It is understood from this that teaching *vaiṣṇava-mantra* with *oṁ* to persons without *upanāyanam* is allowed. This supersedes the rule of giving such *mantras* only to those who have *upanāyanam* (twice born).

|| 4.8.55 ||
salilaiḥ śucibhir mālyair
vanyair mūla-phalādibhiḥ

śastāṅkurāmṡukaiś cārcet
tulasyā priyayā prabhum

One should worship the Lord using pure water, garlands from the forest, roots, fruits, *durva* sprouts, cloth and dear *tulasī.*

These items should be available in the forest. Cloth can be made from birch bark.

|| 4.8.56 ||
labdhvā dravyamayīm arcāṁ
kṣity-ambv-ādiṣu vārcayet
ābhṛtātmā muniḥ śānto
yata-vāṅ mita-vanya-bhuk

The peaceful sage, controlling mind and speech, eating limited amounts of what is available in the forest, should worship a form made of stone or other materials, or even in the earth or water.

Dravyamayīm means a form made of stone or other solid materials. Obtaining such a form one should worship it. One can even worship the Lord in the earth and in water. *Ābhṛtātma* means "fixed mind."

|| 4.8.57 ||
svecchāvatāra-caritair
acintya-nija-māyayā
kariṣyaty uttamaślokas
tad dhyāyed dhṛdayaṅgamam

One should also meditate on the attractiveness which the Lord will produce through his inconceivable power in various pastimes when he incarnates by his will.

At the time of Nārada speaking, not many *avatāras* had appeared. Thus he speaks in the future tense.

|| 4.8.58 ||
paricaryā bhagavato
yāvatyaḥ pūrva-sevitāḥ
tā mantra-hṛdayenaiva
prayuñjyān mantra-mūrtaye

One can offer all the Lord's services as done by previous devotees to the Lord indicated in the *mantra*, just by using the *mūla-mantra.*

One should offer the services as performed by previous devotees (*pūrva-sevitāḥ*), such as fragrance, sandalwood, betel, umbrella, and *cāmara*, just by chanting the *mūla-mantra* (*mantra-hṛdayena*) for the deity, mentally producing those items which are not available. This is suitable for a detached person, since those items will not be available. One should act to please (*prayuñjyāt*) the Lord, who is the object of meditation in the *mantra* (*mantra-mūrtaye*).

|| 4.8.59-60 ||
evaṁ kāyena manasā
vacasā ca mano-gatam
paricaryamāṇo bhagavān
bhaktimat-paricaryayā

puṁsām amāyināṁ samyag
bhajatāṁ bhāva-vardhanaḥ
śreyo diśaty abhimataṁ
yad dharmādiṣu dehinām

The Lord, increaser of *prema*, who is served by body, mind and words with devotional services, bestows what is best among *artha, dharma, kāma* and *mokṣa* to the sincere person worshipping him.

In this way *(evam),* mentally *(manogatam),* by body, mind (meditation) and words joined with hearing chanting and other service, the Lord is served. Whatever is desired amongst *dharma, artha, kāma* and *mokṣa,* the Lord gives.

|| 4.8.61 ||
viraktaś cendriya-ratau
bhakti-yogena bhūyasā
taṁ nirantara-bhāvena
bhajetāddhā vimuktaye

While being completely detached from enjoyment of the senses and liberation, one must worship the Lord constantly with profuse *bhakti* at the stage of *bhāva* to attain the position of an associate of the Lord in *prema.*

He who is detached from *artha, dharma, kāma*, and liberation (indicated by the word *ca*), must constantly worship the Lord, devoid of obstacles of *jñāna* and *karma*, with *bhāva* such as *dāsya* in order to attain special liberation (*vimuktaye*), being an associate of the Lord with *prema.*

|| 4.8.62 ||
ity uktas taṁ parikramya

praṇamya ca nṛpārbhakaḥ
yayau madhuvanaṁ puṇyaṁ
hareś caraṇa-carcitam

Thus being taught, Dhruva circumambulated Nārada and offered respects. He then went to pure Madhuvana marked with the footprints of Kṛṣṇa.

Because Kṛṣṇa appears in every day of Brahmā, Madhuvana is marked with his footprints from the previous day. (In the day of Brahmā Kṛṣṇa appeared after Dhruva.)

|| 4.8.63 ||
tapo-vanaṁ gate tasmin
praviṣṭo 'ntaḥ-puraṁ muniḥ
arhitārhaṇako rājñā
sukhāsīna uvāca tam

When Dhruva had gone to Tapovana, Nārada entered the inner chambers of the palace. Being suitably worshipped by the King, seated comfortably, he then spoke to the King.

Arhitārhaṇakaḥ means he was offered articles of worship (*arhaṇa*) like *arghya* as welcome (*arhita*).

|| 4.8.64 ||
nārada uvāca
rājan kiṁ dhyāyase dīrghaṁ
mukhena pariśuṣyatā
kiṁ vā na riṣyate kāmo
dharmo vārthena saṁyutaḥ

Nārada said: O King! Since your face is withered, have you been contemplating for a long time? Or have you lost *kāma* and *dharma* along with *artha*?

Have *kāma* and *dharma* been lost or not? It is a question of conjecture.

|| 4.8.65 ||
rājovāca
suto me bālako brahman
straiṇenākaruṇātmanā
nirvāsitaḥ pañca-varṣaḥ
saha mātrā mahān kaviḥ

The King said: O *brāhmaṇa*! Being merciless and controlled by my wife, I have banished my intelligent young son, only five years old, along with his mother.

Because his mother was not respected she is said to be banished as well.

|| 4.8.66 ||
apy anāthaṁ vane brahman
mā smādanty arbhakaṁ vṛkāḥ
śrāntaṁ śayānaṁ kṣudhitaṁ
parimlāna-mukhāmbujam

O *brāhmaṇa*! Have the wolves eaten the unprotected boy, who must be tired, hungry, with wilted lotus face, lying down in the forest?

|| 4.8.67 ||
aho me bata daurātmyaṁ
strī-jitasyopadhāraya
yo 'ṅkaṁ premṇārurukṣantaṁ
nābhyanandam asattamaḥ

I am controlled by a woman. See my cruelty! Most vile, I did not welcome my son with love when he tried to climb on my lap.

|| 4.8.68 ||
nārada uvāca
mā mā śucaḥ sva-tanayaṁ
deva-guptaṁ viśāmpate
tat-prabhāvam avijñāya
prāvṛṅkte yad-yaśo jagat

Nārada said: O King! Your son is protected by the Lord. He is living, though his greatness is yet unknown. His fame will soon spread throughout the universe. Therefore do not lament.

Do not lament at all! He is living, his greatness unknown. His fame will spread. The verb is in the present tense since the fame will happen in the near future.

|| 4.8.69 ||
suduṣkaraṁ karma kṛtvā
loka-pālair api prabhuḥ
aiṣyaty acirato rājan
yaśo vipulayaṁs tava

O King! After performing tasks difficult even for the *devatās,* Dhruva will soon return, spreading your fame everywhere.

|| 4.8.70 ||
maitreya uvāca
iti devarṣiṇā proktaṁ
viśrutya jagatī-patiḥ
rāja-lakṣmīm anādṛtya
putram evānvacintayat

Maitreya said: After hearing what Nārada had said, the King gave up interest in his wealthy kingdom and thought only of his son.

|| 4.8.71 ||
tatrābhiṣiktaḥ prayatas
tām upoṣya vibhāvarīm
samāhitaḥ paryacarad
ṛṣy-ādeśena pūruṣam

After taking bath at Madhuvana and fasting that night, Dhruva, being purified, then worshipped the Lord with full attention as instructed by Nārada.

What did Dhruva do at Madhuvana? This verse answers. *Abhiskitaḥ* means "having bathed." *Prayataḥ* means purified.

|| 4.8.72 ||
tri-rātrānte tri-rātrānte
kapittha-badarāśanaḥ
ātma-vṛtty-anusāreṇa
māsaṁ ninye 'rcayan harim

Eating *kapittha* and *badara* berries only every third night to maintain the body, he passed one month in worshipping the Lord.

He accepted eating only *kapittha* and *badara* fruits to maintain life in the body.

|| 4.8.73 ||
dvitīyaṁ ca tathā māsaṁ
ṣaṣṭhe ṣaṣṭhe 'rbhako dine
tṛṇa-parṇādibhiḥ śīrṇaiḥ
kṛtānno 'bhyarcayan vibhum

In the second month the boy ate only dry grass and leaves every six days, while worshipping the Lord.

|| 4.8.74 ||
tṛtīyaṁ cānayan māsaṁ
navame navame 'hani
ab-bhakṣa uttamaślokam
upādhāvat samādhinā

In the third month he drank only water every nine days, worshipping the Lord in *samādhi.*

|| 4.8.75 ||
caturtham api vai māsaṁ
dvādaśe dvādaśe 'hani
vāyu-bhakṣo jita-śvāso
dhyāyan devam adhārayat

In the fourth month, having controlling his breathing, he took only air as food every twelve days, and worshipped by meditating on the Lord.

|| 4.8.76 ||
pañcame māsy anuprāpte
jita-śvāso nṛpātmajaḥ
dhyāyan brahma padaikena
tasthau sthāṇur ivācalaḥ

In the fifth month, controlling his breath, the prince, meditating on the Lord, stood motionless like a pillar on one foot.

|| 4.8.77 ||
sarvato mana ākṛṣya
hṛdi bhūtendriyāśayam
dhyāyan bhagavato rūpaṁ
nādrākṣīt kiñcanāparam

Controlling the mind completely, meditating on the form of the Lord which is not perceivable by material senses, he did not see anything else.

Bhūtendriyāśayam, referring to the form of the Lord, can mean “that which does not reside (*aśayam*) with the senses of the living beings.” Or it can mean

“that to which the living beings’ senses are completely sleeping (*āśayam*), that which is beyond their senses.”

|| 4.8.78 ||
ādhāraṁ mahad-ādīnāṁ
pradhāna-puruṣeśvaram
brahma dhārayamāṇasya
trayo lokāś cakampire

When Dhruva meditated on the Lord, the shelter of all the elements, the Lord of matter and the *jīvas,* the three worlds began to tremble.

|| 4.8.79 ||
yadaika-pādena sa pārthivārbhakas
tasthau tad-aṅguṣṭha-nipīḍitā mahī
nanāma tatrārdham ibhendra-dhiṣṭhitā
tarīva savyetarataḥ pade pade

When the prince stood on one leg, the earth, pressed by his big toe, sank lower by a half *pradeśa,* just as a boat with and elephant rocks from side to side with each of its steps.

The earth, pressed by his big toe sank down by half a *pradeśa* (half of 5 inches), just as a boat with an elephant sinks on the left and then the right with its steps. *Ardham* is in the accusative case indicating a duration.[4]

|| 4.8.80 ||
tasminn abhidhyāyati viśvam ātmano
dvāraṁ nirudhyāsum ananyayā dhiyā
lokā nirucchvāsa-nipīḍitā bhṛśaṁ
sa-loka-pālāḥ śaraṇaṁ yayur harim

When Dhruva, blocking all the doors of his body and stopping his life airs, meditated on the Lord with his intelligence merged in the total intelligence, the people of the universe along with the *devatās*, becoming completely breathless, went to the Supreme Lord.

When Dhruva (*tasmin*), blocking all (*viśvam*) the doors and airs of the body (*ātmanaḥ*), meditated on the Lord, the planets became afflicted by breathlessness. When the individual body of Dhruva blocked his life airs, by that force, the life airs of the whole universe became blocked. This was because the intelligence of the individual and the whole became one (*ananyayā dhiyā*).

[4] Pāṇini 2.3.5

|| 4.8.81 ||
devā ūcuḥ
naivaṁ vidāmo bhagavan prāṇa-rodhaṁ
carācarasyākhila-sattva-dhāmnaḥ
vidhehi tan no vṛjinād vimokṣaṁ
prāptā vayaṁ tvāṁ śaraṇaṁ śaraṇyam

The *devatās* said: We have never known the blocking of breath for all bodies of all beings, moving and non-moving. We have approached you, worthy of taking shelter. Please deliver us from this danger.

We have never known the blocking of breath of all beings. *Akhila-sattva-dhāmnaḥ* means "the body of all beings."

|| 4.8.82 ||
śrī-bhagavān uvāca
mā bhaiṣṭa bālaṁ tapaso duratyayān
nivartayiṣye pratiyāta sva-dhāma
yato hi vaḥ prāṇa-nirodha āsīd
auttānapādir mayi saṅgatātmā

The Lord said: Do not fear. Return to your homes. I will stop the boy from doing impossible austerities. He has concentrated his mind fully on me. Because of him your breath has been stopped.

Because of the boy doing austerities (*yataḥ*), when he stops his breath, your breath also stops. You should not fear, thinking that you will die. He has simply concentrated his mind on me. This will not destroy anything.

Thus ends the commentary on the Eighth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Nine
Dhruva Meets the Lord

|| 4.9.1 ||
maitreya uvāca
ta evam utsanna-bhayā urukrame
kṛtāvanāmāḥ prayayus tri-viṣṭapam

sahasraśīrṣāpi tato garutmatā
madhor vanaṁ bhṛtya-didṛkṣayā gataḥ

Maitreya said: Relieved of their fear, offering respects to the Lord, the *devatās* returned to heaven. By means of Garuḍa the Lord went to Madhuvana with a desire to see his servant.

In the Ninth Chapter, Dhruva after praising the Lord and receiving benedictions, out of remorse returns home, meets his family and received the kingdom.

It is understood from *Laghu-bhāgavatāmṛta* that the *avatāra* who appeared in front of Dhruva was Prśnigarbha. He is called *sahasraśīrṣa*, which refers to Garbhodakaśāyī-viṣṇu because they are non-different, both being Viṣṇu.

|| 4.9.2 ||
sa vai dhiyā yoga-vipāka-tīvrayā
hṛt-padma-kośe sphuritaṁ taḍit-prabham
tirohitaṁ sahasaivopalakṣya
bahiḥ-sthitaṁ tad-avasthaṁ dadarśa

Seeing that the Lord, brilliant as lightning, manifested in the lotus of his heart by intense meditation of advanced *yoga* had disappeared suddenly, Dhruva then saw that form situated externally.

The Lord going there, entering the heart of Dhruva who had his eyes closed in concentration, showed himself to Dhruva. Then he disappeared and stood before him externally. Seeing the Lord sudden appear and disappear like lightning in his heart by intense concentration through advanced *yoga* meditation, he began to lament like a person who has lost a treasure, since he had seen the Lord near him. His *samādhi* was broken, and he opened his eyes. He then saw the same Lord situated before him externally.

|| 4.9.3 ||
tad-darśanenāgata-sādhvasaḥ kṣitāv
avandatāṅgaṁ vinamayya daṇḍavat
dṛgbhyāṁ prapaśyan prapibann ivārbhakaś
cumbann ivāsyena bhujair ivāśliṣan

Agitated by seeing the Lord, Dhruva offered respects by falling flat on the earth. He seemed to drink the sweetness of the Lord with his eyes, kiss his feet by bowing his head, and embrace him with his arms by touching the tips of his feet.

Confused by the bliss that appeared on seeing the Lord (*āgata-sādhvasaḥ*), seeing the Lord with his eyes, he seemed to drinking the sweetness of his lotus

face. Bowing with his head, he seemed to kiss the sweetness of his lotus feet. Touching the tips of the Lord's feet, he seemed to embrace the Lord with his arms. *Bhujair* (arms) is in the plural instead of dual to show that with his two arms he performed many actions of embracing. This suggests trembling of his body due to bliss.

|| 4.9.4 ||
sa taṁ vivakṣantam atad-vidaṁ harir
jñātvāsya sarvasya ca hṛdy avasthitaḥ
kṛtāñjaliṁ brahmamayena kambunā
pasparśa bālaṁ kṛpayā kapole

The Lord, situated in everyone's heart and in Dhruva's heart as well, seeing that Dhruva standing with folded hands wanted to speak but did not know how to express himself properly, touched him on the forehead with his conch, which was non-different from the Vedas.

Dhruva wanted to speak of the Lord's qualities (*vivakṣantam*), but did not know how to do it (*atad-vidam*). Knowing that Dhruva could not express himself in *sanskṛt* since he did not know grammar, he touched him on the forehead with his conch which was composed of the Vedas (*brahma-mayena*).

|| 4.9.5 ||
sa vai tadaiva pratipāditāṁ giraṁ
daivīṁ parijñāta-parātma-nirṇayaḥ
taṁ bhakti-bhāvo 'bhyagṛṇād asatvaraṁ
pariśrutoru-śravasaṁ dhruva-kṣitiḥ

Having gained words to describe the Lord, understanding the difference between *jīva* and the Lord, and possessing only devotion as his goal, Dhruva, who would attain an indestructible abode, then praised the Lord whose fame is widespread.

Having gained *(pratipadya*) words to describe the Lord, he offered prayers. Instead of *pratipadya,* sometimes *pratipaditām* (given by) is seen. Then the verb form "attaining" should be supplied. Then the meaning is "gaining words to describe the Lord, given by the Lord." Dhruva understood the distinctions between Paramātmā and *jīva* (*para ātmā*). His goal (*bhāvaḥ*) or his nature was *bhakti*, not Sāṅkhya or *yoga.* Gaining control of himself (*asatvaram*), he praised the Lord, whose fame is widespread (*pariśrutoru-śravasam*). Dhruva would have a place (*kṣitiḥ*) which would not be destroyed (*dhruva*) during *pralaya.*

|| 4.9.6 ||
dhruva uvāca
yo 'ntaḥ praviśya mama vācam imāṁ prasuptāṁ
sañjīvayaty akhila-śakti-dharaḥ sva-dhāmnā

anyāṁś ca hasta-caraṇa-śravaṇa-tvag-ādīn
prāṇān namo bhagavate puruṣāya tubhyam

Dhruva said: I offer respects to the Supreme Lord, possessor of all powers, who, entering within me, has brought to life by his spiritual energy my power of speech, as well as my hands, feet, ears, skin and life airs, which had been sleeping.

Since Dhruva, after attaining knowledge of the meaning of the Vedas from the Lord, praised him, the intelligent should not doubt the meaning of Vedas expressed by him here. Seeing that all his senses had suddenly become inclined to the Lord, he understood that the Lord had made all his senses spiritual. Appreciating the incomparable, unconditional mercy of the Lord, he offers respects with astonishment. You, by your *cit-śakti* (*sva-dhāmnā*), have brought to life the power of speaking in me, now your servant, so that it can describe your form, qualities and activities. That speech has until now been sleeping, as if dead. And from now on, you should put to sleep, or destroy, that power of speech which was awake in describing material enjoyment of eating and drinking. Not only my power of speaking has changed, but you have engaged my hands and feet in your service, and you have made my life airs favorable for your service. This means that Dhruva's senses had all suddenly become spiritualized. This is understood since the two words *mama* and *imām* modify speech and the other senses, indicating that the same senses have changed.

|| 4.9.7 ||
ekas tvam eva bhagavann idam ātma-śaktyā
māyākhyayoru-guṇayā mahad-ādy-aśeṣam
sṛṣṭvānuviśya puruṣas tad-asad-guṇeṣu
nāneva dāruṣu vibhāvasuvad vibhāsi

O Lord! You, the one Lord, having created the universe made of elements starting with *mahat-tattva* by your energy called *māyā* composed of *guṇas,* and having entered into the material senses like fire entering wood, manifest them in different ways.

I know that, as *antaryāmī,* you enter into the ordinary material objects in the material world, and being neutral, bring them to life. Entering as the *antaryāmī (puruṣaḥ)*, situated in the material senses (*guṇeṣu*) to give them life, you manifest things differently. The senses of your devotees, by your mercy, focus on you and become spiritual, since they are completely filled with your presence. The senses of others however focus on *māyā* alone, and become only material senses. The words *svadhāmnā* (in the previous verse) and *māyākhyayā* (in this verse) indicate this conclusion.

|| 4.9.8 ||
tvad-dattayā vayunayedam acaṣṭa viśvaṁ
supta-prabuddha iva nātha bhavat-prapannaḥ
tasyāpavargya-śaraṇaṁ tava pāda-mūlaṁ
vismaryate kṛta-vidā katham ārta-bandho

O Lord! The *jñānī-bhakta* surrendered to you sees this universe through knowledge given by you, like a sleeping person who has woken up. O friend of the suffering devotee! How can the person who has attained knowledge through you forget your lotus feet which are the shelter of the *jijñāsu-bhakta* seeking liberation?

You alone possess all powers. You are to be worshipped by those who have knowledge, by the devotees, who have knowledge given by you. Those surrendered to you (*bhavat-prapannaḥ*) such as Brahmā and the Kumāras, or *jñānī-bhaktas*, saw the universe by knowledge (*vayunayā*) given by you. How? They see like a person who was sleeping, and then wakes up. How can a person who knows the favor you have given him ever forget your lotus feet, which are the shelter of the inquisitive devotee (*jijñāsu-bhakta*), qualified for liberation (*apavargya*)? One who, obtaining knowledge from you, and does not worship you, is ungrateful. O friend of the suffering devotee (*ārta-bhakta*)! It should be understood that this verse mentions the three types of devotees according to the *Gītā* verse 7.16.

|| 4.9.9 ||
nūnaṁ vimuṣṭa-matayas tava māyayā te
ye tvāṁ bhavāpyaya-vimokṣaṇam anya-hetoḥ
arcanti kalpaka-taruṁ kuṇapopabhogyam
icchanti yat sparśajaṁ niraye 'pi nṝṇām

Those who worship you, giver of freedom from birth and death, for insignificant results, as if you were a material desire tree, and, through a corpse-like body of human form, desire happiness arising from sense objects which is available to lower animals, are certainly cheated of their intelligence by your *māyā.*

The fourth type of devotee, the *ārthārthi-bhakta,* is me! He is the lowest and most foolish. Certainly (*nūnam*), their intelligence has been cheated. Who are they? They worship you, who give freedom from birth and death (*bhavāpyaya*), for trifling results (*anya-hetoḥ*). Thus, they worship you as a desire tree. They desire happiness (*upabhogyam*) through a body comparable to corpse. This should not be desired. That happiness arising from relation to sense objects is available in births of pigs (*narake*).
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|| 4.9.10 ||
yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
sā brahmaṇi sva-mahimany api nātha mā bhūt
kiṁ tv antakāsi-lulitāt patatāṁ vimānāt

The bliss for your servant available from meditating on your lotus feet or from hearing about your pastimes from the devotees is not available in your form of greatness known as Brahman, what to speak of the happiness for those who fall from the pleasures of Svarga.

"Since you mentioned that the Lord gives freedom from birth and death, then the result of worshipping the Lord must be merging in Brahman, since this is devoid of enjoyment of the material body." Though you say people desire this, the wise do never desire it at all. The bliss from meditating on your lotus feet (or from seeing or hearing about your lotus feet) and from hearing your pastimes from your devotees (or meditating on those pastimes) is never available in the bliss of Brahman, your form of greatness. *Mahimā* means a state of greatness. You are great, but the Brahman is your state of greatness: it is only the quality of pervading everywhere. How can there be bliss in Brahman to the same extent that it exists in you? Matsya says *madīyaṁ mahimānaṁ ca parabrahmeti śabditam:* that Brahman is my greatness. (SB 8.24.38) Thus Brahman is understood to be only the great aspect of Bhagavān. That bliss is of course never there in those who fall from Svarga enjoyment which is destroyed by time (*antakāsinā*). Since no other results (other than inferior happiness) are mentioned through Svarga and liberation, the real result of *bhakti* to you is *bhakti* to you alone (which gives superior bliss). Thus the desireless state of the devotee and the self-manifesting nature of *bhakti* are shown.

|| 4.9.11 ||
bhaktiṁ muhuḥ pravahatāṁ tvayi me prasaṅgo
bhūyād ananta mahatām amalāśayānām
yenāñjasolbaṇam uru-vyasanaṁ bhavābdhiṁ
neṣye bhavad-guṇa-kathāmṛta-pāna-mattaḥ

O unlimited Lord! May I always have the association of great devotees with pure hearts who perform *bhakti* to you! By this association, intoxicated from drinking the nectar of your pastimes and qualities, I shall easily combat the ocean of material existence full of terrible suffering.

Bhakti composed of hearing and chanting will not be sweet without proper association. Therefore Dhruva prays for the association of those who continually perform (*pravāhatām*) *bhakti.* "But then he will still have fear of

the ocean of suffering caused by *saṁsāra*." Raising his hands in pride Dhruva speaks. I will overpower the terrible ocean of material life full of countless pains by the strength of that association. Let it come before me. Let us see! Nothing is impossible for me! I will be drunk with tasting the nectar of your qualities and pastimes. The qualities of material life such as rivalry, ignorance and hatred cannot make this drunkard suffer. Even death cannot touch the person who has drunk immortal nectar. By *bhakti* produced from association with devotees one directly meets the Lord. Then one again prays for association with devotees. This indicates that *bhakti* in the form of association with devotees is the cause of *bhakti* and *bhakti* is the result of *bhakti.* Thus this verse states the opinion of the devotees.

|| 4.9.12 ||
te na smaranty atitarāṁ priyam īśa martyaṁ
ye cānv adaḥ suta-suhṛd-gṛha-vitta-dārāḥ
ye tv abja-nābha bhavadīya-padāravinda-
saugandhya-lubdha-hṛdayeṣu kṛta-prasaṅgāḥ

O Lord with lotus navel! Those who have taken association with those whose hearts have smelled the fragrance of your lotus feet do not care for this very dear material body or the things accompanying it, such as sons, friends, house, wealth and wife.

"But because of the presence of identity with me and mine, it is difficult to avoid disturbance." The devotees do not make arrangements for (*smaranti*) the material body, even though it is very dear. And they forget as well those who are present in relation to (*anu*) the body (*adaḥ*), such as sons and friends. Those who take association of the devotees do not care for the body. According to Śrīdhara Svāmī, the word *tu* indicates that these persons, by fixing themselves in *yoga*, have given up identification with the body. But this is the nature of the devotee, since he is *niṣkāma.*

nṛṣu tava mayayā bhramam amīṣv avagatya bhṛśaṁ
tvayi su-dhiyo 'bhave dadhati bhāvam anuprabhavam
katham anuvartatāṁ bhava-bhayaṁ tava yad bhru-kuṭiḥ
sṛjati muhus tri-nemir abhavac-charaṇeṣu bhayam

The wise souls who understand how your *māyā* deludes all human beings render potent loving service to you, who are the source of liberation from birth and death. How, indeed, can fear of material life affect your faithful servants? On the other hand, your furrowing eyebrows—the triple-rimmed wheel of time —repeatedly terrify those who refuse to take shelter of you. SB 10.87.32

jarayaty āśu yā kośaṁ nigīrṇam analo yathā

Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat. SB 3.25.33

From these verses it is understood that destruction of *saṁsāra* is a secondary effect of *bhakti*, unsought by the devotees.

|| 4.9.13 ||
tiryaṅ-naga-dvija-sarīsṛpa-deva-daitya-
martyādibhiḥ paricitaṁ sad-asad-viśeṣam
rūpaṁ sthaviṣṭham aja te mahad-ādy-anekaṁ
nātaḥ paraṁ parama vedmi na yatra vādaḥ

O unborn Lord! Previously I knew the variety of gross and subtle elements manifested as animals, plants, birds, snakes, *devatās,* demons, humans and total universal form composed *mahat-tattva* and other elements. O Supreme! But I did not know what was superior to that material form, and did not know the form of Brahman in which sound does not exist.

"If that is so, then you know. Then why did you worship the Lord with a desire for a position greater than that attained by your forefathers?" I know the varieties of gross and subtle (*sad-asat*) spread (*paricitam*) among the animals, trees, etc. and I know the total, universal form whose causes are the elements like *mahat-tattva.* He speaks in the present tense because of nearness to the present. I knew until the present time. O Supreme Lord! I did not know your form of consciousness and bliss which is non-material (*param*), beyond the universal form. I also did not know your form as Brahman in which there is no sound. Because I am ignorant, being a child, I thought only of insignificant things. Now, however, being touched by your conch, I have understood the meaning of all the Vedas. Therefore I offer myself to your lotus feet.

|| 4.9.14 ||
kalpānta etad akhilaṁ jaṭhareṇa gṛhṇan
śete pumān sva-dṛg ananta-sakhas tad-aṅke
yan-nābhi-sindhu-ruha-kāñcana-loka-padma-
garbhe dyumān bhagavate praṇato 'smi tasmai

Accepting in his abdomen all the universe at the end of the *kalpa*, the Lord, friend of Ananta, seeing only within himself, sleeps on the lap of Ananta. In the center of the golden lotus forming the planets, which rises from the lotus navel of the Lord, Brahmā appears. I offer respects to that Lord.

“If you know me, I will test you. Please tell me who I am.” Dhruva answers in three verses. The Lord sees in himself (*sva-dṛk*). He does not see outside, since he is engaged in *yoga-nidrā.* He sleeps on the lap of Śeṣa. In the center (*garbhe*) of the golden lotus composed of the planets, which has arisen newly from the lotus navel of the Lord, Brahmā (*dyumān*) appears. I only bow to him to please you. But I am not capable of serving him at all.

|| 4.9.15 ||
tvaṁ nitya-mukta-pariśuddha-vibuddha ātmā
kūṭa-stha ādi-puruṣo bhagavāṁs try-adhīśaḥ
yad-buddhy-avasthitim akhaṇḍitayā sva-dṛṣṭyā
draṣṭā sthitāv adhimakho vyatirikta āsse

You are different from the *jīva* because you are eternally liberated, completely pure, omniscient, pure soul, possessing one form over all time, the final cause, the *puruṣa*, endowed with all good qualities, the controller of the three *guṇas*, stable in intelligence, the constant seer through the *cit-śakti*, the maintainer of the universe, and the controller of sacrifice.

“How am I different from the *jīvas* if I also go to sleep?” *Yad* means “because.” You are eternally liberated and the *jīva* becomes liberated only by your mercy. You are completely pure and the *jīva* is contaminated. You are omniscient and the *jīva* has little knowledge. You are *ātmā* and the *jīva* has a bodily covering which is material. You are without change (*kūṭa-sthaḥ*). The *jīva* is changeable. Or you extend over all time in one form, and the *jīva* takes many forms over time. You are the cause, with the form of the *puruṣa.* The *jīva* is not the cause, and has the form of woman, man or neutral entity. You are Bhagavān, and the *jīva* is without *bhaga* (good qualities). You are the master of the three *guṇas.* The *jīva* is controlled by the *guṇas*. You are stable in intelligence. The *jīva*’s intelligence is subject to conditions of waking, sleeping, and dreaming. You are the continuous witness by your indestructible *cit-śakti.* The *jīva* has disrupted vision because his intelligence undergoes waking, dreaming and sleeping. You are situated in action to maintain the universe. The *jīva* cannot even maintain himself. You preside over sacrifices. The *jīva* is dependent on sacrifices. Therefore you are different from the *jīva*. I know that your activities such as sleeping are actions of your *cit-śakti.*

|| 4.9.16 ||
yasmin viruddha-gatayo hy aniśaṁ patanti
vidyādayo vividha-śaktaya ānupūrvyāt
tad brahma viśva-bhavam ekam anantam ādyam
ānanda-mātram avikāram ahaṁ prapadye

I surrender to the one infinite, original Brahman, bliss alone, unchanging, the cause of the universe, within which are always seen successively various energies such as *vidyā,* having contrary natures.

Having described the personal form of the Lord, Dhruva now describes the impersonal Brahman. I surrender to the unchangeable, bliss alone, the Brahman which is the greatness of the Lord, manifested by *bhakti-miśra-jñāna* to those absorbed in *śānta* alone, situated far from the Lord, who are incapable of accepting the various qualities of the eternally conscious Lord. Though appearing to have no *śaktis,* within the Brahman are always (*aniśam*) seen successively *(ānupūrvyāt*) various *śaktis* such as *vidyā* (knowledge). According to the amount of *bhakti,* the person will be close to the Lord. For those having a small amount of *bhakti* through *bhakti-miśra-jñāna,* who cannot realize the variety of qualities in the Lord, you appear first as *ātmā* possessing *vidyā-śakti.* You appear as the *puruṣa* possessing *māyā-śakti,* the cause of the universe *(viśva-bhavam)*, to those with a little more *bhakti.* Seeing with complete *bhakti,* one realizes Bhagavān, possessing unlimited *śaktis,* having all powers and sweetness. One who enters deeply in the Lord realizes the Lord as the ocean of grace, surprise, arts, beauty and pastimes.

Persons situated far from a town cannot understand all the details of the town. They see only an object in front. If they are somewhat closer to the town, they see trees. If they approach near the town, they see it is a town with groves, towers, gates, houses, and flags. On entering the town, they realize it is a place for enjoying with colorful ponds, roads, markets, intersections, arenas, dancing, singing and instrumental music.

The ancient have said:
cayas tviṣām ity avadhāritaṁ purā tataḥ śarīrīti vibhavitākṛtim
vibhūr vibhaktāvayaṁ pumān iti kramād amuṁ nārada ity abodhi saḥ

Nārada realized Kṛṣṇa as a mass of light and then realized that it was a form with a body. Then he recognized various limbs and understood that this was a man. *Śiśupāla-vadha* 1.3

What are these *śaktis*? They are contrary in nature. Though there are opposites such as knowledge and ignorance, creation and destruction, being born and not being born, being inactive and full of pastimes, being neutral *ātmārāma* and being affectionate to the devotees, they are inconceivable energies, eternally situated in you.

|| 4.9.17 ||
satyāśiṣo hi bhagavaṁs tava pāda-padmam
āśīs tathānubhajataḥ puruṣārtha-mūrteḥ
apy evam arya bhagavān paripāti dīnān
vāśreva vatsakam anugraha-kātaro 'smān

O Lord! You are the very form of all human goals, and are obtainable by those who worship you continually without material desire. Your lotus feet are the highest attainable blessing, surpassing material blessings like acquisition of a kingdom. O master! The Lord maintains even unfortunate persons like me, giving a small taste of those feet, since he is eager to give mercy, like a cow which nourishes and protects her calf.

"O young boy! It is true! You know my *svarūpa.* Though now you are without material desire, I will give you the result that you previously were determined to achieve. Please take it. " Describing his ignorance, Dhruva prays for the sweetness of *prema* in this verse. O Lord! Your lotus feet are the highest blessing (*āśīḥ*), the supreme result, more than acquisition of a kingdom (*āśiṣaḥ*). For whom are you the highest blessing? You are the personification of the *puruṣārthas* for those who worship you without material desires. But the Lord maintains even wretched persons *(dīnān*) like us who worship you with desires, by giving a little sweetness of your lotus feet obtained by worship without desire. What is the reason? You are eager to give mercy. The Lord thinks, "Because he is a young boy, even though he does not know pure b*hakti* to me, I will him a taste of pure *bhakti's* result, my sweetness." The Lord is like a cow (*vāśrā*) who makes the ignorant calf drink milk even though the calf does not serve the cow and who protects the calf from wild animals like wolves. Similarly the Lord should let me have a taste of the sweetness of *bhakti* at his lotus feet, and protect me from the obstacles to *bhakti* in the form of material desires.

|| 4.9.18 ||
maitreya uvāca
athābhiṣṭuta evaṁ vai
sat-saṅkalpena dhīmatā
bhṛtyānurakto bhagavān
pratinandyedam abravīt

Maitreya said: After hearing himself praised by the intelligent boy having great determination, the Supreme Lord, attracted to his servant, accepted the praise and then spoke.

|| 4.9.19 ||
śrī-bhagavān uvāca
vedāhaṁ te vyavasitaṁ
hṛdi rājanya-bālaka
tat prayacchāmi bhadraṁ te
durāpam api suvrata

The Lord said: O prince, determined in vows! I know what you resolved in your heart. All auspiciousness to you! I will award that place rarely achieved, and also *prema*.

"O prince (*rājanya-bālaka*)! Your desire for power is natural. Therefore I will fulfill that desire." "But then you will not give *prema*!" "All auspiciousness to you (*bhadraṁ te*)! Do not worry. I will also give you *prema."* This is indicated by the word *api.* You previously said:

padaṁ tri-bhuvanotkṛṣṭaṁ jigīṣoḥ sādhu vartma me
brūhy asmat-pitṛbhir brahman anyair apy anadhiṣṭhitam

O *brāhmaṇa*! Please tell the correct method for me, desiring the best position in the three worlds, which has not been attained by my forefathers or others. SB 4.8.37

Please accept that place now.

|| 4.9.20-21 ||
nānyair adhiṣṭhitaṁ bhadra
yad bhrājiṣṇu dhruva-kṣiti
yatra graharkṣa-tārāṇāṁ
jyotiṣāṁ cakram āhitam
meḍhyāṁ go-cakravat sthāsnu
parastāt kalpa-vāsinām

dharmo 'gniḥ kaśyapaḥ śukro
munayo ye vanaukasaḥ
caranti dakṣiṇī-kṛtya
bhramanto yat satārakāḥ

Fortunate boy! I give you that radiant place which is eternal, not attained by anyone else. The zodiac of planets, constellations and stars revolve around it like oxen walking around a central pillar to grind grains. That places remains till the end of Brahmā's life. Bharaṇi, Kṛttika, Cancer, Venus and the Big Dipper revolve around Dhruva-loka in clockwise direction along with the stars.

I give you that residence (*kṣiti*) which is eternal *(dhruva*), possessing the zodiac belt of planets, constellations and stars, which are like oxen circling around the central pillar to which they are tied. This place remains fixed for the duration of Brahmā's life for those living for that duration (*kalpa-vāsinām*). At the time of final destruction, some say that Dhruva ascends to Mahā-vaikuṇṭha. Even though existing within the material universe, Dhruva-loka has the qualities of

Śvetadvīpa, Mathurā and Dvārakā. The following verses show that Dhruva attained Vaikuṇṭha.

sudurlabhaṁ yat paramaṁ padaṁ harer
māyāvinas tac-caraṇārcanārjitam
labdhvāpy asiddhārtham ivaika-janmanā
kathaṁ svam ātmānam amanyatārtha-vit

Having attained the supreme abode of the merciful Lord which is rarely attained, through worshipping the Lord's feet, within one lifetime, and though he was knowledgeable, why did he consider himself unfulfilled? SB 4.9.28

tato gantāsi mat-sthānaṁ sarva-loka-namaskṛtam
upariṣṭād ṛṣibhyas tvaṁ yato nāvartate gataḥ

You will go to my abode, worshipped by all planets, higher than the Big Dipper, from which you will not return, having gone there. SB 4.9.25

anāsthitaṁ te pitṛbhir anyair apy aṅga karhicit
ātiṣṭha jagatāṁ vandyaṁ tad viṣṇoḥ paramaṁ padam

O Dhruva! Stay in that supreme abode of Viṣṇu, a place not achieved by your forefathers or any others, which is worshipped by the whole universe. SB 4.12.26

Others say that *parastāt* means that Dhruva-loka remains beyond the life span of those lasting for Brahmā's life, since the planet of the Lord is eternal. Dharma, Agni and others are the forms of constellations (Bharaṇi, Kṛttika).[5] *Vanaukasaḥ* refers to the seven sages (Big Dipper).

|| 4.9.22 ||
prasthite tu vanaṁ pitrā
dattvā gāṁ dharma-saṁśrayaḥ
ṣaṭ-triṁśad-varṣa-sāhasraṁ
rakṣitāvyāhatendriyaḥ

After your father gives you the earth and retires to the forest, you will rule the earth using *dharma* for thirty-six thousand years with no decay of the senses.

You will achieve Dhruva-loka after enjoying the kingdom on earth. After giving the earth to you, your father will retire. *Prasthite* (departing) is an abstract noun. You will protect (*rakṣitā*) the earth.

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[5] *Śukra,* Venus is a planet. *Kaśyapa* probably means the zodiac sign Cancer.

|| 4.9.23 ||
tvad-bhrātary uttame naṣṭe
mṛgayāyāṁ tu tan-manāḥ
anveṣantī vanaṁ mātā
dāvāgniṁ sā pravekṣyati

Your brother Uttama will die while hunting, and his mother, attached to him, searching for him in the forest, will enter a forest fire.

Please hear what will happen to Suruci, your step mother, who offended you, my devotee.

|| 4.9.24 ||
iṣṭvā māṁ yajña-hṛdayaṁ
yajñaiḥ puṣkala-dakṣiṇaiḥ
bhuktvā cehāśiṣaḥ satyā
ante māṁ saṁsmariṣyasi

After worshipping me, the heart of sacrifice by sacrifice and bountiful donations, after enjoying real blessings on earth, you will remember me at death.

You will attain fame in this world.

|| 4.9.25 ||
tato gantāsi mat-sthānaṁ
sarva-loka-namaskṛtam
upariṣṭād ṛṣibhyas tvaṁ
yato nāvartate gataḥ

You will go to my abode, worshipped by all planets, higher than the Big Dipper, from which you will not return, having gone there.

“From which you will not return” indicates the place is eternal.

|| 4.9.26 ||
maitreya uvāca
ity arcitaḥ sa bhagavān
atidiśyātmanaḥ padam
bālasya paśyato dhāma
svam agād garuḍa-dhvajaḥ

Maitreya said: The Lord, after being worshipped and after offering his abode, then departed for his abode on Garuḍa, while the boy watched.

Atidśya means “having given.”

|| 4.9.27 ||
so 'pi saṅkalpajaṁ viṣṇoḥ
pāda-sevopasāditam
prāpya saṅkalpa-nirvāṇaṁ
nātiprīto 'bhyagāt puram

Though he had attained his desired goal from worshipping the feet of Viṣṇu through his determination, he returned home but he was not satisfied.

Sanklapa-nirvāṇam means “conclusion of the vow.” This refers to attaining the Lord’s abode, greater than the abodes of any of his forefathers.

|| 4.9.28 ||
vidura uvāca
sudurlabhaṁ yat paramaṁ padaṁ harer
māyāvinas tac-caraṇārcanārjitam
labdhvāpy asiddhārtham ivaika-janmanā
kathaṁ svam ātmānam amanyatārtha-vit

Vidura said: Having attained the supreme abode of the merciful Lord which is rarely attained, through worshipping the Lord’s feet, within one lifetime, though he was knowledgeable, why did he consider himself unfulfilled?

Hearing that Dhruva was not pleased, Vidura asks why. *Māyāvināḥ* means merciful. *Arthavit* means wise.

|| 4.9.29 ||
maitreya uvāca
mātuḥ sapatnyā vāg-bāṇair
hṛdi viddhas tu tān smaran
naicchan mukti-pater muktiṁ
tasmāt tāpam upeyivān

Maitreya said: He did not desire the liberation awarded by the giver of liberation since he remembered that his heart had been pierced by the harsh words of his step mother. From remembering his previous condition, he felt remorse.

muktiṁ bhaktimat-pāryadatvaṁ viṣṇor anucaratvaṁ hi
mokṣam āhur manīṣiṇaḥ

The wise say that liberation means becoming an associate of the Lord and serving Viṣṇu. *Padma Purāṇa*

Thus *mukti* or liberation on this verse does not meaning merging into the Lord. In verse 9, Dhruva expressed his preference for serving the Lord over Brahman. But then the statement "he did not desire this liberation" is not suitable. It is understood that he desired being an associate of the Lord, from his statement in verse 11. That is true. The word *smaran* (remembering) is in the present tense. This indicates that he did not desire the Lord's association while remembering his impure state of experiencing the pain of the arrows of his step mother's words. He went to Madhuvana and performed austerities with the determination to worship the Lord with the desire to obtain a place greater that of his father or forefathers. On directly meeting the Lord, what is the question of remembering the harsh words of his step mother since his senses had all become spiritualized? However the Lord then said (verse 19) that he would fulfill his material desire. Dhruva became ashamed and repented. "My Lord knows my crime of possessing material desires since he remembers my previous vow. I am so foolish. Why did I make such a vow? When I said I desired the association of the devotees (verse 11), the Lord will think I am simply deceiving him. Thus he did not clearly promise to fulfill that desire, but instead promised to fulfill my previous desire. In talking about the future of my brother, he reminded me again of my previous envious nature." Thus the next six verses reveal qualities of shame, repentance, humility, and disgust.

|| 4.9.30 ||
dhruva uvāca
samādhinā naika-bhavena yat padaṁ
viduḥ sanandādaya ūrdhva-retasaḥ
māsair ahaṁ ṣaḍbhir amuṣya pādayoś
chāyām upetyāpagataḥ pṛthaṅ-matiḥ

Dhruva said: Having attained in six months the shade of the lotus feet of the Lord which Sanaka and others, strict *brahmacārīs,* do not attain by concentration in one lifetime, I fell from that position because of having other desires.

Naika-bhavena means "not in one life time." Remembering that he was situated in the shade of the Lord who was seated on Garuḍa, Dhruva speaks. Having achieved that shade, I fell down (*apagataḥ*) because my mind was thinking of things other than the Lord (*pṛthaṅ-matiḥ*). Therefore the Lord did not take me to his abode with him.

|| 4.9.31 ||
aho bata mamānātmyaṁ

manda-bhāgyasya paśyata
bhava-cchidaḥ pāda-mūlaṁ
gatvā yāce yad antavat

See the foolishness of this unfortunate person! Having attained the lotus feet of the Lord who destroys material existence, I prayed for what is the perishable.

Anātmyam means that which is devoid of *ātmā,* the state of ignorance. Thought the devotee does not ask, the Lord destroys material existence for the devotee. I attained his lotus feet, just by having received Vaiṣṇava *dikṣa.* I prayed to attain what I had vowed, which is temporary. That is my fault. The Lord, however, by his mercy, gave me a place which is not temporary (verse 25).

|| 4.9.32 ||
matir vidūṣitā devaiḥ
patadbhir asahiṣṇubhiḥ
yo nārada-vacas tathyaṁ
nāgrāhiṣam asattamaḥ

My intelligence was bewildered by *devatās* who had fallen lower than what I would fall and were intolerant. Thus being most corrupt, I did not accept the advice of Nārada.

Dhruva imagines the cause of his ignorance. My intelligence was contaminated by the *devatās* who fall further than me and are therefore envious. Nārada's words were "At this young age, do not consider the words of your step mother." (SB 4.8.27)

|| 4.9.33 ||
daivīṁ māyām upāśritya
prasupta iva bhinna-dṛk
tapye dvitīye 'py asati
bhrātṛ-bhrātṛvya-hṛd-rujā

Taking shelter of the Lord's *māyā,* seeing differences, pained in the heart by an enemy in the form of my brother, I suffer from illusory things, just like a person seeing a dream.

I was as if seeing a dream (*prasuptaḥ*). Though it is false (*dvitīye*), one experiences pain by visions of tigers or snakes. I uselessly suffered from pain in the heart by an enemy in the form of a brother. From the spiritual point of view, I and my brother are both *jīvas,* conditions of the *taṭastha-śakti* of the Lord. From the material perspective, though we are both made of the five

elements, conditions of the Lord's *māyā-śakti*, by the Lord's *māyā*, I became bewildered, seeing him as an enemy.

|| 4.9.34 ||
mayaitat prārthitaṁ vyarthaṁ
cikitseva gatāyuṣi
prasādya jagad-ātmānaṁ
tapasā duṣprasādanam
bhava-cchidam ayāce 'haṁ
bhavaṁ bhāgya-vivarjitaḥ

I prayed for useless things, which are like medicine given to a dead person. Having pleased the Lord who is the soul of the universe, difficult to please by austerities, and who can destroy material existence, I prayed for material enjoyment, since I was devoid of good fortune.

Bhavam means objects of enjoyment, the cause of repeated birth.

|| 4.9.35 ||
svārājyaṁ yacchato mauḍhyān
māno me bhikṣito bata
īśvarāt kṣīṇa-puṇyena
phalī-kārān ivādhanaḥ

From the Lord who offered service to himself, out of pride I asked for material pride. It is just like a poor man who out of foolishness asks the emperor for a few small grains of rice.

Svārājyam means "he who is glorious in himself with *bhakti*" or "he who possesses his own king, he who is a servant." The Lord gives the position of service (*svārājyam*) to his devotee. What pride I have (*mānaḥ*),) asking for material things. It is just like a poor man, having lost his intelligence (*kṣīna-puṇyena*), begging some grains of rice from the emperor. However, being clever and very generous, the king gives more wealth than one can imagine to that person. Similarly the Lord gave me his own abode to live in. Oh! I am the height of foolishness! What unlimited mercy and generosity of the Lord! Dhruva then became completely paralyzed in astonishment for a moment
.

|| 4.9.36 ||
maitreya uvāca
na vai mukundasya padāravindayo
rajo-juṣas tāta bhavādṛśā janāḥ
vāñchanti tad-dāsyam ṛte 'rtham ātmano

yadṛcchayā labdha-manaḥ-samṛddhayaḥ

Maitreya said: O Vidura! Those like you who taste the dust from the lotus feet of Mukunda do not desire anything for themselves except service to him. Their minds are completely satisfied with whatever object comes to them by chance.

Having no material desire would have been best. *Rajaḥ jusaḥ* means "those who relish the pollen." They do not desire anything else for themselves (*ātmanaḥ*) except *dāsya* to you. They are completely satisfied with whatever object comes to them by chance.

|| 4.9.37 ||
ākarṇyātma-jam āyāntaṁ
samparetya yathāgatam
rājā na śraddadhe bhadram
abhadrasya kuto mama

When the King heard that his son was coming back, as if from death, he could not believe it. How can a rascal like me have good fortune?

Now Dhruva returning from Madhuvana and meeting his friends is described.

|| 4.9.38 ||
śraddhāya vākyaṁ devarṣer
harṣa-vegena dharṣitaḥ
vārtā-hartur atiprīto
hāraṁ prādān mahā-dhanam

But believing the words of Nārada, overwhelmed with an outburst of joy, greatly pleased, he gave a valuable necklace to the bearer of the news.

Nārada had said that his would return soon.

|| 4.9.39-40 ||
sad-aśvaṁ ratham āruhya
kārtasvara-pariṣkṛtam
brāhmaṇaiḥ kula-vṛddhaiś ca
paryasto 'mātya-bandhubhiḥ

śaṅkha-dundubhi-nādena
brahma-ghoṣeṇa veṇubhiḥ
niścakrāma purāt tūrṇam
ātmajābhīkṣaṇotsukaḥ

Eager to see his son, he hastily came out of the city, riding his chariot ornamented with gold which was drawn by fine horses, surrounded by elders of the family, ministers and friends, to the sounds of conches, drums, and flutes, and the chanting of the Vedas.

Paryastaḥ means surrounded.

|| 4.9.41 ||
sunītiḥ suruciś cāsya
mahiṣyau rukma-bhūṣite
āruhya śibikāṁ sārdham
uttamenābhijagmatuḥ

Sunīti and Suruci, the two queens, ornamented with gold, mounting a palanquin along with Uttama, also went out.

The two queens along with the child Uttama got in a palanquin. From the day that Dhruva left the palace, the King felt remorse and comforted by Nārada, he showed favor to Dhruva's mother after that, and did not show favor to Uttama's mother. Sunīti, endowed with the best behavior, had Suruci and her son ride in her palanquin. That is shown here.

|| 4.9.42-43 ||
taṁ dṛṣṭvopavanābhyāśa
āyāntaṁ tarasā rathāt
avaruhya nṛpas tūrṇam
āsādya prema-vihvalaḥ

parirebhe 'ṅgajaṁ dorbhyāṁ
dīrghotkaṇṭha-manāḥ śvasan
viṣvaksenāṅghri-saṁsparśa-
hatāśeṣāgha-bandhanam

Seeing his son approaching near a grove, the King, longing for him for a long time, breathing heavily, immediately dismounted from his chariot, approached the boy, and overwhelmed with affection, embraced with his arms his son who had destroyed unlimited sins by the touch of the Lord's feet.

|| 4.9.44 ||
athājighran muhur mūrdhni
śītair nayana-vāribhiḥ
snāpayām āsa tanayaṁ
jātoddāma-manorathaḥ

His greatest desire fulfilled, the King smelled his son's head again and again, and bathed him cold tears.

|| 4.9.45 ||
abhivandya pituḥ pādāv
āśīrbhiś cābhimantritaḥ
nanāma mātarau śīrṣṇā
sat-kṛtaḥ saj-janāgraṇīḥ

Bowing to his father's feet, and receiving blessings of *mantras,* Dhruva, the foremost among good men, was welcomed. He then bowed to his two mothers with his head.

Why did he bow to Suruci who had given him such suffering? He was the foremost of good men.

|| 4.9.46 ||
surucis taṁ samutthāpya
pādāvanatam arbhakam
pariṣvajyāha jīveti
bāṣpa-gadgadayā girā

Suruci raised the boy up when he fell at her feet. Embracing him, she said with choked voice and tears, "May you live long!"

|| 4.9.47 ||
yasya prasanno bhagavān
guṇair maitry-ādibhir hariḥ
tasmai namanti bhūtāni
nimnam āpa iva svayam

Just as water flows naturally to a lower level, all living beings naturally offer respect to that person with whom the Lord is pleased, because of his qualities and friendliness.

It was not impossible that Suruci could respect Dhruva.

|| 4.9.48 ||
uttamaś ca dhruvaś cobhāv
anyonyaṁ prema-vihvalau
aṅga-saṅgād utpulakāv
asraughaṁ muhur ūhatuḥ

Overwhelmed with affection, Uttama and Dhruva embraced each other. Their hairs stood on end and torrents of tears appeared.

|| 4.9.49 ||
sunītir asya jananī
prāṇebhyo 'pi priyaṁ sutam
upaguhya jahāv ādhiṁ
tad-aṅga-sparśa-nirvṛtā

Embracing her son, dearer to her than her life airs, Sunīti, his mother, gave up her grief and was satisfied by touching his body.

Dhruva met his mother last, after she had recovered from fainting.

|| 4.9.50 ||
payaḥ stanābhyāṁ susrāva
netra-jaiḥ salilaiḥ śivaiḥ
tadābhiṣicyamānābhyāṁ
vīra vīra-suvo muhuḥ

O Vidura! Milk constantly flowed from her breasts, which were sprinkled with her tears. She was the mother of a hero.

O Vidura, hero! Sunīti had given birth to a hero like you.

|| 4.9.51 ||
tāṁ śaśaṁsur janā rājñīṁ
diṣṭyā te putra ārti-hā
pratilabdhaś ciraṁ naṣṭo
rakṣitā maṇḍalaṁ bhuvaḥ

The public praised the queen. By good fortune, your son, destroyer of suffering, has returned after being lost a long time. He will protect the whole earth.

|| 4.9.52 ||
abhyarcitas tvayā nūnaṁ
bhagavān praṇatārti-hā
yad-anudhyāyino dhīrā
mṛtyuṁ jigyuḥ sudurjayam

You must have worshiped the Supreme Lord, destroyer of his devotees' suffering, meditating on whom the wise have conquered death which is difficult to conquer.

By worshipping the Lord you have conquered the death of your son.

|| 4.9.53 ||
lālyamānaṁ janair evaṁ
dhruvaṁ sabhrātaraṁ nṛpaḥ
āropya kariṇīṁ hṛṣṭaḥ
stūyamāno 'viśat puram

Joyful and being praised, the King placed Dhruva, adored by the people, along with his brother, on an elephant are returned to his city.

The people praised the King as well in verse 51 and verse 52.

|| 4.9.5-55 ||
tatra tatropasaṅkḷptair
lasan-makara-toraṇaiḥ
savṛndaiḥ kadalī-stambhaiḥ
pūga-potaiś ca tad-vidhaiḥ

cūta-pallava-vāsaḥ-sraṅ-
muktā-dāma-vilambibhiḥ
upaskṛtaṁ prati-dvāram
apāṁ kumbhaiḥ sadīpakaiḥ

Every door was decorated with arches having shining *makaras* engraved on them, erected overhead, as well as was decorated with banana trunks with buds and flowers, young betel trees. The doors were hung with mangos, leaves, cloth and strings of pearls, and decorated with water pots and lamps.

Four verses describe the city. *Upasaṅklptaiḥ* means that ingredients were brought from gardens and assembled. The arches had shining *makaras* forms on them. The banana trunks had fruits and buds (*savṛtaiḥ). Apāṁ kumbhaiḥ sadīpakaiḥ* modifies this.

|| 4.9.56 ||
prākārair gopurāgāraiḥ
śātakumbha-paricchadaiḥ
sarvato 'laṅkṛtaṁ śrīmad-
vimāna-śikhara-dyubhiḥ

Everywhere the city was ornamented with walls, gates and houses covered in gold, shining with beautiful domes and spires.

Gopura means the city gates. *Āgara* means house. They shone because of the domes and spires (*vimāna-śikhara*).

|| 4.9.57 ||
mṛṣṭa-catvara-rathyāṭṭa-
mārgaṁ candana-carcitam
lājākṣataiḥ puṣpa-phalais
taṇḍulair balibhir yutam

The yards, highways, watchtowers and roads were washed and smeared with sandalwood and covered with offerings, raw rice, fruits, flowers, barley grains and popped rice.

Catvara means yard. *Rathyā* means a wide road.

|| 4.9.58-59 ||
dhruvāya pathi dṛṣṭāya
tatra tatra pura-striyaḥ
siddhārthākṣata-dadhy-ambu-
dūrvā-puṣpa-phalāni ca

upajahruḥ prayuñjānā
vātsalyād āśiṣaḥ satīḥ
śṛṇvaṁs tad-valgu-gītāni
prāviśad bhavanaṁ pituḥ

As they saw Dhruva approach on the road, the chaste women of the city scattered white mustard sees, barely, yogurt, water, *dūrva* grass, flowers and fruits, while uttering blessings out of affection. Hearing the attractive singing, Dhruva entered the house of his father.

Siddhārtha is white mustard seed. *Akṣata* is barley. *Upajahruḥ* means "they scattered." *Satīḥ* should be *satyaḥ.*

|| 4.9.60 ||
mahāmaṇi-vrātamaye
sa tasmin bhavanottame
lālito nitarāṁ pitrā
nyavasad divi devavat

Dhruva lived like a *devatā* in the heavens, pampered constantly by his father in the best of house, covered with valuable jewels.

|| 4.9.61 ||

payaḥ-phena-nibhāḥ śayyā
dāntā rukma-paricchadāḥ
āsanāni mahārhāṇi
yatra raukmā upaskarāḥ

In that house there were ivory beds, white like the foam of milk, covered with gold, as well as valuable chairs and golden furniture.

|| 4.9.62 ||
yatra sphaṭika-kuḍyeṣu
mahā-mārakateṣu ca
maṇi-pradīpā ābhānti
lalanā-ratna-saṁyutāḥ

There were jewel lamps embellished with figures of women made of jewels, shining on crystal and emerald walls.

.

|| 4.9.63 ||
udyānāni ca ramyāṇi
vicitrair amara-drumaiḥ
kūjad-vihaṅga-mithunair
gāyan-matta-madhuvrataiḥ

There were pleasant gardens with colorful, heavenly trees, filled with singing couples of birds and buzzing, intoxicated bees.

|| 4.9.64 ||
vāpyo vaidūrya-sopānāḥ
padmotpala-kumud-vatīḥ
haṁsa-kāraṇḍava-kulair
juṣṭāś cakrāhva-sārasaiḥ

There were lakes with cat's eye stairs, filled with lotuses, blue lotuses and white lotuses, inhabited by swans, ducks, *cakravākas* and cranes.

These were items of enjoyment.

|| 4.9.65 ||
uttānapādo rājarṣiḥ
prabhāvaṁ tanayasya tam
śrutvā dṛṣṭvādbhutatamaṁ
prapede vismayaṁ param

Uttānapada, sage among kings, seeing and hearing the great influence of his son, felt great wonder.

|| 4.9.66 ||
vīkṣyoḍha-vayasaṁ taṁ ca
prakṛtīnāṁ ca sammatam
anurakta-prajaṁ rājā
dhruvaṁ cakre bhuvaḥ patim

Seeing that Dhruva was mature, approved by the ministers, and beloved of the citizens, the King made him king of the earth.

Uḍha-vayasam means he reach *yauvana* (fifteen years).

|| 4.9.67 ||
ātmānaṁ ca pravayasam
ākalayya viśāmpatiḥ
vanaṁ viraktaḥ prātiṣṭhad
vimṛśann ātmano gatim

Considering his advanced age, the King, reflecting on his goal in life, became detached and entered the forest.

Thus ends the commentary on the Ninth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Ten
Dhruva Battles the Yakṣas

|| 4.10.1 ||
maitreya uvāca
prajāpater duhitaraṁ
śiśumārasya vai dhruvaḥ
upayeme bhramiṁ nāma
tat-sutau kalpa-vatsarau

Maitreya said: O Vidura! Dhruva married the daughter of Prajāpati Śiśumāra, whose name was Bhrami, and her two sons were Kalpa and Vatsara.

The Tenth Chapter describes how Dhruva, hearing that the Yakṣas had killed his brother, goes to Alakāpurī and kills the Yakṣas in battle.

|| 4.9.2 ||
ilāyām api bhāryāyāṁ
vāyoḥ putryāṁ mahā-balaḥ
putram utkala-nāmānaṁ
yoṣid-ratnam ajījanat

In another wife, named Ilā, who was the daughter of Vāyu, he begot a son named Utkala and a very beautiful daughter.

Yoṣid-ratnam means “a jewel of a daughter.” The word “and” should be supplied.

|| 4.9.3||
uttamas tv akṛtodvāho
mṛgayāyāṁ balīyasā
hataḥ puṇya-janenādrau
tan-mātāsya gatiṁ gatā

Dhruva's younger brother Uttama, who was still unmarried, was killed while hunting in the Himalaya Mountains by a powerful Yakṣa. His mother, Suruci, followed the path of her son.

|| 4.9.4 ||
dhruvo bhrātṛ-vadhaṁ śrutvā
kopāmarṣa-śucārpitaḥ
jaitraṁ syandanam āsthāya
gataḥ puṇya-janālayam

When Dhruva Mahārāja heard of the killing of his brother Uttama, overwhelmed with lamentation and anger, mounting his victorious chariot, he went to the city of the Yakṣas, Alakāpurī.

Arpitā means “filled with.”

|| 4.9.5 ||
gatvodīcīṁ diśaṁ rājā
rudrānucara-sevitām
dadarśa himavad-droṇyāṁ
purīṁ guhyaka-saṅkulām

Going north, the King saw the city filled with Yakṣas and followers of Śiva in a valley of the Himalayas.

|| 4.9.6 ||
dadhmau śaṅkhaṁ bṛhad-bāhuḥ
khaṁ diśaś cānunādayan
yenodvigna-dṛśaḥ kṣattar
upadevyo 'trasan bhṛśam

Mighty-armed Dhruva blew his conch, causing the directions and sky to echo. By this the wives of the Yakṣas, with anxious eyes, become greatly frightened.

Upadevyaḥ means the wives of the Yakṣas.

|| 4.9.7 ||
tato niṣkramya balina
upadeva-mahā-bhaṭāḥ
asahantas tan-ninādam
abhipetur udāyudhāḥ

The powerful Yakṣa warriors, unable to tolerate the sound, came out of the city with weapons and attacked Dhruva.

|| 4.9.8 ||
sa tān āpatato vīra
ugra-dhanvā mahā-rathaḥ
ekaikaṁ yugapat sarvān
ahan bāṇais tribhis tribhiḥ

Courageous Dhruva, a great charioteer and fierce archer, when attacked by them, attacked them all by simultaneously discharging three arrows at each of them.

|| 4.9.9 ||
te vai lalāṭa-lagnais tair
iṣubhiḥ sarva eva hi
matvā nirastam ātmānam
āśaṁsan karma tasya tat

Shot in the forehead by arrows, they all thought they would be defeated, but praised Dhruva’s action.

They praised him in their minds.

|| 4.9.10 ||

te 'pi cāmum amṛṣyantaḥ
pāda-sparśam ivoragāḥ
śarair avidhyan yugapad
dvi-guṇaṁ pracikīrṣavaḥ

Intolerant of the arrows just as snakes are intolerant of the touch of a foot, the Yakṣas simultaneously fired twice as many arrows in retaliation.

“Twice as many” means that each person fired six arrows at once in retaliation.

|| 4.9.11-12 ||
tataḥ parigha-nistriṁśaiḥ
prāsaśūla-paraśvadhaiḥ
śakty-ṛṣṭibhir bhuśuṇḍībhiś
citra-vājaiḥ śarair api

abhyavarṣan prakupitāḥ
sarathaṁ saha-sārathim
icchantas tat pratīkartum
ayutānāṁ trayodaśa

130,000 Yakṣa soldiers, greatly angry, desiring to defeat Dhruva, showered him, along with his chariot and charioteer, with various types of feathered arrows, iron clubs, swords, tridents, lances, pikes, spears and *bhuśuṇḍī* weapons.

|| 4.9.13 ||
auttānapādiḥ sa tadā
śastra-varṣeṇa bhūriṇā
na evādṛśyatācchanna
āsāreṇa yathā giriḥ

Like a mountain covered by torrents of rain, Dhruva could not be seen, since he was covered by a shower of weapons at that time.

He could not be seen, like a mountain covered by heavy showers of rain (*āsāreṇa*).

|| 4.9.14 ||
hāhā-kāras tadaivāsīt
siddhānāṁ divi paśyatām
hato 'yaṁ mānavaḥ sūryo
magnaḥ puṇya-janārṇave

Cries of dismay arose from the Siddhas watching in the sky. "He has been killed. The grandson of Manu, the sun, has sunk in the ocean of the Yakṣas."

Like the sun in ocean he has disappeared in the ocean of Yakṣas. The hidden meaning is that even in the condition, Dhruva could not be harmed, just as the sun is not harmed by setting in the ocean.

|| 4.9.15 ||
nadatsu yātudhāneṣu
jaya-kāśiṣv atho mṛdhe
udatiṣṭhad rathas tasya
nīhārād iva bhāskaraḥ

While the Yakṣas were proclaiming victory, suddenly Dhruva's chariot appeared in the battlefield, like the sun appearing through the mist.

Jayakāśiṣu means "cries of victory appeared."

|| 4.9.16 ||
dhanur visphūrjayan divyaṁ
dviṣatāṁ khedam udvahan
astraughaṁ vyadhamad bāṇair
ghanānīkam ivānilaḥ

Twanging his wondrous bow and creating dismay, he dispelled the mass of weapons with his arrows, just as the wind dispels a mass of clouds.

Vyadhamat means "he ground up."

|| 4.9.17 ||
tasya te cāpa-nirmuktā
bhittvā varmāṇi rakṣasām
kāyān āviviśus tigmā
girīn aśanayo yathā

The arrows released from his bow, piercing the armor of the demons, entered their bodies, like sharp thunderbolts piercing mountains.

Two comparisons have been given concerning the mountain. The Yakṣas attacked him like rain torrents covering a mountain. He attacked them like thunderbolts attacking mountains. The arrows of the Yakṣas were insignificant to Dhruva, like rain to the mountain, and served to increase his desire to counterattack, just the rain washes the mountain of dirt and makes it appear

bright. The arrows of Dhruva however took away the life of the Yakṣas, like thunderbolts piercing mountains.

|| 4.9.18-19 ||
bhallaiḥ sañchidyamānānāṁ
śirobhiś cāru-kuṇḍalaiḥ
ūrubhir hema-tālābhair
dorbhir valaya-valgubhiḥ

hāra-keyūra-mukuṭair
uṣṇīṣaiś ca mahā-dhanaiḥ
āstṛtās tā raṇa-bhuvo
rejur vīra-mano-harāḥ

The battlefields, attractive to minds of heroes, were covered with Yakṣas' heads severed by his arrows, as well as with beautiful earrings, with thighs like golden palm trees, with arms, armbands, crowns, necklaces and bracelets and valuable turbans.

Āstṛtā means "covered."

|| 4.9.20 ||

hatāvaśiṣṭā itare raṇājirād
rakṣo-gaṇāḥ kṣatriya-varya-sāyakaiḥ
prāyo vivṛkṇāvayavā vidudruvur
mṛgendra-vikrīḍita-yūthapā iva

The remaining Yakṣas who were not killed, their limbs almost severed by Dhruva's arrows, fled from the battlefield like herd of elephants who had become the plaything of a lion

|| 4.9.21 ||
apaśyamānaḥ sa tadātatāyinaṁ
mahā-mṛdhe kañcana mānavottamaḥ
purīṁ didṛkṣann api nāviśad dviṣāṁ
na māyināṁ veda cikīrṣitaṁ janaḥ

Not seeing his attackers with weapons in the vast battlefield at all, the best of Manu's descendents, though desiring to see the city, did not enter it. One does not know the plan of the deceptive enemy.

Ātatāyinam means "persons holding weapons."

|| 4.9.22 ||

iti bruvaṁś citra-rathaḥ sva-sārathiṁ
yattaḥ pareṣāṁ pratiyoga-śaṅkitaḥ
śuśrāva śabdaṁ jaladher iveritaṁ
nabhasvato dikṣu rajo 'nvadṛśyata

Speaking to his charioteer in this way, cautious and worrying about a counterattack by the enemy, Dhruva then heard a sound which seemed to come from the ocean. He then saw dust in all directions caused by the wind.

Dhruva (*citrarataḥ*) had said, “One does not know the plans of deluding enemy.” After that (*anu*) because of wind (*nabhasvataḥ*) dust was seen.

|| 4.9.23 ||
kṣaṇenācchāditaṁ vyoma
ghanānīkena sarvataḥ
visphurat-taḍitā dikṣu
trāsayat-stanayitnunā

In a moment the sky became completely covered with a mass of clouds, with flashing lightning and terrifying thunder.

|| 4.9.24 ||
vavṛṣū rudhiraughāsṛk-
pūya-viṇ-mūtra-medasaḥ
nipetur gaganād asya
kabandhāny agrato 'nagha

The clouds rained torrents of blood, mucus, pus, stool, urine and marrow. O Vidura! Human trunks began to fall from the sky in front of Dhruva.

Asṛk means the body, “that which does not release.” Thus it refers to mucus and other components of the body. It usually means blood, but blood has already been mentioned (*rudhira*). The masculine ending on the word *medasaḥ* is poetic license. The clouds (subject) rained blood. The bodies fell in front of Dhruva (*asya*).

|| 4.9.25 ||
tataḥ khe 'dṛśyata girir
nipetuḥ sarvato-diśam
gadā-parigha-nistriṁśa-
musalāḥ sāśma-varṣiṇaḥ

Then he saw a mountain in the sky. Maces, swords, iron-spiked clubs and other clubs began to fall from it in all directions along with showers of stones

Śāśma-varṣiṇaḥ means “along with showers of stones.”

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|| 4.9.26 ||
ahayo 'śani-niḥśvāsā
vamanto 'gniṁ ruṣākṣibhiḥ
abhyadhāvan gajā mattāḥ
siṁha-vyāghrāś ca yūthaśaḥ

Snakes breathing thunderbolts and vomiting fire rushed to attack him with herds of mad elephants, lions and tigers.

|| 4.9.27 ||
samudra ūrmibhir bhīmaḥ
plāvayan sarvato bhuvam
āsasāda mahā-hrādaḥ
kalpānta iva bhīṣaṇaḥ

The fierce ocean, flooding the earth all directions with waves, making a terrifying sound, approached him like the flood of water at the end of the *kalpa.*

|| 4.9.28 ||
evaṁ-vidhāny anekāni
trāsanāny amanasvinām
sasṛjus tigma-gataya
āsuryā māyayāsurāḥ

The cruel-natured Yakṣas, like demons, created many such visions, terrifying to the cowardly by their powers of illusion.

These visions were terrifying to those without courage (*amanasvinām*). The Yakṣas were like demons.

|| 4.9.29 ||
dhruve prayuktām asurais
tāṁ māyām atidustarām
niśamya tasya munayaḥ
śam āśaṁsan samāgatāḥ

Hearing that the Yakṣas had cast their magic, difficult to overcome, upon Dhruva, the sages arrived and prayed for his well being.

|| 4.9.30 ||
munaya ūcuḥ
auttānapāda bhagavāṁs tava śārṅgadhanvā
devaḥ kṣiṇotv avanatārti-haro vipakṣān
yan-nāmadheyam abhidhāya niśamya cāddhā
loko 'ñjasā tarati dustaram aṅga mṛtyum

The sages said: O Dhruva! May the Supreme Lord, carrier of the bow, reliever of distress to the surrendered souls, by hearing or chanting whose name people easily cross unsurpassable death, kill your enemies!

The sages thought that if one can cross death by hearing about the Lord, then Dhruva could easily overcome the Yakṣas' magic spell. Thus they made him remember the Nārāyaṇa weapon.

Thus ends the commentary on the Tenth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eleven
Svāyambhuva Manu Instructs Dhruva

|| 4.11.1 ||
maitreya uvāca
niśamya gadatām evam
ṛṣīṇāṁ dhanuṣi dhruvaḥ
sandadhe 'stram upaspṛśya
yan nārāyaṇa-nirmitam

Maitreya said: Here the words spoken by the sages, Dhruva, after performing *ācamana*, strung an arrow made by Nārāyaṇa on his bow.

In the Eleventh Chapter, Manu, seeing the destruction of the Yakṣas, stops Dhruva from killing them, after giving scriptural instructions.

The word *vacaḥ* should be supplied to make the phrase "the words spoken by the sages."

|| 4.11.2 ||

sandhīyamāna etasmin
māyā guhyaka-nirmitāḥ
kṣipraṁ vineśur vidura
kleśā jñānodaye yathā

O Vidura! When he employed that Nārāyaṇa weapon, the illusion created by the Yakṣas suddenly disappeared just as suffering disappears with the dawn of knowledge.

Etasmin refers to the Nārāyaṇa weapon.

|| 4.11.3 ||
tasyārṣāstraṁ dhanuṣi prayuñjataḥ
suvarṇa-puṅkhāḥ kalahaṁsa-vāsasaḥ
viniḥsṛtā āviviśur dviṣad-balaṁ
yathā vanaṁ bhīma-ravāḥ śikhaṇḍinaḥ

When Dhruva fixed the weapon on his bow, golden arrows with feathers from swans fired out upon the enemy like the frightening sound of peacocks in the forest.

Ārṣāstram means the weapon of the sage (*ṛṣi*) Nārāyaṇa. The shaft and tip were gold. The feathers were from swans. The word *śarāḥ* (arrows) should be supplied.

|| 4.11.4 ||
tais tigma-dhāraiḥ pradhane śilī-mukhair
itas tataḥ puṇya-janā upadrutāḥ
tam abhyadhāvan kupitā udāyudhāḥ
suparṇam unnaddha-phaṇā ivāhayaḥ

Oppressed by the arrows with sharp points present everywhere on the battlefield, the Yakṣas angrily rushed at Dhruva with raised weapons, like snakes with raised hoods attacking Garuḍa.

|| 4.11.5 ||
sa tān pṛṣatkair abhidhāvato mṛdhe
nikṛtta-bāhūru-śirodharodarān
ninaya lokaṁ param arka-maṇḍalaṁ
vrajanti nirbhidya yam ūrdhva-retasaḥ

Attacked by the Yakṣas, Dhruva cut off there their arms, thighs, necks and torsos with his arrows and sent them to planet where the *brahmacārīs* go after attaining the sun.

By his arrows (*pṛṣatkaiḥ*) he brought them, with severed thighs, to Satyaloka (*param*), where the *sannyāsīs* go after surpassing the sun planet. Because of being killed by the hand of a devotee, they got special elevation. As the *Gītā* says, they return again to the earth planet *ābrahmabhuvanāllokāḥ punarāvartino 'rjuna:* from all planets up to Brahmaloka, people return, O Arjuna! One should not think that they attained liberation with the *sannyāsīs* at the end of Brahmā's life. That is because one does not even see liberation given to those killed by the Lord, such as Kālameni, other than when killed by Kṛṣṇa.

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|| 4.11.6 ||
tān hanyamānān abhivīkṣya guhyakān
anāgasaś citra-rathena bhūriśaḥ
auttānapādiṁ kṛpayā pitāmaho
manur jagādopagataḥ saharṣibhiḥ

Seeing that many innocent Yakṣas were being killed by Dhruva, Svāyambhuva Manu, his grandfather, along with sages, approached Dhruva and spoke out of compassion.

|| 4.11.7 ||
manur uvāca
alaṁ vatsātiroṣeṇa
tamo-dvāreṇa pāpmanā
yena puṇya-janān etān
avadhīs tvam anāgasaḥ

Manu said: Dear child! Enough with excessive anger, the sinful path to ignorance! By anger you have killed many innocent Yakṣas.

|| 4.11.8 ||
nāsmat-kulocitaṁ tāta
karmaitat sad-vigarhitam
vadho yad upadevānām
ārabdhas te 'kṛtainasām

Son! This action of killing innocent Yakṣas is not befitting our family, and is condemned by the virtuous.

Upadevānām means Yakṣas.

|| 4.11.9 ||
nanv ekasyāparādhena
prasaṅgād bahavo hatāḥ
bhrātur vadhābhitaptena
tvayāṅga bhrātṛ-vatsala

O son, affectionate to your brother! Aggrieved by the death of your brother, you have killed many Yakṣas for the offense of one Yakṣa, just because of their connection.

It is a fact that one Yakṣa killed your brother, and because the others are associated with him you are killing many.

|| 4.11.10 ||
nāyaṁ mārgo hi sādhūnāṁ
hṛṣīkeśānuvartinām
yad ātmānaṁ parāg gṛhya
paśuvad bhūta-vaiśasam

Killing of living entities just as the animals do, by accepting the body as the self, is not the path of the devotees of the Lord.

If the devotees do not come under control of material affection, then certainly they should not come under the control of violence to living entities. Accepting the body (*ātmanam*) as the self (*parāg*) just as animals think of others in relation to their bodies and then commit violence against others is not the path. *Gṛhya* instead of *grītvā* is poetic license. Another version has *parāgṛhya.* This has a negative meaning "not accepting the *jīva* as the self."

|| 4.11.11 ||
sarva-bhūtātma-bhāvena
bhūtāvāsaṁ hariṁ bhavān
ārādhyāpa durārādhyaṁ
viṣṇos tat paramaṁ padam

By worshipping the Lord, rarely worshipped, as the abode of all beings, with the understanding that he is within all beings, you have achieved the supreme abode of the Lord.

Since you are the best of all devotees, such conduct is not befitting. This is expressed in two verses. *Sarva-bhūtātma-bhāvena* means "with thoughts that he is in all beings."

|| 4.11.12 ||

sa tvaṁ harer anudhyātas
tat-puṁsām api sammataḥ
kathaṁ tv avadyaṁ kṛtavān
anuśikṣan satāṁ vratam

Always remembering the Lord, you have been recognized by the great devotees. You teach others the conduct of a saintly person. Why then do you act in this shameful way?

You always (*anu*) remember the Lord. And this means the Lord, out of affection, makes him remember. You are always considered by the devotees such as Nārada. This means that he is the object of mercy of these great devotees.

|| 4.11.13 ||
titikṣayā karuṇayā
maitryā cākhila-jantuṣu
samatvena ca sarvātmā
bhagavān samprasīdati

The Supreme Lord, the soul of all beings, is pleased when a devotee is tolerant of superiors, merciful to inferiors, friendly towards equals, and takes others' happiness and distress as his own.

This describes the conduct of the devotee. One should be tolerate of the great, merciful to the inferior and friendly towards those of equal status. One should think of others joy and sorrow, hunger and thirst as one's own.

ātmaupamyena sarvatra samaṁ paśyati yo 'rjuna |
sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ ||
I consider that practicing *yogī* who sees equally everything as equal to himself in all circumstances, whether in happiness or suffering, to be the topmost *yogī*. BG 6.32

If all beings are satisfied one can infer that the Lord is satisfied (*sarvātmā*).

|| 4.11.14 ||
samprasanne bhagavati
puruṣaḥ prākṛtair guṇaiḥ
vimukto jīva-nirmukto
brahma nirvāṇam ṛcchati

When the Lord is satisfied, a person becomes free from the *guṇas* of *prakṛti*, is free from the subtle body, and attains the Lord.

Jīva-nirmuktaḥ means “freed from the subtle body.” If one is a *jñānī,* then he attains merging in Brahman. If he is a devotee, he attains service to the Lord. This is understood from Prahlada’s statement concerning *brahma-nirvāṇa*:

adhokṣajālambham ihāśubhātmanaḥ
śarīriṇaḥ saṁsṛti-cakra-śātanam
tad brahma-nirvāṇa-sukhaṁ vidur budhās
tato bhajadhvaṁ hṛdaye hṛd-īśvaram

The wise know that direct contact with the Lord, which includes the happiness of Brahman, destroys *saṁsāra* for the sinful persons possessing material bodies in this world. Therefore worship the Paramātmā in your heart. SB 7.7.37

Prākṛtair guṇaiḥ vimuktaḥ means that not only is he free from the *guṇas* of *prakṛti,* but is specially *(vi)* liberated, beyond merging in Brahman.

|| 4.11.15 ||
bhūtaiḥ pañcabhir ārabdhair
yoṣit puruṣa eva hi
tayor vyavāyāt sambhūtir
yoṣit-puruṣayor iha

Women and men arise from bodies made of the five elements. From their interaction more women and men appear.

Ten verses then consider the nature of things. Who is the killer and who is being killed? By bodies (*ārabdhaiḥ*) made of the five elements, women and men appears. By their interaction more women and men appear.

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|| 4.11.16 ||
evaṁ pravartate sargaḥ
sthitiḥ saṁyama eva ca
guṇa-vyatikarād rājan
māyayā paramātmanaḥ

O King! As the creation of bodies takes place in this way, so does the maintenance and destruction of bodies take place by the action of the *guṇas,* through the *māyā* of the Supreme Lord.

Just as the creation takes place by the elements in the form of bodies, so by mother and father made of the elements maintenance takes place, and by bodies of criminals, tigers and snakes, destruction takes place. However the actions of *guṇas* do not take place by themselves, but by the *māyā* of the Supreme Lord. Creation takes place by *rajas,* maintenance by *sattva* and destruction by *tamas.*

|| 4.11.17 ||
nimitta-mātraṁ tatrāsīn
nirguṇaḥ puruṣarṣabhaḥ
vyaktāvyaktam idaṁ viśvaṁ
yatra bhramati lohavat

The Lord beyond the *guṇas* is the indirect cause, within whom this universe of cause and effect moves just as a magnet moves iron.

“How can creation maintenance and destruction of bodies take place, without some foundation of consciousness?”

Since the Lord is the indirect cause (*nimitta-mātram*), this material universe with cause and effect moves as if conscious, through the bodies of *devatās* and men, just as, with a magnet as the indirect cause, iron moves about as if having life.

|| 4.11.18 ||
sa khalv idaṁ bhagavān kāla-śaktyā
guṇa-pravāheṇa vibhakta-vīryaḥ
karoty akartaiva nihanty ahantā
ceṣṭā vibhūmnaḥ khalu durvibhāvyā

The Lord, acting as the *jīvas* entering into *māyā,* separated from himself by the agitation of *guṇas* through time, acts and does not act. He kills and does not kill. The actions of the Lord are inconceivable.

“If that is so, then creation, maintenance and destruction should occur simultaneously.” No, there is sequential agitation of the *guṇas* by the time energy. It is not simultaneous. The Lord, as th*e jīva-śakti* entering into *māyā-śakti* (*vīryaḥ*), separated from the Lord (*vibhakta*) by agitation of the *guṇas (pravāheṇa)* through the time energy, step by step, acts. The Lord is the material cause (*upādāna-kāraṇa*) and the indirect cause (*nimitta-kāraṇa*) since he is non-different from his energies of the *guṇas,* time and the *jīva.* He is the non-doer, since these items are not the Lord’s *svarūpa*. Thus he kills and is not the killer. Why does he create the universe? Why does he not continually create the universe (and not have destruction)? Why does he make inequality in the universe? To dismiss such questions it is said that he is inconceivable, since he is the powerful Lord (*vibhūmnaḥ*). This universe is a manifestation of his power.

|| 4.11.19 ||
so 'nanto 'nta-karaḥ kālo
'nādir ādi-kṛd avyayaḥ

janaṁ janena janayan
mārayan mṛtyunāntakam

As time, he is without destruction, but causes destruction, and he is without birth but causes birth. He is inexhaustible. He produces people by means of people, and destroys even Yama by Kālāgni-rudra.

See his other powers. He is without destruction (*anantaḥ*). But he is the destruction of others, in the form of time. He is without birth (*anādiḥ*), but he causes the birth of others. He is inexhaustible like the *cintāmaṇi*, supplying everything without decrease. As the cause of birth, he produces children by fathers (*janena*). As the destroyer, he destroys even Yama by Kālāgni-rudra.

|| 4.11.20 ||
na vai sva-pakṣo 'sya vipakṣa eva vā
parasya mṛtyor viśataḥ samaṁ prajāḥ
taṁ dhāvamānam anudhāvanty anīśā
yathā rajāṁsy anilaṁ bhūta-saṅghāḥ

The Lord has no friend or enemy. He enters all beings as death equally. The *jīvas,* dependent on *karma* and associated with matter, follow the Lord as he moves along, just like particles of dust follow the currents of the air.

Though the Lord acts in this way, he cannot be accused of injustice, since he does not show favorites. This is explained in two verses. The Lord enters equally into all beings in the form of death. Though he is equal, there is difference in results for the j*īvas* because their *karmas* are not equal. An example is given. The *jīvas* dependent on *karma,* associated with the elements, follow after moving time, just like dust particles follow the moving wind. Just as the wind does not see difference, whether dust, causing darkness, or water or fire enter it, so the Lord sees no difference though the *jīvas* experience different *karmas.*

|| 4.11.21 ||
āyuṣo 'pacayaṁ jantos
tathaivopacayaṁ vibhuḥ
ubhābhyāṁ rahitaḥ sva-stho
duḥsthasya vidadhāty asau

Living beings have short or long lives. The Lord is free of both. He awards these results to those dependent on *karma.*

Flies have short life and *devatās* have long life. *Duḥsthasya* means dependent on *karma.*

|| 4.11.22 ||
kecit karma vadanty enaṁ
svabhāvam apare nṛpa
eke kālaṁ pare daivaṁ
puṁsaḥ kāmam utāpare

Some say it is *karma,* some say it is the nature of matter, some say it is time, some say it is planets and some say it is lust.

Let *karma* be the cause of happiness and distress, birth and death! True, but philosophers argue about his. Some, Lokāyatas, followers of Cārvāka, say that it is nature of matter itself. Others the Vyavahārikas, followers of the Purāṇas, say it is time. Astrologers say it is the *devatās* in the form of planets *(daivam*). Others like Vātsyāyana say it is lust. *Śruti* says *kāmo 'kārṣīt kāmaḥ karoti kāmaḥ kartā kāmaḥ kārayitā*: lust has done it, lust is doing it, lust is the doer, lust causes us to act. (*Mahā-nārāyaṇa Upaniṣad*)

|| 4.11.23 ||
avyaktasyāprameyasya
nānā-śakty-udayasya ca
na vai cikīrṣitaṁ tāta
ko vedātha sva-sambhavam

O child! No one knows the plan of the Lord who is invisible and unfathomable, from whom numerous energies arise, and from whom you are born.

Who among these disputants establishes the truth? No one, since they are all ignorant of root cause of everything. The Lord cannot be revealed by childish intelligence (*avyaktasya*). The cause of this is that he cannot be measured by material proofs like sense perception *(aprameyasya*). Various *śaktis* such as time, *karma* and nature of things (*svabhāva*) arise from him. Taking shelter of one of these *śaktis,* they argue. But there can be no arguments about the cause of these *śaktis.* No one knows the plan of the Lord, from whom we arise? Bhīṣma said:

na hy asya karhicid rājan pumān veda vidhitsitam
yad vijijñāsayā yuktā muhyanti kavayo 'pi hi

O King, no one can know the plan of the Lord. Even though great philosophers inquire exhaustively, they are bewildered. SB 1.9.16

Śruti says:

ko ’dhā veda ka iha pravocat kuta ājātā kuta iyaṁ visṛṣṭiḥ arvāg devā asya visarjanenāthā ko veda yata āvabhūva

Who knows him? Who speaks of him? From whom was he born? From what was he produced? He precedes the *devatās.* Who knows from where he appeared for creating this universe. *Taittirīya-brāhmaṇa* 2.8.9.5.8

|| 4.11.24 ||
na caite putraka bhrātur
hantāro dhanadānugāḥ
visargādānayos tāta
puṁso daivaṁ hi kāraṇam

O son! These followers of Kuvera are not the killers of your brother. The cause of birth and death of living beings is the Lord.

The conclusion is given. The Lord is the creator and destroyer.

|| 4.11.25 ||
sa eva viśvaṁ sṛjati
sa evāvati hanti ca
athāpi hy anahaṅkārān
nājyate guṇa-karmabhiḥ

The Lord creates the universe, maintains it and destroys it without attachment or ego. He is not affected by actions of the *guṇas.*

The Lord is not to be blamed.

|| 4.11.26 ||
eṣa bhūtāni bhūtātmā
bhūteśo bhūta-bhāvanaḥ
sva-śaktyā māyayā yuktaḥ
sṛjaty atti ca pāti ca

The soul in all beings, the controller of all beings, the maintainer of all beings, using his energy of *māyā,* creates, maintains and destroys.

This verse explains why the Lord is without attachment or material identity. He uses his energy of *māyā.* Since the external energy causes creation and destruction, not his *svarūpa-śakti,* he does not undergo material identity of *ahaṅkāra* in performing actions.

|| 4.11.27 ||
tam eva mṛtyum amṛtaṁ tāta daivaṁ

sarvātmanopehi jagat-parāyaṇam
yasmai baliṁ viśva-sṛjo haranti
gāvo yathā vai nasi dāma-yantritāḥ

O son! Surrender to the Lord who is birth and death, the refuge of the world, with your whole being. Unto him the *devatās* offer homage, like bulls controlled by the rope ties to their noses.

"Though I have been enlightened by you, I cannot give up my ego." Four verses answer. Surrender to him. Without surrender, it is difficult to give up ego by *jñāna* alone.

|| 4.11.28 ||
yaḥ pañca-varṣo jananīṁ tvaṁ vihāya
mātuḥ sapatnyā vacasā bhinna-marmā
vanaṁ gatas tapasā pratyag-akṣam
ārādhya lebhe mūrdhni padaṁ tri-lokyāḥ

Giving up your mother when you were five years old, wounded by the words of your step mother, you went to the forest. Worshipping the Lord by austerities, you achieved the topmost position in the three worlds.

Surrendering to the Lord, you became the lotus of our dynasty. *Prtyag-akṣam* means "the Lord who is the object of the *yogīs'* eyes."

|| 4.11.29 ||
tam enam aṅgātmani mukta-vigrahe
vyapāśritaṁ nirguṇam ekam akṣaram
ātmānam anviccha vimuktam ātma-dṛg
yasminn idaṁ bhedam asat pratīyate

Seek out in your mind devoid of hostility the one, indestructible, eternally liberated Lord beyond the *guṇas,* who resides within you out of affection, on seeing whom, the world filled with dualities will appear disgusting.

At this time you should seek him. Give up your thoughts of material good and bad. Your endeavor is not like that of other people. In a mind free of contradictions (*mukta-vigrahe*), seek out the Lord who resides in your mind out of affection (*vyāpaśritam*). Seeing the Lord (*ātma-dṛk*), the differences of enemy and friend will appear unbeneficial and unattractive (*asat*).

|| 4.11.30 ||
tvaṁ pratyag-ātmani tadā bhagavaty ananta
ānanda-mātra upapanna-samasta-śaktau

bhaktiṁ vidhāya paramāṁ śanakair avidyā-
granthiṁ vibhetsyasi mamāham iti prarūḍham

When you were five years old, by performing pure devotion to the Lord, who is the soul within, unlimited, full of bliss, and endowed with all energies, you gradually cut the strong knot of ignorance concerning I and mine.

Do you not remember how you attained the Lord when you were five years old *(tadā*)? The future tense is used to express memory of the past according to the rule *abhijñā-vacane.* (Pāṇini 3.2.112)

|| 4.11.31 ||
saṁyaccha roṣaṁ bhadraṁ te
pratīpaṁ śreyasāṁ param
śrutena bhūyasā rājann
agadena yathāmayam

As sickness is controlled by medicine, by constantly hearing instructions, control anger, which is the great enemy of proper conduct. All good fortune to you!

This is simply imitating common behavior. You show anger externally to announce to people your affection for your brother. For devotees such as you, announcing your good qualities to the world is also a disease. Give up this disease of anger by my instructions, just as one gives up disease by medicine.

|| 4.11.32 ||
yenopasṛṣṭāt puruṣāl
loka udvijate bhṛśam
na budhas tad-vaśaṁ gacched
icchann abhayam ātmanaḥ

Everyone becomes terrified of the person overcome by anger. Desiring freedom from death, the intelligent person should control anger.

Proper conduct is explained. Everyone fears the person filled with (*upasṛṣṭāt*) anger.

|| 4.11.33 ||
helanaṁ giriśa-bhrātur
dhanadasya tvayā kṛtam
yaj jaghnivān puṇya-janān
bhrātṛ-ghnān ity amarṣitaḥ

Because you have in anger killed many Yakṣas, killers your brother, you have offended Kuvera, the brother of Śiva.

You have done what is not proper for a Vaiṣṇava. Please listen. The killing of the Yakṣas (yat) is the offense (*helanam*). *Iti* indicates a conclusion, or the ending of the chapter.

|| 4.11.34 ||
taṁ prasādaya vatsāśu
sannatyā praśrayoktibhiḥ
na yāvan mahatāṁ tejaḥ
kulaṁ no 'bhibhaviṣyati

My son! Satisfy Kuvera immediately by offering respects, humble behavior, and kind words, so that the anger of great persons will not defeat our family.

|| 4.11.35 ||
evaṁ svāyambhuvaḥ pautram
anuśāsya manur dhruvam
tenābhivanditaḥ sākam
ṛṣibhiḥ sva-puraṁ yayau

Thus, after instructing his grandson Dhruva, Svāyambhuva Manu, worshipped by Dhruva, departed to his abode with the sages.

Thus ends the commentary on the Eleventh Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twelve

Dhruva Attains the Pole Star

|| 4.12.1 ||

maitreya uvāca

dhruvaṁ nivṛttaṁ pratibuddhya vaiśasād

apeta-manyuṁ bhagavān dhaneśvaraḥ

tatrāgataś cāraṇa-yakṣa-kinnaraiḥ

saṁstūyamāno nyavadat kṛtāñjalim

Maitreya said: Learning that Dhruva's anger had subsided and he had ceased killing, Kuvera appeared. Praised by Cāraṇas, Yakṣas and Kinnaras, he spoke to Dhruva who stood with folded hands.

The Twelfth Chapter describes how Dhruva received benedictions from Kuvera, returned to his own city, worshipped the Lord through sacrifices, and renouncing everything, attained the abode of the Lord in the same body.

Vaiśasāt means "from killing."

|| 4.12.2 ||

bho bhoḥ kṣatriya-dāyāda

parituṣṭo 'smi te 'nagha

yat tvaṁ pitāmahādeśād

vairaṁ dustyajam atyajaḥ

O son of a warrior! Sinless one! I am pleased with you because you have given up hatred, difficult to give up, on the instruction of your grandfather.

|| 4.12.3 ||

na bhavān avadhīd yakṣān

na yakṣā bhrātaraṁ tava

kāla eva hi bhūtānāṁ

prabhur apyaya-bhāvayoḥ

You did not kill Yakṣas and they did not kill your brother. Time is the master of destruction and creation for all beings.

|| 4.12.4 ||

ahaṁ tvam ity apārthā dhīr

ajñānāt puruṣasya hi

svāpnīvābhāty atad-dhyānād

yayā bandha-viparyayau

From ignorance, from absorption in the body, man's intelligence, thinking of I and mine like a dreamer, by which bondage and suffering arise, becomes useless.

Ataddhyānāt means "from thinking only of the body." From this arises *saṁsāra (bandha*) and the opposite of the *jīva's* knowledge and bliss—ignorance and suffering.

|| 4.12.5 ||

tad gaccha dhruva bhadraṁ te

bhagavantam adhokṣajam

sarva-bhūtātma-bhāvena

sarva-bhūtātma-vigraham

bhajasva bhajanīyāṅghrim

abhavāya bhava-cchidam

yuktaṁ virahitaṁ śaktyā

guṇa-mayyātma-māyayā

Therefore go, Dhruva. Good fortune to you. To attain the Lord who has no material existence, while thinking all beings as equal to oneself, worship the Lord, beyond the senses, who is the form of all beings, the destroyer of *saṁsāra*, whose feet are worthy of worship, and who, though endowed with the material *śakti* composed of *guṇas*, is unaffected by it.

Sarva-bhūtātma-bhāvena means "with the thought that all beings are like oneself." *Sarva-bhūtātma-vigraham* means that the Lord's form is all beings. *Abhavāya* means "in order to attain the Lord who has no birth and death." He is joined to *māyā* because *māyā* is his *śakti.* He is detached from *māyā* because that *śakti* is not his *svarūpa.*

|| 4.12.7 ||

vṛṇīhi kāmaṁ nṛpa yan mano-gataṁ

mattas tvam auttānapade 'viśaṅkitaḥ

varaṁ varārho 'mbuja-nābha-pādayor

anantaraṁ tvāṁ vayam aṅga śuśruma

O King! Son of Uttānapada! Please ask any benediction in your mind from me without hesitation. We who should give you benedictions have heard that you are very close to the feet of the Lord.

Anantaram means “without obstacle, very close.”

|| 4.12.8 ||

maitreya uvāca

sa rāja-rājena varāya codito

dhruvo mahā-bhāgavato mahā-matiḥ

harau sa vavre 'calitāṁ smṛtiṁ yayā

taraty ayatnena duratyayaṁ tamaḥ

Maitreya said: When Kuvera requested him to ask for a benediction, the great devotee Dhruva, of high intelligence, asked that he should have fixed remembrance of the Lord, by which he could cross the insurmountable ignorance of material existence easily.

Rāja-rājena means “who exists in all people who reside with the King.” This refers to Kuvera.

|| 4.12.9 ||

tasya prītena manasā

tāṁ dattvaiḍaviḍas tataḥ

paśyato 'ntardadhe so 'pi

sva-puraṁ pratyapadyata

Pleased with Dhruva, Kuvera gave him remembrance of the Lord and then disappeared as Dhruva watched. Dhruva then returned to his city.

Aidavidaḥ means Kuvera.

|| 4.12.10 ||

athāyajata yajñeśaṁ

kratubhir bhūri-dakṣiṇaiḥ

dravya-kriyā-devatānāṁ

karma karma-phala-pradam

By sacrifices and profuse charities he then worshipped the Lord of sacrifice, who facilitates actions related to the materials, ceremonies and *devatās* and who gives the results of sacrifice.

Dravya-kriyā-devatānāṁ karma karma-phala-pradam means that the Lord alone creates the activities related to the ingredients, rituals and *devatās* and he alone creates the results of the activities.

|| 4.12.11 ||

sarvātmany acyute 'sarve

tīvraughāṁ bhaktim udvahan

dadarśātmani bhūteṣu

tam evāvasthitaṁ vibhum

Engaged in intense *bhakti* to the infallible Lord, the soul of all beings, who is different from all others, he saw the Lord alone situated in all beings and in himself.

Kings perform sacrifices to please the *devatās* and *brāhmaṇas.* Without doing so the King's work cannot be accomplished. In compliance to that, his likeness alone performed these actions. In actuality, he did not have time for such actions. That is explained in this verse. He performed *bhakti* to the Lord is the soul of all beings (*sarvātmani*), who is different from all others *(asarve*). By power of his mature meditation he saw the Lord within his heart (*ātmani*) and externally in all beings.

|| 4.12.12 ||

tam evaṁ śīla-sampannaṁ

brahmaṇyaṁ dīna-vatsalam

goptāraṁ dharma-setūnāṁ

menire pitaraṁ prajāḥ

The citizens considered Dhruva, protector of the rules of *dharma,* who was endowed with all good qualities, respectful to *brāhmaṇas*, and affectionate to the miserable, to be their father.

|| 4.12.13 ||

ṣaṭ-triṁśad-varṣa-sāhasraṁ

śaśāsa kṣiti-maṇḍalam

bhogaiḥ puṇya-kṣayaṁ kurvann

abhogair aśubha-kṣayam

Desiring to decrease his pious results by enjoyment and destroy his sinful reactions by austerity, he ruled the earth for thirty-six thousand years.

He destroyed sinful reactions by *vratas* and sense control (*abhoghaiḥ*). The present participle *kurvan* (doing) has the sense of an infinitive. The infinitive has a sense of "wanting to." "Devadatta goes to enjoy" means "Devadatta goes, desiring to enjoy." Thus the meaning of the verse is "Desiring to destroy sinful reactions by *vratas,* and destroying pious reactions by enjoyment, Dhruva ruled for thirty-six thousand years." However, this desire to destroy reactions is exhibited out of humility. Actually he did not have any pious or sinful reactions since he had developed *prema.*

|| 4.12.14-15 ||

evaṁ bahu-savaṁ kālaṁ

mahātmāvicalendriyaḥ

tri-vargaupayikaṁ nītvā

putrāyādān nṛpāsanam

manyamāna idaṁ viśvaṁ

māyā-racitam ātmani

avidyā-racita-svapna-

gandharva-nagaropamam

Passing many years suitable for enjoyment of *artha, dharma* and *kāma,* with undisturbed senses, the great devotee Dhruva, realizing that this universe made by *māyā* is like a Gandharva city manufactured in a dream caused by ignorance in oneself, handed over the throne to his son.

He passed many years suitable of enjoyment of *artha, dharma* and *kāma.* Since it is made of *māyā,* the universe is real. However, by ignorance within the self, it appears unreal and is thus compared to a Gandharva city in a dream made by ignorance**.**

|| 4.12.16 ||

ātma-stry-apatya-suhṛdo balam ṛddha-kośam

antaḥ-puraṁ parivihāra-bhuvaś ca ramyāḥ

bhū-maṇḍalaṁ jaladhi-mekhalam ākalayya

kālopasṛṣṭam iti sa prayayau viśālām

Considering that body, wives, children, friends, military power, treasury, female quarters, beautiful parks, and the whole area surrounded by the oceans, would all be destroyed by time, he went to Badarikāśrama.

Considering that all things were affected (*upaṣṛtṣam*) by time, he left for Badarikāśrama (*viśālām*).

|| 4.12.17 ||

tasyāṁ viśuddha-karaṇaḥ śiva-vār vigāhya

baddhvāsanaṁ jita-marun manasāhṛtākṣaḥ

sthūle dadhāra bhagavat-pratirūpa etad

dhyāyaṁs tad avyavahito vyasṛjat samādhau

Purifying his senses there, he bathed in the pure water, sat in the roper position, controlled his breathing, withdrew his senses by the mind, and concentrated on the substitute form of the Lord, the universal form. Meditating continuously on the actual form of the Lord, he then gave up the universal form in *samādhi.*

The *aṣṭāṅga-yoga* process is described: *yama, niyama, asana, prāṇāyāma, pratyāhāra, dhāraṇa, dhyāna* and *samādhi.* He practiced *dhāraṇa* on the universal form (*pratinidhi*). He then meditated on the actual form of the Lord without interruption, and situated in *samādhi*, gave up that gross, universal form.

|| 4.12.18 ||

bhaktiṁ harau bhagavati pravahann ajasram

ānanda-bāṣpa-kalayā muhur ardyamānaḥ

viklidyamāna-hṛdayaḥ pulakācitāṅgo

nātmānam asmarad asāv iti mukta-liṅgaḥ

Constantly engaged in *bhakti* to the Supreme Lord, he was constantly afflicted by tears of bliss. His heart melted, his hairs stood on end. He could not remember his body since he was free from bodily identification.

Out of obligation, he performed *yoga* for two or three days to respect proper conduct of *yogīs* present there. Actually he did not have any time for *yoga*. The cause of his symptoms was not *yoga.* He had become free of bodily identification. Dhruva simply was showing the common people the process of *karma-yoga* for householders and *aṣṭāṅga-yoga* for renounced persons.

|| 4.12.19 ||

sa dadarśa vimānāgryaṁ

nabhaso 'vatarad dhruvaḥ

vibhrājayad daśa diśo

rākāpatim ivoditam

Dhruva saw the foremost airplane descend from the sky illuminating all directions like the rising moon.

|| 4.12.20 ||

tatrānu deva-pravarau catur-bhujau

śyāmau kiśorāv aruṇāmbujekṣaṇau

sthitāv avaṣṭabhya gadāṁ suvāsasau

kirīṭa-hārāṅgada-cāru-kuṇḍalau

In that airplane he then saw two persons, the best of *devatās*, dark in complexion, youthful, with four arms, and reddish lotus eyes, with fine clothing, crowns, necklaces, bracelets and beautiful earrings, holding clubs.

In that airplane (*tatra*) he then (*anu*) saw two persons.

|| 4.12.21 ||

vijñāya tāv uttamagāya-kiṅkarāv

abhyutthitaḥ sādhvasa-vismṛta-kramaḥ

nanāma nāmāni gṛṇan madhudviṣaḥ

pārṣat-pradhānāv iti saṁhatāñjaliḥ

Understanding that these servants of the Lord were his principle associates, he stood up, but forgot the proper order of worship out of bewilderment. He simply offered respects, and chanted the names of the Lord.

Out of confusion (*sādhvasa*) he forgot the sequence of worship. Thus he just chanted the names of the Lord, "*Jaya Nārāyaṇ, jaya gopāla, jaya govinda*" and offered obeisances.

|| 4.12.22 ||

taṁ kṛṣṇa-pādābhiniviṣṭa-cetasaṁ

baddhāñjaliṁ praśraya-namra-kandharam

sunanda-nandāv upasṛtya sasmitaṁ

pratyūcatuḥ puṣkaranābha-sammatau

The esteemed servants of the Lord, Sunanda and Nanda, smiling, approached and spoke to Dhruva, who stood with folded hands and bowed head, absorbed in the feet of Kṛṣṇa.

|| 4.12.23 ||

sunanda-nandāv ūcatuḥ

bho bho rājan subhadraṁ te

vācaṁ no 'vahitaḥ śṛṇu

yaḥ pañca-varṣas tapasā

bhavān devam atītṛpat

Sunanda and Nanda said: O King! All good fortune to you, who pleased the Lord by austerity when you were five years old! Attentively hear our words.

By saying “Good fortune to you!” they indicate that he would attain the Lord’s abode in his present body.

|| 4.12.24 ||

tasyākhila-jagad-dhātur

āvāṁ devasya śārṅgiṇaḥ

pārṣadāv iha samprāptau

netuṁ tvāṁ bhagavat-padam

We, associates of the Supreme Lord, creator of all the universes and holder of the Śārṅga bow, have come to take you to the abode of the Lord.

|| 4.12.25 ||

sudurjayaṁ viṣṇu-padaṁ jitaṁ tvayā

yat sūrayo 'prāpya vicakṣate param

ātiṣṭha tac candra-divākarādayo

graharkṣa-tārāḥ pariyanti dakṣiṇam

You have attained the planet of Viṣṇu, difficult to achieve, which the *devatās* see but cannot attain. Stay there. The moon, sun and other planets, the constellations and stars circumambulate that supreme place clockwise.

The *devatās* and the seven sages, without attaining that place, look at it from below. The moon and other planets turn around that planet.

|| 4.12.26 ||

anāsthitaṁ te pitṛbhir

anyair apy aṅga karhicit

ātiṣṭha jagatāṁ vandyaṁ

tad viṣṇoḥ paramaṁ padam

O Dhruva! Stay in that supreme abode of Viṣṇu, a place not achieved by your forefathers or any others, which is worshipped by the whole universe.

|| 4.12.27 ||

etad vimāna-pravaram

uttamaśloka-maulinā

upasthāpitam āyuṣmann

adhiroḍhuṁ tvam arhasi

O immortal! You are qualified to board this excellent plane sent by the best of famous persons.

Āyuṣman (long-lived) indicates that he will go in the same body.

|| 4.12.28 ||

maitreya uvāca

niśamya vaikuṇṭha-niyojya-mukhyayor

madhu-cyutaṁ vācam urukrama-priyaḥ

kṛtābhiṣekaḥ kṛta-nitya-maṅgalo

munīn praṇamyāśiṣam abhyavādayat

Miatreya said: On hearing the honey words of the two associates from Vaikuṇṭha, Dhruva, dear to the Lord, took his bath, performed his daily rituals, offered respects to the sages and had them bless him.

Niyojya means servants. *Madhucyutam* means "flowing with honey." Another version has *madhucyutām*, which means words having drops of honey." *Abhyavādayat* means "he made them give him blessings."

|| 4.12.29 ||

parītyābhyarcya dhiṣṇyāgryaṁ

pārṣadāv abhivandya ca

iyeṣa tad adhiṣṭhātuṁ

bibhrad rūpaṁ hiraṇmayam

Circumambulating and worshipping the plane, offering respects to the two associates, assuming a golden form, he desired to board the plane.

He circled the plane and then worshipped it by offering sandalwood and flowers saying "*Bhagavad-vimānāya namaḥ*." Assuming a golden form, he desired to board the plane.

|| 4.12.30 ||

tadottānapadaḥ putro

dadarśāntakam āgatam

mṛtyor mūrdhni padaṁ dattvā

ārurohādbhutaṁ gṛham

At that time Dhruva saw death approaching him. Placing his foot on the head of death, he boarded that astounding abode.

|| 4.12.31 ||

tadā dundubhayo nedur

mṛdaṅga-paṇavādayaḥ

gandharva-mukhyāḥ prajaguḥ

petuḥ kusuma-vṛṣṭayaḥ

Drums sounded, the best of Gandharvas sang, and showers of flowers fell.

|| 4.12.32 ||

sa ca svarlokam ārokṣyan

sunītiṁ jananīṁ dhruvaḥ

anvasmarad agaṁ hitvā

dīnāṁ yāsye tri-viṣṭapam

As he was ascending to the Lord’s planet, he remembered his mother Sunīti. “Giving up this place that no one can attain, the abode of Viṣṇu, I will go to my unfortunate mother.”

Agam means “not attained by anyone.” *Tripiṣṭapam* means the abode of the Viṣṇu.

|| 4.12.33 ||

iti vyavasitaṁ tasya

vyavasāya surottamau

darśayām āsatur devīṁ

puro yānena gacchatīm

Understanding the desire of Dhruva, the two associates of the Lord showed him that his mother was also going by an airplane in front of him.

Vyavasitaṁ tasya vyavasāya means “understanding his desire.”

|| 4.12.34||

tatra tatra praśaṁsadbhiḥ

pathi vaimānikaiḥ suraiḥ

avakīryamāṇo dadṛśe

kusumaiḥ kramaśo grahān

While being showered with flowers here and there by *devatās* who were praising him in other planes on that path, Dhruva saw the many planets one after the other.

|| 4.12.35 ||

tri-lokīṁ deva-yānena

so 'tivrajya munīn api

parastād yad dhruva-gatir

viṣṇoḥ padam athābhyagāt

Flying beyond the three worlds, he whose planet is Dhruvaloka arrived at the Lord’s planet beyond the seven sages.

He arrived at the planet of Viṣṇu beyond the planet of the seven sages.[6] Dhruva is described as “having the fixed goal, having Dhruvaloka as his planet.”

|| 4.12.36 ||

[6] Dhruvaloka is situated above the sun, but below Maharloka. See the commentary on SB 5.23.9, for details.

yad bhrājamānaṁ sva-rucaiva sarvato

lokās trayo hy anu vibhrājanta ete

yan nāvrajañ jantuṣu ye 'nanugrahā

vrajanti bhadrāṇi caranti ye 'niśam

He reached that shining planet, by whose effulgence the three worlds shine, which those who are not merciful do not reach but which those who constantly engage in good actions reach.

By the shining of that planet other planets subsequently (*anu*) shine.

|| 4.12.37 ||

śāntāḥ sama-dṛśaḥ śuddhāḥ

sarva-bhūtānurañjanāḥ

yānty añjasācyuta-padam

acyuta-priya-bāndhavāḥ

The friends of the Lord, those who are peaceful, seeing all things equally, pure, and pleasing to all beings, easily go to the Lord’s abode.

|| 4.12.38 ||

ity uttānapadaḥ putro

dhruvaḥ kṛṣṇa-parāyaṇaḥ

abhūt trayāṇāṁ lokānāṁ

cūḍā-maṇir ivāmalaḥ

Thus, pure Dhruva, son of Uttānapada, who was surrendered to Kṛṣṇa, was the crest jewel of the three planetary systems.

|| 4.12.39 ||

gambhīra-vego 'nimiṣaṁ

jyotiṣāṁ cakram āhitam

yasmin bhramati kauravya

meḍhyām iva gavāṁ gaṇaḥ

O Vidura! Around him, the zodiac belt with planets and stars circles incessantly, like a herd of bulls going around a central pillar with great speed.

Time is always awake. Thus the planets circle incessantly. “Great speed” modifies the herd of bulls.

|| 4.12.40 ||

mahimānaṁ vilokyāsya

nārado bhagavān ṛṣiḥ

ātodyaṁ vitudañ ślokān

satre 'gāyat pracetasām

Seeing the glories of Dhruva, Nārada, playing on his *vīṇā,* sang verses in the sacrificial arena of the Pracetas.

Nārada played (*vinudan*) his *vīṇā* (*āotdyam*).

|| 4.12.41 ||

nārada uvāca

nūnaṁ sunīteḥ pati-devatāyās

tapaḥ-prabhāvasya sutasya tāṁ gatim

dṛṣṭvābhyupāyān api veda-vādino

naivādhigantuṁ prabhavanti kiṁ nṛpāḥ

Nārada said: Followers of the Vedas, what to speak of kings, seeing the goal attained by chaste Sunīti’s son who severe austerity incarnate, could not

obtain the method by which he attained the goal, what to speak of the attainment.

Dhruva was the personification of severe austerities. Even on seeing his attainment, sages, what to speak of kings, could not attain the esoteric practice for that attainment, what to speak of the attainment itself.

|| 4.12.42 ||

yaḥ pañca-varṣo guru-dāra-vāk-śarair

bhinnena yāto hṛdayena dūyatā

vanaṁ mad-ādeśa-karo 'jitaṁ prabhuṁ

jigāya tad-bhakta-guṇaiḥ parājitam

When five years old he went to the forest, because his heart was burned, pierced by the sharp words of his step mother, and following my instructions, he conquered the unconquerable Lord who is conquered by the qualities of his devotees.

Dūyatā should be *dūyamānena* (burned).

|| 4.12.43 ||

yaḥ kṣatra-bandhur bhuvi tasyādhirūḍham

anv ārurukṣed api varṣa-pūgaiḥ

ṣaṭ-pañca-varṣo yad ahobhir alpaiḥ

prasādya vaikuṇṭham avāpa tat-padam

A so-called *kṣatriya* should desire to attain the position of Dhruva, but cannot attain it even after many years, because Dhruva, when only five or six years old, after a few days, pleased the Lord and attained his abode.

Even the best *kṣatriya* is the lowest (*kṣatra-bandhuḥ*), compared to Dhruva. He desires to attain that position, but can he attain it even after many years. *Ṣaṭ-pañca-varṣaḥ* means “Dhruva who was five or six years old.”

|| 4.12.44 ||

maitreya uvāca

etat te 'bhihitaṁ sarvaṁ

yat pṛṣṭo 'ham iha tvayā

dhruvasyoddāma-yaśasaś

caritaṁ sammataṁ satām

Maitreya said: As you have asked, I have explained to you everything about the activities of most famous Dhruva, which are celebrated by the devotees.

|| 4.12.-46 ||

dhanyaṁ yaśasyam āyuṣyaṁ

puṇyaṁ svasty-ayanaṁ mahat

svargyaṁ dhrauvyaṁ saumanasyaṁ

praśasyam agha-marṣaṇam

śrutvaitac chraddhayābhīkṣṇam

acyuta-priya-ceṣṭitam

bhaved bhaktir bhagavati

yayā syāt kleśa-saṅkṣayaḥ

For persons desiring wealth, fame, long life, pious credits, good fortune, great position in heaven, by hearing repeatedly with faith the praiseworthy activities of Dhruva, dear to the Lord, which allow one to attain Dhruvaloka, and which are suitable even for the *devatās* and destroy all sins, *bhakti* to the Lord, which destroys all miseries, develops.

Dhanyam means “for those desiring wealth.” *Dhrauvyam* means it enables one to attain Dhruvaloka. *Saumanasyam* means “suitable for *devatās*.” This pastime is suitable for the *devatās* to hear and recite. The grammatical structures is “The *bhakti* (of that person so situated—this phrase should be supplied), having heard the activities of Dhruva, develops.”

|| 4.12.47 ||

mahattvam icchatāṁ tīrthaṁ

śrotuḥ śīlādayo guṇāḥ

yatra tejas tad icchūnāṁ

māno yatra manasvinām

For those desiring greatness, hearing about Dhruva is the cause of greatness. Hearing about Dhruva, the hearer develops good qualities. For those desiring power, hearing about Dhruva is the cause of power. For those who are intelligent, hearing about Dhruva is the cause of respect.

Hearing this (*yatra*), it is a cause *(tīrtham*) of greatness.

|| 4.12.48 ||

prayataḥ kīrtayet prātaḥ

samavāye dvi-janmanām

sāyaṁ ca puṇya-ślokasya

dhruvasya caritaṁ mahat

One should recite this great story of famous Dhruva attentively in the morning and in the evening in the company of *brāhmaṇas.*

|| 4.12.49-50 ||

paurṇamāsyāṁ sinīvālyāṁ

dvādaśyāṁ śravaṇe 'thavā

dina-kṣaye vyatīpāte

saṅkrame 'rkadine 'pi vā

śrāvayec chraddadhānānāṁ

tīrtha-pāda-padāśrayaḥ

necchaṁs tatrātmanātmānaṁ

santuṣṭa iti sidhyati

A person who has taken shelter of the Lord should make those with faith hear this story on the full moon, dark moon, on Dvādaśī, during Śravana month, on *kṣaya-tithis*, *vyatīpāta* days, on *saṅkrantis*,[7] or on Sundays. Satisfying himself by his self, without desire for profit, he attains perfection.

Śraddadhānānam has an accusative meaning (object of the verb). One should not accept payment or other articles, because one satisfies the self by the self. The devotee, in making others hear, thinks "This devotee is hearing with faith the topics of Kṛṣṇa that I am reciting. That is my payment." In this way he attains perfection.

|| 4.12.51 ||

jñānam ajñāta-tattvāya

yo dadyāt sat-pathe 'mṛtam

kṛpālor dīna-nāthasya

devās tasyānugṛhṇate

The *devatās* do not give obstacles to the merciful protector of the wretched, who gives immortal knowledge to the ignorant on the path of truth.

If making people hear knowledge which gives liberation gives such great result, making people hear about Dhruva will certainly give a greater result.

|| 4.12.52 ||

idaṁ mayā te 'bhihitaṁ kurūdvaha

dhruvasya vikhyāta-viśuddha-karmaṇaḥ

hitvārbhakaḥ krīḍanakāni mātur

gṛhaṁ ca viṣṇuṁ śaraṇaṁ yo jagāma

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[7] A *kṣaya-tithis* is a solar day in which a particular lunar *tithi* does not start before sunrise and finished before the next sunrise. *Saṅkranti* is a day on which the sun enters a new zodiac sign. *Vyatīpāta* days are new moon day falling on a Sunday, or when the moon is in certain constellations.

O best of the Kurus! I have told you the story of pure, famous activities of Dhruva, who as a child, giving up play things and the house of his mother, took shelter of Viṣṇu.

Thus ends the commentary on the Twelfth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Thirteen

The Birth of King Vena

|| 4.13.1 ||

sūta uvāca

niśamya kauṣāraviṇopavarṇitaṁ

dhruvasya vaikuṇṭha-padādhirohaṇam

prarūḍha-bhāvo bhagavaty adhokṣaje

praṣṭuṁ punas taṁ viduraḥ pracakrame

Sūta said: After hearing about the ascent of Dhruva to the Lord's abode from Maitreya, Vidura, his devotion to the Lord increasing, began to inquire from Maitreya again.

In the Thirteenth Chapter, King Aṅga gives birth to a son called Vena by sacrifice. Because of the evil nature of his son, the King becomes disgusted and leaves the kingdom.

|| 4.13.2 ||

vidura uvāca

ke te pracetaso nāma

kasyāpatyāni suvrata

kasyānvavāye prakhyātāḥ

kutra vā satram āsata

Vidura said: Who were the Pracetas? Whose sons were they? In whose family did they become famous? Where was the sacrifice performed?

In the previous chapter, it was mentioned that Nārada recited some verses about Dhruva at the sacrifice of the Pracetas (SB 4.12.40). *Anvavāye* means "in the family."

|| 4.13.3 ||

manye mahā-bhāgavataṁ

nāradaṁ deva-darśanam

yena proktaḥ kriyā-yogaḥ

paricaryā-vidhir hareḥ

I know Nārada is the great devotee who saw the Lord. He spoke the Pañcarātra scripture concerning service to the Lord.

Kriyāyogaḥ paricaryā-vidhih refers to Pañcarātra scripture.

|| 4.13.4 ||

sva-dharma-śīlaiḥ puruṣair

bhagavān yajña-pūruṣaḥ

ijyamāno bhaktimatā

nāradeneritaḥ kila

The Lord enjoyer of sacrifice, worshipped by the Pracetas, who performed their duty, was praised by devoted Nārada.

The Lord, having been worshipped by the Pracetas, who practiced their duties (*sva-dharma-śīlaiḥ*), was then praised by Nārada.

|| 4.13.5 ||

yās tā devarṣiṇā tatra

varṇitā bhagavat-kathāḥ

mahyaṁ śuśrūṣave brahman

kārtsnyenācaṣṭum arhasi

O *brāhmaṇa*! You should describe fully to me, eager to hear, the topics of the Lord which Nārada spoke.

|| 4.13.6 ||

maitreya uvāca

dhruvasya cotkalaḥ putraḥ

pitari prasthite vanam

sārvabhauma-śriyaṁ naicchad

adhirājāsanaṁ pituḥ

Maitreya said: When Dhruva departed to the forest, his son Utkala did not want the throne of his father or the wealth of the whole earth.

Since the Pracetas were born in Dhruva's dynasty, the story of the Pracetas will appear in narration of Dhruva's descendents. The description is for that purpose.

|| 4.13.7 ||

sa janmanopaśāntātmā

niḥsaṅgaḥ sama-darśanaḥ

dadarśa loke vitatam

ātmānaṁ lokam ātmani

From his birth Utkala was peaceful, without attachments, and saw all beings as his self. He saw the Lord pervading everything in the world and the whole world within the Lord.

From his birth, he was a *jñānī (upaśāntātmā*).

|| 4.13.8-9 ||

ātmānaṁ brahma nirvāṇaṁ

pratyastamita-vigraham

avabodha-rasaikātmyam

ānandam anusantatam

avyavacchinna-yogāgni-

dagdha-karma-malāśayaḥ

svarūpam avarundhāno

nātmano 'nyaṁ tadaikṣata

Realizing the *jīva* as Brahman, which was peaceful, devoid of argument, pure knowledge, bliss, and all-pervading, and having burned up all contamination of *karma* in his heart by the continuous fire of *yoga*, Utkala saw nothing except the pure *jīva.*

He knew the *svarūpa* of the *jīva* as Brahman, tranquillity (*nirvāṇam*), devoid of argument. What was that *ātmā*? It was completely one with the essence of knowledge; it was pure knowledge (*avabodha-rasaikatmyam*). Utkala's heart had burned all contamination of *karma* by the continuous fire of *yoga*. He saw nothing except the pure *jīva* (*ātmanaḥ*).

|| 4.13.10 ||

jaḍāndha-badhironmatta-

mūkākṛtir atan-matiḥ

lakṣitaḥ pathi bālānāṁ

praśāntārcir ivānalaḥ

He appeared on the road to unintelligent people to be retarded, blind, deaf, mad, and dumb though he was not. He was like a fire with extinguished flames.

On the path, he appeared to be retarded to the foolish people, but he did not have the intellect of a fool (*atan-matiḥ*).

|| 4.13.11 ||

matvā taṁ jaḍam unmattaṁ

kula-vṛddhāḥ samantriṇaḥ

vatsaraṁ bhūpatiṁ cakrur

yavīyāṁsaṁ bhrameḥ sutam

Thinking that Utkala was retarded or mad, the elders of the dynasty along with the ministers enthroned Vatsara, his younger brother, the son of Bhrami, as the King.

|| 4.13.12 ||

svarvīthir vatsarasyeṣṭā

bhāryāsūta ṣaḍ-ātmajān

puṣpārṇaṁ tigmaketuṁ ca

iṣam ūrjaṁ vasuṁ jayam

Svarvīthi, Vatsara’s dear wife, gave birth to six sons, named Puṣpārṇa, Tigmaketu, Iṣa, Ūrja, Vasu and Jaya.

|| 4.13.13 ||

puṣpārṇasya prabhā bhāryā

doṣā ca dve babhūvatuḥ

prātar madhyandinaṁ sāyam

iti hy āsan prabhā-sutāḥ

Puṣpārṇa had two wives, named Prabhā and Doṣā. Prabhā's three sons were Prātar, Madhyandina and Sāya.

|| 4.13.14 ||

pradoṣo niśitho vyuṣṭa

iti doṣā-sutās trayaḥ

vyuṣṭaḥ sutaṁ puṣkariṇyāṁ

sarvatejasam ādadhe

Doṣa had three sons, Pradoṣa, Niśitha, and Vyuṣṭa. Vyuṣṭa begot a son named Sarvatejā in his wife Puṣkariṇī.

|| 4.13.15-16 ||

sa cakṣuḥ sutam ākūtyāṁ

patnyāṁ manum avāpa ha

manor asūta mahiṣī

virajān naḍvalā sutān

puruṁ kutsaṁ tritaṁ dyumnaṁ

satyavantam ṛtaṁ vratam

agniṣṭomam atīrātraṁ

pradyumnaṁ śibim ulmukam

Sarvatejā, also called Cakṣu, begot a son named Cākṣuṣa Manu in his wife Ākūti. Naḍvalā, the queen of Cākṣuṣa Manu, gave birth to sons without passion: Puru, Kutsa, Trita, Dyumna, Satyavān, Ṛta, Vrata, Agniṣṭoma, Atīrātra, Pradyumna, Śibi and Ulmuka.

Sarvatejā, called Cakṣu, begot a son named Cākuṣa Manu. It is said:

ṣaṣṭhaś ca cakṣuṣaḥ putraś cākṣuṣo nāma vai manuḥ

pūru-pūruṣa-sudyumna-pramukhāś cākṣuṣātmajāḥ

The son of Cakṣu known as Cākṣuṣa was the sixth Manu. He had many sons, headed by Pūru, Pūruṣa and Sudyumna. SB 8.5.8

|| 4.13.17 ||

ulmuko 'janayat putrān

puṣkariṇyāṁ ṣaḍ uttamān

aṅgaṁ sumanasaṁ khyātiṁ

kratum aṅgirasaṁ gayam

Ulmuka begot six good sons in his wife Puṣkariṇī: Aṅga, Sumanā, Khyāti, Kratu, Aṅgirā and Gaya.

|| 4.13.18 ||

sunīthāṅgasya yā patnī

suṣuve venam ulbaṇam

yad-dauḥśīlyāt sa rājarṣir

nirviṇṇo niragāt purāt

The wife of Aṅga, Sunīthā, gave birth to a fearful son named Vena. The saintly King Aṅga, disgusted with Vena's bad character, left home.

|| 4.13.19-20 ||

yam aṅga śepuḥ kupitā

vāg-vajrā munayaḥ kila

gatāsos tasya bhūyas te

mamanthur dakṣiṇaṁ karam

arājake tadā loke

dasyubhiḥ pīḍitāḥ prajāḥ

jāto nārāyaṇāṁśena

pṛthur ādyaḥ kṣitīśvaraḥ

The sages, whose words are thunderbolts, angry at Vena, cursed him. Because the people were without a king, the population was tormented by thieves. Thus they churned the right hand of the dead Vena. Pṛthu, first king of the earth, was born as a portion of Nārāyaṇa.

The cause of churning Vena's hand was the lack of a king. From the churning Pṛthu appeared. He is called the first king because he established towns and cities.

|| 4.13.21 ||

vidura uvāca

tasya śīla-nidheḥ sādhor

brahmaṇyasya mahātmanaḥ

rājñaḥ katham abhūd duṣṭā

prajā yad vimanā yayau

Vidura said: How could King Aṅga, an ocean of good qualities, saintly, respectful to *brāhmaṇas,* a great devotee, have a bad son which caused him to leave home in disgrace?

Because of the bad son (*yat*), he became disgraced and left home.

|| 4.13.22 ||

kiṁ vāṁho vena uddiśya

brahma-daṇḍam ayūyujan

daṇḍa-vrata-dhare rājñi

munayo dharma-kovidāḥ

Why did the sages, conversant with *dharma*, understanding their act would be sinful, punish and curse Vena, the King who is responsible for punishing others?

Aṁhaḥ means offense. The King has the right to punish, and the sages have no right to punish the King.

|| 4.13.23 ||

nāvadhyeyaḥ prajā-pālaḥ

prajābhir aghavān api

yad asau loka-pālānāṁ

bibharty ojaḥ sva-tejasā

The King, even if sinful, should not be disregarded by the citizens because he maintains the effectiveness of the *devatās* by his power.

|| 4.13.24 ||

etad ākhyāhi me brahman

sunīthātmaja-ceṣṭitam

śraddadhānāya bhaktāya

tvaṁ parāvara-vittamaḥ

O *brāhmaṇa,* knowledgeable of past and future! Please tell the activities of Vena, son of Sunīthā, to me, a faithful devotee.

|| 4.13.25 ||

maitreya uvāca

aṅgo 'śvamedhaṁ rājarṣir

ājahāra mahā-kratum

nājagmur devatās tasminn

āhūtā brahma-vādibhiḥ

Maitreya said: Saintly King Aṅga performed a great horse sacrifice, but the *devatās* called by the *brāhmaṇas* did not come there.

|| 4.13.26 ||

tam ūcur vismitās tatra

yajamānam athartvijaḥ

havīṁṣi hūyamānāni

na te gṛhṇanti devatāḥ

Surprised, the priests said to the King, the sponsor of the sacrifice, "The *devatās* do not accept the oblations we have offered."

|| 4.13.27 ||

rājan havīṁṣy aduṣṭāni

śraddhayāsāditāni te

chandāṁsy ayāta-yāmāni

yojitāni dhṛta-vrataiḥ

O King! The offerings are not contaminated and were collected with faith. The *mantras* are not weak and were chanted by dedicated *brāhmaṇas.*

|| 4.13.28 ||

na vidāmeha devānāṁ

helanaṁ vayam aṇv api

yan na gṛhṇanti bhāgān svān

ye devāḥ karma-sākṣiṇaḥ

We do not know what insult we have committed to the *devatās*, witnesses of the sacrifice, by which they refuse their share.

|| 4.13.29 ||

maitreya uvāca

aṅgo dvija-vacaḥ śrutvā

yajamānaḥ sudurmanāḥ

tat praṣṭuṁ vyasṛjad vācaṁ

sadasyāṁs tad-anujñayā

Maitreya said: Hearing the words of the *brāhmaṇas,* Aṅga, the sponsor, became depressed. Taking their permission, he spoke to the assembled persons to inquire about this.

He was supposed to be silent during the sacrifice, but took permission to speak.

|| 4.13.30 ||

nāgacchanty āhutā devā

na gṛhṇanti grahān iha

sadasas-patayo brūta

kim avadyaṁ mayā kṛtam

The *devatās,* though called, do not come and do not accept their share of *soma* in the sacrifice. Leaders of the assembly! Tell me if I have committed some offense.

Grahān means vessels of *soma.*

|| 4.13.31 ||

sadasas-pataya ūcuḥ

nara-deveha bhavato

nāghaṁ tāvan manāk sthitam

asty ekaṁ prāktanam aghaṁ

yad ihedṛk tvam aprajaḥ

The leaders of the assembly said: O King! In this life you do not have the slightest sin. There is one sin from previous lives by which you, though sinless now, are without a son in this life.

|| 4.13.32 ||

tathā sādhaya bhadraṁ te

ātmānaṁ suprajaṁ nṛpa

iṣṭas te putra-kāmasya

putraṁ dāsyati yajña-bhuk

Therefore, produce a good son for yourself. All fortune will be yours! The enjoyer of sacrifice, the Supreme Lord, worshipped by you, will bestow a son to you, desirous of a son.

|| 4.13.33 ||

tathā sva-bhāgadheyāni

grahīṣyanti divaukasaḥ

yad yajña-puruṣaḥ sākṣād

apatyāya harir vṛtaḥ

Then the *devatās* will accept their share of the sacrifice, since the Lord of sacrifice will be present for giving a son.

Bhāga-dheyāni means the offerings held (*dheyāni*) in vessels, which are their share.

|| 4.13.34 ||

tāṁs tān kāmān harir dadyād

yān yān kāmayate janaḥ

ārādhito yathaivaiṣa

tathā puṁsāṁ phalodayaḥ

Being worshipped, the Lord will award whatever one desires. As much as one worships the Lord, one will receive results.

|| 4.13.35 ||

iti vyavasitā viprās

tasya rājñaḥ prajātaye

puroḍāśaṁ niravapan

śipi-viṣṭāya viṣṇave

Deciding in this way, the *brāhmaṇas* offered *puroḍāśam* to Viṣṇu, so that the King could get a son.

They offered the sacrificial material called *puroḍāśam. Śipi-viṣṭāya* means unto the Lord who has entered the sacrificial animals in the form of sacrifice. *Yajño vai viṣṇuḥ paśavaḥ śipir yajña eva paśuṣu pratitiṣṭhati*; Viṣṇu is the sacrifice, the animals are the sacrifice, and he is situated in the animals. (*Taittiriya-saṁhitā, Black Yajur Veda* 2.5.5.2.7)

|| 4.13.36 ||

tasmāt puruṣa uttasthau

hema-māly amalāmbaraḥ

hiraṇmayena pātreṇa

siddham ādāya pāyasam

A man, wearing a golden garland and white cloth, carrying cooked milk rice in a golden pot, came out of the fire.

|| 4.13.37 ||

sa viprānumato rājā

gṛhītvāñjalinaudanam

avaghrāya mudā yuktaḥ

prādāt patnyā udāra-dhīḥ

The wise King, taking the permission of the *brāhmaṇas*, took the rice in his hands, smelled it with delight, and offered it to his wife.

|| 4.13.38 ||

sā tat puṁ-savanaṁ rājñī

prāśya vai patyur ādadhe

garbhaṁ kāla upāvṛtte

kumāraṁ suṣuve 'prajā

The queen ate this food for producing a male child from the King and a foetus developed. In due time, a son was born.

|| 4.13.39 ||

sa bāla eva puruṣo

mātāmaham anuvrataḥ

adharmāṁśodbhavaṁ mṛtyuṁ

tenābhavad adhārmikaḥ

The male child took after his maternal grandfather, Death, who appeared as a portion of Adharma.[8] Because of this he was irreligious.

Because faults on the mother's side he was irreligious, but because of arising from sacrifice to Viṣṇu, caused by the father's material detachment, he became beneficial to the father since he gave rise to Pṛthu and thereby increased the fame of the family.

[8] He seems to be another son of Death described in SB 4.8.5.

|| 4.13.40 ||

sa śarāsanam udyamya

mṛgayur vana-gocaraḥ

hanty asādhur mṛgān dīnān

veno 'sāv ity arauj janaḥ

Taking up his bow and going to the forest, the evil hunter would kill the unfortunate deer. People would shout, “Here comes Vena!”

Seeing him from far off, the people would shout, “Here comes Vena! Maybe he is coming to kill us too!”

|| 4.13.41 ||

ākrīḍe krīḍato bālān

vayasyān atidāruṇaḥ

prasahya niranukrośaḥ

paśu-māram amārayat

Being very cruel and merciless, he would violently kill his friends playing in the playground, who were like animal meant for slaughter.

Paśumāram means “killing like animals.”

|| 4.13.42 ||

taṁ vicakṣya khalaṁ putraṁ

śāsanair vividhair nṛpaḥ

yadā na śāsituṁ kalpo

bhṛśam āsīt sudurmanāḥ

When the King, observing his cruel son, could not correct him by various punishments, he became greatly depressed.

|| 4.13.43 ||

prāyeṇābhyarcito devo

ye 'prajā gṛha-medhinaḥ

kad-apatya-bhṛtaṁ duḥkhaṁ

ye na vindanti durbharam

Generally, the Lord must have been worshipped by persons without sons, since they do not have to suffer the intolerable grief caused by a bad son.

The Lord was worshipped by those with no sons, since they do not have to suffer the intolerable burden completely manifested in a bad son.

|| 4.13.44 ||

yataḥ pāpīyasī kīrtir

adharmaś ca mahān nṛṇām

yato virodhaḥ sarveṣāṁ

yata ādhir anantakaḥ

Because of a bad son, sinful reputation and great irreligion arise. From a bad son arises quarrel among everyone. From a bad son arises endless anxiety.

|| 4.13.45 ||

kas taṁ prajāpadeśaṁ vai

moha-bandhanam ātmanaḥ

paṇḍito bahu manyeta

yad-arthāḥ kleśadā gṛhāḥ

What intelligent person would value a son in name only, who is the cause of one’s bondage and illusion, and because of whom the house is full of suffering?

Such a person is a son in name only, actually being an ocean of suffering. The King decided that, out of public shame, he would leave the house full of mental pain, worship the Lord day and night in an unknown place, while taking only roots and fruits, and in that way would make the rest of his life worthwhile.

|| 4.13.46 ||

kad-apatyaṁ varaṁ manye

sad-apatyāc chucāṁ padāt

nirvidyeta gṛhān martyo

yat-kleśa-nivahā gṛhāḥ

I consider a bad son better than a good son because the house becomes a source of suffering and one becomes disinterested in the source of suffering.

He understood that this son would be a cause of developing a taste for renunciation. The Lord, being merciful, wanting to bring me to his lotus feet, though I am blind with material enjoyment, has given me this son. This was his understanding.

|| 4.13.47 ||

evaṁ sa nirviṇṇa-manā nṛpo gṛhān

niśītha utthāya mahodayodayāt

alabdha-nidro 'nupalakṣito nṛbhir

hitvā gato vena-suvaṁ prasuptām

In the night, filled with disgust, the sleepless King got up, unseen by others, and giving up his sleeping wife, left the house full of great wealth.

Mahodayodayāt gṛhāt means “from the house manifesting great wealth.” *Vena-suvam* means the mother of Vena, Sunīthā. When she was deeply sleeping, he changed his clothes and left.

|| 4.13.48 ||

vijñāya nirvidya gataṁ patiṁ prajāḥ

purohitāmātya-suhṛd-gaṇādayaḥ

vicikyur urvyām atiśoka-kātarā

yathā nigūḍhaṁ puruṣaṁ kuyoginaḥ

When the citizens, priests, friends and ministers understood that he had left in disgust, in great grief, they searched the earth for him, just as inexpert *yogīs* search for the hidden Paramātmā.

The example of the *yogīs* searching for the hidden Paramātmā indicates that on that day, the King remained secretly somewhere in his own city.

|| 4.13.49 ||

alakṣayantaḥ padavīṁ prajāpater

hatodyamāḥ pratyupasṛtya te purīm

ṛṣīn sametān abhivandya sāśravo

nyavedayan paurava bhartṛ-viplavam

O Vidura! Not finding the path of the King, they returned to the city in disappointment. With tears in their eyes, greeting the assembled sages, they informed the sages of the disappearance of the King.

O Vidura (*paurava*)! *Bhartṛ-viplavam* means the disappearance of the King.

Thus ends the commentary on the Thirteenth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Fourteen

The Sages Curse King Vena

|| 4.14.1 ||

maitreya uvāca

bhṛgv-ādayas te munayo

lokānāṁ kṣema-darśinaḥ

goptary asati vai nṝṇāṁ

paśyantaḥ paśu-sāmyatām

Maitreya said: Bhṛgu and other sages, seers of the people's welfare, saw that in the absence of a king men would become like animals.

In the Fourteenth Chapter, after being installed as King by the sages, the irreligious Vena is given instructions, killed and then has his leg churned by the sages.

The sages saw that the people were similar to animals. *Sāmyatam* has the same meaning as *samatām*, "being equal to."[9] As wolves or jackals kill sheep, so criminals would kill the citizens.

|| 4.14.2 ||

vīra-mātaram āhūya

sunīthāṁ brahma-vādinaḥ

prakṛty-asammataṁ venam

abhyaṣiñcan patiṁ bhuvaḥ

Calling his mother Sunīthā, the sages made Vena the King of the world, though this was not approved by the ministers.

[9] *Svārthe ṣyañ* Pāṇini 5.1.124, Vārtikā.

There are two other versions of the text with *prakṛty-asammataṁ* (not approved by the ministers, citizens or his mother) and *prakṛtyāsammatam* (not approved because of his nature).

|| 4.14.3 ||

śrutvā nṛpāsana-gataṁ

venam atyugra-śāsanam

nililyur dasyavaḥ sadyaḥ

sarpa-trastā ivākhavaḥ

Hearing that Vena, a terrible punisher, has assumed the throne, sinful men hid themselves immediately, like rats which are afraid of snakes.

|| 4.14.4 ||

sa ārūḍha-nṛpa-sthāna

unnaddho 'ṣṭa-vibhūtibhiḥ

avamene mahā-bhāgān

stabdhaḥ sambhāvitaḥ svataḥ

Vena, on ascending the throne, became proud because the eight powers, and proudly considered himself worthy of worship. Thus he disrespected exalted people.

“He became proud because of the eight powers” means “he became proud because of possessing wealth from the eight directions.” He ruled over the seven continents. *Stabdhaḥ* means proud. He boasted that he himself was a warrior and scholar.

|| 4.14.5 ||

evam mada-andhaḥ utsiktaḥ

niraṅkuśa iva dvipaḥ

paryaṭan ratham āsthāya

kampayann iva rodasī

Blind, intoxicated, proud and uncontrollable, like and elephant, he traveled on his chariot around the earth, causing the earth and sky to tremble.

|| 4.14.6 ||

na yaṣṭavyaṁ na dātavyaṁ

na hotavyaṁ dvijāḥ kvacit

iti nyavārayad dharmaṁ

bherī-ghoṣeṇa sarvaśaḥ

"O *brāhmaṇas*! No more sacrifice, no more charity, nor more oblations!" He stopped performance of *dharma* with the sound of drums everywhere.

|| 4.14.7 ||

venasyāvekṣya munayo

durvṛttasya viceṣṭitam

vimṛśya loka-vyasanaṁ

kṛpayocuḥ sma satriṇaḥ

Seeing the activities of sinful Vena and considering the danger to the people, the sages, with compassion, spoke among themselves.

|| 4.14.8 ||

aho ubhayataḥ prāptaṁ

lokasya vyasanaṁ mahat

dāruṇy ubhayato dīpte

iva taskara-pālayoḥ

The people have great danger from both sides—from the thieves and from the King, like a log burning at both ends.

When a log burns from the root and the tip, the ants in the middle have danger from both sides. The citizens must flee to a fort out of fear of thieves and in the state they must fear their protector, the King.

|| 4.14.9 ||

arājaka-bhayād eṣa

kṛto rājātad-arhaṇaḥ

tato 'py āsīd bhayaṁ tv adya

kathaṁ syāt svasti dehinām

Fearing a state without a King, they had made Vena King though he was not qualified. Therefore there was now fear of him. How will the people be happy?

Atad-arhaṇaḥ means “not qualified to be King.”

|| 4.14.10 ||

aher iva payaḥ-poṣaḥ

poṣakasyāpy anartha-bhṛt

venaḥ prakṛtyaiva khalaḥ

sunīthā-garbha-sambhavaḥ

By nature Vena is wicked, being born from the womb of Sunīthā. He is like a snake nourished by milk, which is a cause of danger for its maintainer.

What to speak of being a danger to the citizens! We have made him the King but he now punishes us by announcing that we cannot perform sacrifice.

|| 4.14.11 ||

nirūpitaḥ prajā-pālaḥ

sa jighāṁsati vai prajāḥ

tathāpi sāntvayemāmuṁ

nāsmāṁs tat-pātakaṁ spṛśet

Appointed as the King, he desires to harm the citizens. Nevertheless, we should conciliate him so that his sins do not affect us.

By arguments we will enlighten him. Doing this, we will not be touched by sin. Otherwise we will become sinful.

|| 4.14.12 ||

tad-vidvadbhir asad-vṛtto

veno 'smābhiḥ kṛto nṛpaḥ

sāntvito yadi no vācaṁ

na grahīṣyaty adharma-kṛt

loka-dhikkāra-sandagdhaṁ

dahiṣyāmaḥ sva-tejasā

We made him the King though we knew that he was sinful. If, after being advised, he does not accept our words, with our powers we will burn that sinner already condemned by public criticism.

We appointed him, knowing he was sinful. *Dahiṣyāmaḥ* should be *dhakṣyāmaḥ.*

|| 4.14.13 ||

evam adhyavasāyainaṁ

munayo gūḍha-manyavaḥ

upavrajyābruvan venaṁ

sāntvayitvā ca sāmabhiḥ

Having decided in this way, the sages, hiding their anger, approached him and spoke to him after pacifying him with sweet words.

|| 4.14.14 ||

munaya ūcuḥ

nṛpa-varya nibodhaitad

yat te vijñāpayāma bhoḥ

āyuḥ-śrī-bala-kīrtīnāṁ

tava tāta vivardhanam

The sages said: Best of kings! Dear Sir! Please understand what we will reveal to you. You will have increase of life, wealth, strength and fame!

|| 4.14.15 ||

dharma ācaritaḥ puṁsāṁ

vāṅ-manaḥ-kāya-buddhibhiḥ

lokān viśokān vitaraty

athānantyam asaṅginām

When men perform *dharma* by words, mind, body and intelligence, the whole world becomes free of misery. And for those without attachment, there is liberation.

There is liberation (*ānantyam*) for those with no material desires (*asaṅginām*).

|| 4.14.16||

sa te mā vinaśed vīra

prajānāṁ kṣema-lakṣaṇaḥ

yasmin vinaṣṭe nṛpatir

aiśvaryād avarohati

O hero! Do not destroy *dharma*, which brings benefit to the citizens. If *dharma* is destroyed, the King will fall from his position.

Mā vinaśet should be *mā vinaśyatu.*

|| 4.14.17 ||

rājann asādhv-amātyebhyaś

corādibhyaḥ prajā nṛpaḥ

rakṣan yathā baliṁ gṛhṇann

iha pretya ca modate

O King! The King protects the citizens from thieves and corrupt ministers, and accepts taxes accordingly. Thus he enjoys in this world and the next.

|| 4.14.18 ||

yasya rāṣṭre pure caiva

bhagavān yajña-pūruṣaḥ

ijyate svena dharmeṇa

janair varṇāśramānvitaiḥ

In such a King’s state and cities, the Supreme Lord, master of sacrifices, is worshipped by people executing their individual duties according to *varṇāśrāma.*

Instead of *varṇāśramānvitaiḥ* sometimes *varṇāśramātmakaih* is seen. The minds (*ātma*) of the people are absorbed in *varṇāśrama.*

|| 4.14.19 ||

tasya rājño mahā-bhāga

bhagavān bhūta-bhāvanaḥ

parituṣyati viśvātmā

tiṣṭhato nija-śāsane

Fortunate King! The Supreme Lord, protector of the people, soul of the universe, is satisfied with the King who follows his instructions.

|| 4.14.20 ||

tasmiṁs tuṣṭe kim aprāpyaṁ

jagatām īśvareśvare

lokāḥ sapālā hy etasmai

haranti balim ādṛtāḥ

If the Lord is pleased, what cannot be achieved in this universe? Thus all beings and their *devatās* offer tribute to the Lord of lords with respect.

|| 4.14.21 ||

taṁ sarva-lokāmara-yajña-saṅgrahaṁ

trayīmayaṁ dravyamayaṁ tapomayam

yajñair vicitrair yajato bhavāya te

rājan sva-deśān anuroddhum arhasi

For your benefit, you should entreat your citizens to worship through various sacrifices the Supreme Lord who accepts the sacrifices for attaining the *devatās* and their planets, who is the three Vedas, who is all the ingredients of sacrifice and who is all austerities.

You should entreat the citizens to be worshippers (yajataḥ), for your prosperity.

|| 4.14.22 ||

yajñena yuṣmad-viṣaye dvijātibhir

vitāyamānena surāḥ kalā hareḥ

sviṣṭāḥ sutuṣṭāḥ pradiśanti vāñchitaṁ

tad-dhelanaṁ nārhasi vīra ceṣṭitum

The *devatās*, portions of the Lord, properly worshipped, very satisfied by sacrifice performed by *brāhmaṇas* in your kingdom, will give whatever you desire. O hero! You should not disrespect them.

Ceṣṭitum means to do.

|| 4.14.23 ||

vena uvāca

bāliśā bata yūyaṁ vā

adharme dharma-māninaḥ

ye vṛttidaṁ patiṁ hitvā

jāraṁ patim upāsate

Vena said: O fools! You accept what is *adharma* as *dharma.* Giving up the husband who maintains you, you worship an illicit lover.

I am your maintainer. If I forbid you to pluck fruits or roots today, you will immediately die.

|| 4.14.24 ||

avajānanty amī mūḍhā

nṛpa-rūpiṇam īśvaram

nānuvindanti te bhadram

iha loke paratra ca

Fools who disrespect the Lord in the form of the King cannot enjoy happiness in this life or the next.

|| 4.14.25 ||

ko yajña-puruṣo nāma

yatra vo bhaktir īdṛśī

bhartṛ-sneha-vidūrāṇāṁ

yathā jāre kuyoṣitām

Who is the master of sacrifice for whom you show devotion, like the devotion of unchaste women who give up affection for their husbands for a paramour?

|| 4.14.26-27 ||

viṣṇur viriñco giriśa

indro vāyur yamo raviḥ

parjanyo dhanadaḥ somaḥ

kṣitir agnir apāmpatiḥ

ete cānye ca vibudhāḥ

prabhavo vara-śāpayoḥ

dehe bhavanti nṛpateḥ

sarva-devamayo nṛpaḥ

Viṣṇu, Brahmā, Śiva, Indra, Vāyu, Yama, the sun-god, the rain god, Kuvera, the moon-god, the earth deity, Agni, Varuṇa, and all other *devatās,* competent to bestow benedictions or curses, reside in the body of the King. The King is the composite of all *devatās.*

|| 4.14.28 ||

tasmān māṁ karmabhir viprā

yajadhvaṁ gata-matsarāḥ

baliṁ ca mahyaṁ harata

matto 'nyaḥ ko 'gra-bhuk pumān

Therefore, without envy, you should worship me by your rituals. Bring the offerings to me. Who except me is the first to enjoy the offerings?

|| 4.14.29 ||

maitreya uvāca

itthaṁ viparyaya-matiḥ

pāpīyān utpathaṁ gataḥ

anunīyamānas tad-yācñāṁ

na cakre bhraṣṭa-maṅgalaḥ

Maitreya said: Thus, the sinful King straying from the path, intelligence lost, bereft of good fortune, though pacified by the sages, did not accept their request.

|| 4.14.30 ||

iti te 'sat-kṛtās tena

dvijāḥ paṇḍita-māninā

bhagnāyāṁ bhavya-yācñāyāṁ

tasmai vidura cukrudhuḥ

O Vidura! Being insulted by the King who thought himself learned and who had refused their request, the *brāhmaṇas,* became angry with him.

The sages were mistreated (*asat-kṛtāḥ*) by Vena (*tena*).

|| 4.14.31 ||

hanyatāṁ hanyatām eṣa

pāpaḥ prakṛti-dāruṇaḥ

jīvañ jagad asāv āśu

kurute bhasmasād dhruvam

This sinful person should be killed! He should be killed! If he continues living, certainly this sinful person of cruel nature will quickly turn the whole world to ashes.

He will turn the world to ashes. Therefore he should be turned to ashes.

|| 4.14.32 ||

nāyam arhaty asad-vṛtto

naradeva-varāsanam

yo 'dhiyajña-patiṁ viṣṇuṁ

vinindaty anapatrapaḥ

This sinful person who criticizes without shame Viṣṇu, the master of sacrifice, should not sit on the throne.

|| 4.14.33 ||

ko vainaṁ paricakṣīta

venam ekam ṛte 'śubham

prāpta īdṛśam aiśvaryaṁ

yad-anugraha-bhājanaḥ

Who except unfortunate Vena would criticize the Lord, by whose mercy a person receives such wealth and power?

Who except Vena would criticize Viṣṇu from whom he received such power and was the object of mercy? Therefore he should be shown no mercy, and should be killed.

|| 4.14.34 ||

itthaṁ vyavasitā hantum

ṛṣayo rūḍha-manyavaḥ

nijaghnur huṅkṛtair venaṁ

hatam acyuta-nindayā

The sages, deciding to kill him, increased their anger, and by incantations killed Vena, who was destroyed by criticism of the Lord.

|| 4.14.35 ||

ṛṣibhiḥ svāśrama-padaṁ

gate putra-kalevaram

sunīthā pālayām āsa

vidyā-yogena śocatī

When the sages returned to their homes, lamenting Sunīthā preserved the body of her son by use of *mantras.*

Vidyā-yogena means “by placing it in oil with use of *mantras*.”

|| 4.14.36 ||

ekadā munayas te tu

sarasvat-salilāplutāḥ

hutvāgnīn sat-kathāś cakrur

upaviṣṭāḥ sarit-taṭe

Once, the sages, after taking bath in the Sarasvatī River, and offering oblations, began to speak about the Lord, while sitting on the river bank.

Sarasvat in the masculine gender is poetic license.

|| 4.14.37 ||

vīkṣyotthitāṁs tadotpātān

āhur loka-bhayaṅkarān

apy abhadram anāthāyā

dasyubhyo na bhaved bhuvaḥ

Observing the increasing disturbances, a cause of fear in society, they discussed whether having no ruler would cause the misfortune in the world because of thieves.

|| 4.14.38 ||

evaṁ mṛśanta ṛṣayo

dhāvatāṁ sarvato-diśam

pāṁsuḥ samutthito bhūriś

corāṇām abhilumpatām

While the sages were reflecting thus, great dust from plundering thieves running about arose in all directions.

While the sages were reflecting and sitting there, the dust arose.

|| 4.14.39-40 ||

tad upadravam ājñāya

lokasya vasu lumpatām

bhartary uparate tasminn

anyonyaṁ ca jighāṁsatām

cora-prāyaṁ jana-padaṁ

hīna-sattvam arājakam

lokān nāvārayañ chaktā

api tad-doṣa-darśinaḥ

Though they understood the disturbance to the population by people mutually looting wealth and killing, and understood that almost the whole population without a King had become thieves, devoid of sense control, the *kṣatriyas,* capable of preventing this, though seeing it happen, did not stop those who were looting others when the King had died.

The order of the sentence is as follows. Understanding the disturbance to the population by looters of wealth and killers, and understanding that almost the whole population had become thieves, persons capable of preventing this, even seeing it happen, the *kṣatriyas,* protecting only themselves, and being indifferent, thinking "Why should we protect others?" did not stop those who were looting others.

|| 4.14.41 ||

brāhmaṇaḥ sama-dṛk śānto

dīnānāṁ samupekṣakaḥ

sravate brahma tasyāpi

bhinna-bhāṇḍāt payo yathā

If a peaceful *brāhmaṇa* who sees all equally but ignores others' suffering, his spiritual power diminishes just like water flowing from a broken pot.

What to speak of devotees and *kṣatriyas* being obligated to stop suffering of the people, if even the *brāhmaṇa*, peaceful and seeing all beings equally, ignores the suffering, then even his austerity as a *brāhmaṇa* dissipates.

|| 4.14.42 ||

nāṅgasya vaṁśo rājarṣer

eṣa saṁsthātum arhati

amogha-vīryā hi nṛpā

vaṁśe 'smin keśavāśrayāḥ

The dynasty of Aṅga, a saintly King, should not be destroyed. Kings of unfailing strength, who took shelter of Viṣṇu, had appeared in this dynasty.

If that is so, why did the sages headed by Bhṛgu remain unconcerned? Seeing that they could prevent destruction of their austerity by killing the thieves and protecting the population, they concluded that some King was necessary. *Samṣthātum* means “to be destroyed.”

|| 4.14.43 ||

viniścityaivam ṛṣayo

vipannasya mahīpateḥ

mamanthur ūruṁ tarasā

tatrāsīd bāhuko naraḥ

Deciding thus, the sages swiftly churned the thigh of the dead king. A dwarf appeared.

Bāhukaḥ means a dwarf. First the mother’s portion (*adharma*) was separated and extracted from the body.

|| 4.14.44 ||

kāka-kṛṣṇo 'tihrasvāṅgo

hrasva-bāhur mahā-hanuḥ

hrasva-pān nimna-nāsāgro

raktākṣas tāmra-mūrdhajaḥ

He was black like a crow, very short in stature, with short arms, big jaws, short legs, flat nose, red eyes and copper-colored hair.

|| 4.14.45 ||

taṁ tu te 'vanataṁ dīnaṁ

kiṁ karomīti vādinam

niṣīdety abruvaṁs tāta

sa niṣādas tato 'bhavat

When, bowing down humbly, he said “What shall I do?” the sages said “Sit (*niṣīda*).” Therefore he became the Niṣāda tribe.

Since he was tribal in nature, he was not suitable to be the King.

|| 4.14.46 ||

tasya vaṁśyās tu naiṣādā

giri-kānana-gocarāḥ

yenāharaj jāyamāno

vena-kalmaṣam ulbaṇam

Because accepting the terrible sins of Vena on being born, his descendents, the Naiṣādas, inhabit the mountains and forests.

By being born and taking the sins of Vena, he took low birth as a Niṣāda, and his descendents the Naiṣādas were very low in birth.

Thus ends the commentary on the Fourteenth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Fifteen

The Appearance of Pṛthu

|| 4.15.1 ||

maitreya uvāca

atha tasya punar viprair

aputrasya mahīpateḥ

bāhubhyāṁ mathyamānābhyāṁ

mithunaṁ samapadyata

Maitreya said: When the sages churned the two arms of the sonless king Vena, a couple appeared.

The Fifteenth Chapter describes the birth of Arci and Pṛthu from churning Vena's arms, his coronation and theft of the offerings. What should the father's lineage and the power of the sacrifice to Viṣṇu produce? This verse describes the result.

|| 4.15.2||

tad dṛṣṭvā mithunaṁ jātam

ṛṣayo brahma-vādinaḥ

ūcuḥ parama-santuṣṭā

viditvā bhagavat-kalām

Seeing the couple appear, the sages, knowledgeable of the Vedas, were highly satisfied, and understanding that a portion[10] of the Lord had appeared, they spoke.

|| 4.15.3 ||

ṛṣaya ūcuḥ

eṣa viṣṇor bhagavataḥ

kalā bhuvana-pālinī

iyaṁ ca lakṣmyāḥ sambhūtiḥ

puruṣasyānapāyinī

The sages said: He is an expansion of the Supreme Lord and she, maintainer of the world, is an expansion of Lakṣmī, inseparable from the Lord.

[10] Pṛthu is a *śaktyā veśa avatāra.*

Sambhūtiḥ ṁeans “directly wealth,” Lakṣmī.

|| 4.15.4 ||

ayaṁ tu prathamo rājñāṁ

pumān prathayitā yaśaḥ

pṛthur nāma mahārājo

bhaviṣyati pṛthu-śravāḥ

The first among kings, the male will increase his fame. He will be a great king, wildly known (*prthu-śravāḥ*), and thus will be named Pṛthu.

The sages churned the arms of Vena. This signifies that the power of the k*ṣatriyas* and the power of the Lord lie in the arms of the *kṣatriyas.* This verse explains the derivation of Pṛthu’s name.

|| 4.15.5 ||

iyaṁ ca sudatī devī

guṇa-bhūṣaṇa-bhūṣaṇā

arcir nāma varārohā

pṛthum evāvarundhatī

The elegant, divine woman with fine teeth, who enhances all ornaments and good qualities, named Arci will accept Pṛthu as her husband.

She is the ornament of all ornaments and qualities. By her devotion she will control Pṛthu**.**

|| 4.15.6||

eṣa sākṣād dharer aṁśo

jāto loka-rirakṣayā

iyaṁ ca tat-parā hi śrīr

anujajñe 'napāyinī

A portion of the Supreme Lord, he has been born with a desire to protect the world. She, Lakṣmī, dedicated to him, has been born inseparable from him.

Rirakṣayā should be *rirakṣiṣayā "*with a desire to protect*."*

|| 4.15.7 ||

maitreya uvāca

praśaṁsanti sma taṁ viprā

gandharva-pravarā jaguḥ

mumucuḥ sumano-dhārāḥ

siddhā nṛtyanti svaḥ-striyaḥ

Maitreya said: The *brāhmaṇas* praised him, Gandharvas sang, Siddhas showered flowers and the women of Svarga danced.

Sumano-dhārāḥ means "shower of flowers."

|| 4.15.8 ||

śaṅkha-tūrya-mṛdaṅgādyā

nedur dundubhayo divi

tatra sarva upājagmur

devarṣi-pitṝṇāṁ gaṇāḥ

Conches, trumpets, drums, and kettledrums sounded in the sky. All the groups of *devatās*, sages and Pitṛs arrived.

|| 4.15.9-10 ||

brahmā jagad-gurur devaiḥ

sahāsṛtya sureśvaraiḥ

vainyasya dakṣiṇe haste

dṛṣṭvā cihnaṁ gadābhṛtaḥ

pādayor aravindaṁ ca

taṁ vai mene hareḥ kalām

yasyāpratihataṁ cakram

aṁśaḥ sa parameṣṭhinaḥ

Brahmā, the *guru* of the universe, arrived with the *devatās.* Seeing the mark of the club on Pṛthu's right hand and the lotus on his two feet, he understood that Pṛthu, whose other lines were the same as the Lord's, was a portion of the Lord.

Apratihatam means "his hand was not different with its other lines also."

|| 4.15.11 ||

tasyābhiṣeka ārabdho

brāhmaṇair brahma-vādibhiḥ

ābhiṣecanikāny asmai

ājahruḥ sarvato janāḥ

The *brāhmaṇas,* knowledgeable of the Vedas, arranged for his coronation. The people from all around brought to Pṛthu the ingredients for the bath ceremony.

|| 4.15.12 ||

sarit-samudrā girayo

nāgā gāvaḥ khagā mṛgāḥ

dyauḥ kṣitiḥ sarva-bhūtāni

samājahrur upāyanam

The rivers, oceans, mountains, snakes, cows, birds, animals, sky, earth and all living beings offered gifts.

|| 4.15.13 ||

so 'bhiṣikto mahārājaḥ

suvāsāḥ sādhv-alaṅkṛtaḥ

patnyārciṣālaṅkṛtayā

vireje 'gnir ivāparaḥ

Pṛthu, having been bathed, ornamented properly and dressed finely, along with his ornamented wife Arci, appeared like a second fire.

|| 4.15.14 ||

tasmai jahāra dhanado

haimaṁ vīra varāsanam

varuṇaḥ salila-srāvam

ātapatraṁ śaśi-prabham

O Vidura! Kuvera offered a golden throne. Varuṇa offered an umbrella brilliant as the moon, flowing with water.

|| 4.15.15 ||

vāyuś ca vāla-vyajane

dharmaḥ kīrtimayīṁ srajam

indraḥ kirīṭam utkṛṣṭaṁ

daṇḍaṁ saṁyamanaṁ yamaḥ

Vāyu offered two *cāmaras,* Dharma offered a garland of fame, and Indra offered an excellent crown, and Yama offered a punishing rod.

|| 4.15.16 ||

brahmā brahmamayaṁ varma

bhāratī hāram uttamam

hariḥ sudarśanaṁ cakraṁ

tat-patny avyāhatāṁ śriyam

Brahmā offered armor made of the Vedas, and Sarasvatī offered an excellent necklace. The Lord offered his *cakra* and Lakṣmī offered imperishable wealth.

Brahma-mayam means “made of the Vedas.” *Varma* is armor. Lakṣmī offered imperishable wealth (*śriyam*).

|| 4.15.17 ||

daśa-candram asiṁ rudraḥ

śata-candraṁ tathāmbikā

somo 'mṛtamayān aśvāṁs

tvaṣṭā rūpāśrayaṁ ratham

Śiva offered a sword with ten moons on the sheath and Durgā offered a shield with a hundred moons. Soma offered horses of nectar and Viśvakārmā offered a beautiful chariot.

Śiva offered a sword with ten moons on the sheath. Durgā offered a shield with a hundred moons. Viśvakārmā offered a beautiful (*rūpāśrayam*) chariot.

|| 4.15.18 ||

agnir āja-gavaṁ cāpaṁ

sūryo raśmimayān iṣūn

bhūḥ pāduke yogamayyau

dyauḥ puṣpāvalim anvaham

Agni offered a bow made of goat and cow horn. The sun god offered arrows made of light rays. Earth offered shoes with magic power. The sky offered a stream of flowers daily.

Yoga-mayyau means by putting on the shoes one could go to any desired place immediately.

|| 4.15.19 ||

nāṭyaṁ sugītaṁ vāditram

antardhānaṁ ca khecarāḥ

ṛṣayaś cāśiṣaḥ satyāḥ

samudraḥ śaṅkham ātmajam

Those flying in the sky offered drama, singing, music and the power to disappear. The sages offered true blessings. The ocean offered a conch born of himself.

Ātmajam means “born of himself.”

|| 4.15.20 ||

sindhavaḥ parvatā nadyo

ratha-vīthīr mahātmanaḥ

sūto 'tha māgadho vandī

taṁ stotum upatasthire

The seas, mountains and rivers gave paths for the chariot of Pṛthu. Bards approached in order to praise Pṛthu.

|| 4.15.21 ||

stāvakāṁs tān abhipretya

pṛthur vainyaḥ pratāpavān

megha-nirhrādayā vācā

prahasann idam abravīt

Seeing them praise him, powerful Pṛthu, son of Vena, smiled and spoke like thunder.

|| 4.15.22 ||

pṛthur uvāca

bhoḥ sūta he māgadha saumya vandiû

loke 'dhunāspaṣṭa-guṇasya me syāt

kim āśrayo me stava eṣa yojyatāṁ

mā mayy abhūvan vitathā giro vaḥ

Pṛthu said: O *sūta, māgadha* and *vandī*! How can these praises be directed to me, who have unproven qualities at this time in the world? Those words cannot be applied to me but to others. Your words should not be false in being directed to me.

How can this praise be offered to me, who have unclear qualities at this time in the world? What qualities do you see in me to praise me? "But we cannot exist without praising." This should be done to someone else who is qualities, not to me (*a-me*). "What fault do you have if we praise you? What are you afraid of?" There is no fault for me, but you will incur sin for this. That is what I fear. May your words not be vain (*vitathā*) in being directed to me!

|| 4.15.23 ||

tasmāt parokṣe 'smad-upaśrutāny alaṁ

kariṣyatha stotram apīcya-vācaḥ

saty uttamaśloka-guṇānuvāde

jugupsitaṁ na stavayanti sabhyāḥ

In the future, not in my presence, you will be able to praise me sufficiently. Skilful bards! Since the Supreme Lord's pastimes should be sung, the assembly should not praise a low person like me.

"Ocean of qualities! All these qualities will become manifest in you clearly in the future. Knowing that, we praise you." When my qualities become manifest then you can glorify me as much as you want. But do not do that now. Who will forbid you? But do it indirectly, not directly. O persons who have skill in attractive words! It is not proper to embarrass a person by glorifying him face to face. "What should we do? Inspired by the assembly we have begun to glorify you." That is useless. The pastimes of the Lord should be chanted at all times and places. Thus you should not praise a low, recent person like me. Otherwise you are not a worthy assembly.

|| 4.15.24 ||

mahad-guṇān ātmani kartum īśaḥ

kaḥ stāvakaiḥ stāvayate 'sato 'pi

te 'syābhaviṣyann iti vipralabdho

janāvahāsaṁ kumatir na veda

What person who has the qualities of the Lord would have others praise him? What to speak of a person who does not have the qualities! The fool does not understand that he is the butt of a joke, mocked by the promise of having such qualities in the future.

"But you are the Supreme Lord, worthy of praise." Though it is possible for the best person to manifest in himself qualities of the Lord, what wise person would make others glorify him? No one would do that, even if he has the qualities. If he does not have the qualities, and cannot manifest such qualities, only a fool would have others praise him. That fool does not know it is an insult. How? By words like "If he had studies arts and scripture he would have been a great scholar" he is mocked by others.

|| 4.15.25 ||

prabhavo hy ātmanaḥ stotraṁ

jugupsanty api viśrutāḥ

hrīmantaḥ paramodārāḥ

pauruṣaṁ vā vigarhitam

Persons famous for good qualities, who are modest and generous, detest praise of themselves as if it were criticism of their abilities.

People who have good qualities, and who enjoy being praised are not seen. *Vā* means "like." Praise like "This person is so qualified he doesn't have to follow the rules of *dharma*" is rejected as censoring their abilities (*vigarhitam pauruṣam*).

|| 4.15.26 ||

vayaṁ tv aviditā loke

sūtādyāpi varīmabhiḥ

karmabhiḥ katham ātmānaṁ

gāpayiṣyāma bālavat

O praisers! I am not famous for excellent activities in this world. Like a fool, how can I engage others in praising me for those actions?

The long *ī* in *varīmabhiḥ* is poetic license. I am not famous for performing excellent actions, so how can I engage others in glorifying me and my actions?

Thus ends the commentary on the Fifteenth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Sixteen

Glorification of Pṛthu

|| 4.16.1 ||

maitreya uvāca

iti bruvāṇaṁ nṛpatiṁ

gāyakā muni-coditāḥ

tuṣṭuvus tuṣṭa-manasas

tad-vāg-amṛta-sevayā

Maitreya said: The singers, pleased by hearing his sweet words, then praised Pṛthu, who had just spoken, as order by the sages.

In the Sixteenth Chapter the bards, ordered by the sages, praise Pṛthu, describing how he would milk the earth in the future.

|| 4.16.2 ||

nālaṁ vayaṁ te mahimānuvarṇane

yo deva-varyo 'vatatāra māyayā

venāṅga-jātasya ca pauruṣāṇi te

vācas-patīnām api babhramur dhiyaḥ

We are not capable of describing the glories of you, the best of *devas*, who appear in this world by your mercy. The intelligence of eloquent persons such as Brahmā has become bewildered at the activities of you, born from the limb of Vena.

We are not capable (*na alam*). *Māyayā* means “by mercy” or “along with your *śakti* Arci.” The intelligence of even Brahmā is bewildered by your activities.

|| 4.16.3 ||

athāpy udāra-śravasaḥ pṛthor hareḥ

kalāvatārasya kathāmṛtādṛtāḥ

yathopadeśaṁ munibhiḥ pracoditāḥ

ślāghyāni karmāṇi vayaṁ vitanmahi

Still, eager for the sweetness of your topics, encouraged by the sages, we will now describe as instructed the praiseworthy pastimes of the most famous Pṛthu, a portion of the Lord.

The sages have entered our hearts and according to their instructions only we will offer praise.

|| 4.16.4 ||

eṣa dharma-bhṛtāṁ śreṣṭho

lokaṁ dharme 'nuvartayan

goptā ca dharma-setūnāṁ

śāstā tat-paripanthinām

Pṛthu, the best upholder of *dharma*, the protector of principles of *dharma*, the punisher of the opposers of *dharma*, engages the world in *dharma.*

|| 4.16.5 ||

eṣa vai loka-pālānāṁ

bibharty ekas tanau tanūḥ

kāle kāle yathā-bhāgaṁ

lokayor ubhayor hitam

For their prosperity, he alone maintains the bodies of the *devatās* within his own form for the benefit of this world and the heavenly abode at all times.

He alone maintains the bodies of the *devatās* at all times for the benefit of Svarga through spreading performance of sacrifice and for the benefit of earth by arranging rainfall and other facilities, for their prosperity. *Bhagam* means prosperity, desire, greatness, power, gem, the sun and fame according to *Amara-koṣa.*

|| 4.16.6 ||

vasu kāla upādatte

kāle cāyaṁ vimuñcati

samaḥ sarveṣu bhūteṣu

pratapan sūryavad vibhuḥ

Equal to all beings, powerful Pṛthu, shining like the sun, levies taxes and releases funds at the appropriate time.

Eight verses describe how Pṛthu maintains the sun and other deities. He receives wealth when levying taxes and releases wealth in times of famine, just as the sun for eight months evaporates water, and then during monsoon season releases water.

|| 4.16.7 ||

titikṣaty akramaṁ vainya

upary ākramatām api

bhūtānāṁ karuṇaḥ śaśvad

ārtānāṁ kṣiti-vṛttimān

Like the earth, he tolerates when opposing parties disrespect him and is always merciful to the suffering people.

He tolerates violations (*akramam*). He has the nature of the earth (*kṣiti-vṛttimān*).

|| 4.16.8 ||

deve 'varṣaty asau devo

naradeva-vapur hariḥ

kṛcchra-prāṇāḥ prajā hy eṣa

rakṣiṣyaty añjasendravat

When the *devatās* do not give rain, the Lord in a king's body, like Indra, will protect the suffering citizens easily by supplying rain.

He will protect the citizens by supplying the rain himself, like Indra.

|| 4.16.9 ||

āpyāyayaty asau lokaṁ

vadanāmṛta-mūrtinā

sānurāgāvalokena

viśada-smita-cāruṇā

He pleases the world by his moon-like face, his affectionate glance and charming, cheerful smile.

His face is like the moon (*amṛta-mūrtinā*). This verse explains how he holds the body of the moon within himself.

|| 4.16.10 ||

avyakta-vartmaiṣa nigūḍha-kāryo

gambhīra-vedhā upagupta-vittaḥ

ananta-māhātmya-guṇaika-dhāmā

pṛthuḥ pracetā iva saṁvṛtātmā

His paths of entry and exit are unknown. The results of his actions are not known before they manifest. His intentions in action are unclear. His wealth and knowledge are very secret. He has the greatness, qualities and superior strength of Viṣṇu. Pṛthu, like Varuṇa, covers his qualities.

His path of entering and leaving is not clear. The effects of his acts are not known before they manifest (*nigūḍha-kāryaḥ*). His intentions in doing something are unknown. His wealth and knowledge are very secret. He has the greatness and qualities and the chief influence of Viṣṇu. His nature is unseen by others, like Varuṇa (*pracetā*). The above qualities are seen in Varuṇa as the controller of the ocean.

|| 4.16.11 ||

durāsado durviṣaha

āsanno 'pi vidūravat

naivābhibhavituṁ śakyo

venāraṇy-utthito 'nalaḥ

His enemies cannot approach, and if they do, they cannot tolerate his strength. Though present, he seems to be far away. He cannot be conquered. He is like fire, arising from the *araṇi* wood of Vena.

He is not near the evil enemies and when close he is intolerable to them. The best of enemies cannot tolerate him. He arose from churning the *araṇi* wood in the form of Vena.

|| 4.16.12 ||

antar bahiś ca bhūtānāṁ

paśyan karmāṇi cāraṇaiḥ

udāsīna ivādhyakṣo

vāyur ātmeva dehinām

Seeing all the actions of all beings internally and externally by spies, he will seem to be an unattached. He is like *sūtrātmā,* pervading the universe. He is the superintendent, like the *antaryāmī.*

Seeing by behavior and spies (*cāraṇaiḥ*), he will be unattached (*udāsīnaḥ*). Though attached to his servants and ministers, he will appear to them to be unattached. He is like *sūtrātmā (vāyuḥ),* the thread passing through the whole universe. He is the superintendent, like *antaryāmī (ātmā).*

|| 4.16.13 ||

nādaṇḍyaṁ daṇḍayaty eṣa

sutam ātma-dviṣām api

daṇḍayaty ātmajam api

daṇḍyaṁ dharma-pathe sthitaḥ

Situated in *dharma*, he will not punish his enemy's son if he does not deserve to be punished and he will punish even his own son if he deserves punishment.

|| 4.16.14 ||

asyāpratihataṁ cakraṁ

pṛthor āmānasācalāt

vartate bhagavān arko

yāvat tapati go-gaṇaiḥ

As far as the sun shines with its rays, the jurisdiction of Pṛthu will remain unimpeded up to Mānasottara Mountain.

Cakram means his order, his army or the wheel of his chariot. His influence will spread up to Mānasottara Mountain. What extent is that? It is as far as the sun's rays extend.

|| 4.16.15 ||

rañjayiṣyati yal lokam

ayam ātma-viceṣṭitaiḥ

athāmum āhū rājānaṁ

mano-rañjanakaiḥ prajāḥ

Because he will please (*rañjayiṣyati*) the world by his activities which are pleasing to the mind, the citizens will call him the King *(rāja*).

Because the world will be pleased by his acts which give happiness to the mind (*manaḥ rañjanakaiḥ*), they will call him "king." *Rāja* is derived in two ways. Some say *rāja* comes from *rājati* (he shines). Here it is said that *rāja* comes from *rañjayati* (he attracts or pleases).

|| 4.16.16 ||

dṛḍha-vrataḥ satya-sandho

brahmaṇyo vṛddha-sevakaḥ

śaraṇyaḥ sarva-bhūtānāṁ

mānado dīna-vatsalaḥ

He will be fixed in his vows, true to his promise, respectful to *brāhmaṇas* and elders, a protector of all beings, giving respect to all beings, and kind to the suffering.

Satya-sandhaḥ means “true to his promise.” He will be true to scriptural vows (*dṛdha-vrataḥ*), and everyday promises (*satya-sandhaḥ).* That is the difference.

|| 4.16.17 ||

mātṛ-bhaktiḥ para-strīṣu

patnyām ardha ivātmanaḥ

prajāsu pitṛvat snigdhaḥ

kiṅkaro brahma-vādinām

He will treat other women as his mother, and have affection for his one wife as if she were half of his body. He will have affection like a father for the citizens. He will be a servant of the followers of the Vedas.

He will be affectionate to his wife as if she were half his body.

|| 4.16.18 ||

dehinām ātmavat-preṣṭhaḥ

suhṛdāṁ nandi-vardhanaḥ

mukta-saṅga-prasaṅgo 'yaṁ

daṇḍa-pāṇir asādhuṣu

He will consider all beings as himself, will increase joy for his friends, take association of the detached and punish the wicked.

He will increase happiness (*nandi-vardhanaḥ*) in friends. He will take association of materially detached persons (*mukta-saṅga*).

|| 4.16.19 ||

ayaṁ tu sākṣād bhagavāṁs try-adhīśaḥ

kūṭa-stha ātmā kalayāvatīrṇaḥ

yasminn avidyā-racitaṁ nirarthakaṁ

paśyanti nānātvam api pratītam

The King, directly the Lord, master of the three worlds, unchanging, *antaryāmī,* has appeared as portion of the Lord. In him the sages see that the appearance of variety created by ignorance is meaningless.

In the Lord, sages present see variety, made of ignorance, to be meaningless or insubstantial, like variety in a dream, perceived by the imposition of gross and subtle bodies on the *jīva.*

|| 4.16.20 ||

ayaṁ bhuvo maṇḍalam odayādrer

goptaika-vīro naradeva-nāthaḥ

āsthāya jaitraṁ ratham ātta-cāpaḥ

paryasyate dakṣiṇato yathārkaḥ

The most heroic protector, the King of kings, situated on his victory chariot, with bow in hand, will circumambulate the whole earth clockwise from the Sunrise Mountain, like the sun.

He will travel clockwise, extending up to Sunrise Mountain.

|| 4.16.21 ||

asmai nṛ-pālāḥ kila tatra tatra

baliṁ hariṣyanti saloka-pālāḥ

maṁsyanta eṣāṁ striya ādi-rājaṁ

cakrāyudhaṁ tad-yaśa uddharantyaḥ

Everywhere, the kings along with the *devatās* will offer tribute, and their wives, glorifying his fame, will understand that Pṛthu with his *cakra* is the first king.

The wives, glorifying him, will know him as the first king.

|| 4.16.22 ||

ayaṁ mahīṁ gāṁ duduhe 'dhirājaḥ

prajāpatir vṛtti-karaḥ prajānām

yo līlayādrīn sva-śarāsa-koṭyā

bhindan samāṁ gām akarod yathendraḥ

Just as Indra easily broke the mountains with the tip of his bow and leveled the earth, the King of kings, master of the citizens, the provider of maintenance, milked the earth as a cow.

How did the women glorify Pṛṭhu? Four verses answer. (Thus the verses are in the past tense.) Just as Indra broke mountains with the tip of his bow, Pṛthu would milk the earth.

|| 4.16.23 ||

visphūrjayann āja-gavaṁ dhanuḥ svayaṁ

yadācarat kṣmām aviṣahyam ājau

tadā nililyur diśi diśy asanto

lāṅgūlam udyamya yathā mṛgendraḥ

When he traveled the earth during battle, twanging his irresistible bow made of cow and goat horn, like a lion with raised tail, the sinful fled away in all directions.

Just as a lion walking about with raised tail, Pṛthu wandered the earth twanging his bow.

|| 4.16.24 ||

eṣo 'śvamedhāñ śatam ājahāra

sarasvatī prādurabhāvi yatra

ahārṣīd yasya hayaṁ purandaraḥ

śata-kratuś carame vartamāne

The King performed a hundred horse sacrifices where the Sarasvatī River appeared. During the last sacrifice, Indra, performer of a hundred sacrifices, stole the horse.

|| 4.16.25 ||

eṣa sva-sadmopavane sametya

sanat-kumāraṁ bhagavantam ekam

ārādhya bhaktyālabhatāmalaṁ taj

jñānaṁ yato brahma paraṁ vidanti

Meeting the great Sanat-kumāra alone in his palace garden and worshipping him with devotion, Pṛthu attained spotless knowledge by which the *yogīs* know the supreme Brahman.

|| 4.16.26 ||

tatra tatra giras tās tā

iti viśruta-vikramaḥ

śroṣyaty ātmāśritā gāthāḥ

pṛthuḥ pṛthu-parākramaḥ

Thus here and there with various words of this sort, Pṛthu, of famous courage and great strength, will hear songs that they skillfully composed.

In various places, famous words will be spoken by these women. *Ātma-āśritāḥ* means stories told by their own skills. The verbs are in past tense, since when they glorified Pṛthu, the events had already occurred.

|| 4.16.27 ||

diśo vijityāpratiruddha-cakraḥ

sva-tejasotpāṭita-loka-śalyaḥ

surāsurendrair upagīyamāna-

mahānubhāvo bhavitā patir bhuvaḥ

Conquering the directions, having unchecked power, uprooting the miseries of the people by his prowess, and glorified by the leaders of the *devatās* and demons, he will become a leader of great authority.

Thus ends the commentary on the Sixteenth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Seventeen

Pṛthu Chastised the Earth

|| 4.17.1 ||

maitreya uvāca

evaṁ sa bhagavān vainyaḥ

khyāpito guṇa-karmabhiḥ

chandayām āsa tān kāmaiḥ

pratipūjyābhinandya ca

Maitreya said: Glorified by the reciters, Pṛthu then satisfied them with gifts after worshipping and glorifying them.

In the Seventeenth Chapter, when starving people begged him for food, Pṛthu catches the earth, who had seized everything, and in fright, the earth praises Pṛthu. *Chandayām āsa* means “he satisfied them.”

|| 4.17.2 ||

brāhmaṇa-pramukhān varṇān

bhṛtyāmātya-purodhasaḥ

paurāñ jāna-padān śreṇīḥ

prakṛtīḥ samapūjayat

He respected the leading *brāhmaṇas*, the other castes, his servants, ministers, priests, city people, countrymen, tradesmen and employees.

Śreṇīḥ refers to sellers of oil and betel and others. *Prākṛtīḥ* means employed persons. He respected them all, saying sweetly, “Blessings to you! If I protect you, I will be serving you.”

|| 4.17.3 ||

vidura uvāca

kasmād dadhāra go-rūpaṁ

dharitrī bahu-rūpiṇī

yāṁ dudoha pṛthus tatra

ko vatso dohanaṁ ca kim

Vidura said: Why did the cow, who takes many forms, whom Pṛthu milked, take the form of the earth? Who was the calf and what was the milk pot?

|| 4.17.4 ||

prakṛtyā viṣamā devī

kṛtā tena samā katham

tasya medhyaṁ hayaṁ devaḥ

kasya hetor apāharat

How did Pṛthu make the uneven earth flat? Why did Indra steal the sacrificial horse?

|| 4.17.5 ||

sanat-kumārād bhagavato

brahman brahma-vid-uttamāt

labdhvā jñānaṁ sa-vijñānaṁ

rājarṣiḥ kāṁ gatiṁ gataḥ

O *brāhmaṇa*! After obtaining knowledge and realization from Sanat-kumāra, the great knower of Brahman, what destination did the saintly king receive?

|| 4.17.6-7 ||

yac cānyad api kṛṣṇasya

bhavān bhagavataḥ prabhoḥ

śravaḥ suśravasaḥ puṇyaṁ

pūrva-deha-kathāśrayam

bhaktāya me 'nuraktāya

tava cādhokṣajasya ca

vaktum arhasi yo 'duhyad

vainya-rūpeṇa gām imām

You should speak to me, attached to hearing, devoted to you and the Lord and you, concerning the person who milked the earth in the form of Pṛthu, and also other pure, famous topics related to the previous birth of the Supreme Lord, Kṛṣṇa.

Aduhyat should be *adhok.*

|| 4.17.8 ||

sūta uvāca

codito vidureṇaivaṁ

vāsudeva-kathāṁ prati

praśasya taṁ prīta-manā

maitreyaḥ pratyabhāṣata

Sūta said: Maitreya, pleased, inspired about topics of the Lord by Vidura, praised Vidura and then spoke.

|| 4.17.9 ||

maitreya uvāca

yadābhiṣiktaḥ pṛthur aṅga viprair

āmantrito janatāyāś ca pālaḥ

prajā niranne kṣiti-pṛṣṭha etya

kṣut-kṣāma-dehāḥ patim abhyavocan

Maitreya said: O Vidura! When Pṛthu was requested by the citizens to be the protector and enthroned by the *brāhmaṇas*, the citizens approached him with thin bodies at a time when the earth was without food and addressed him.

The citizens engaged him as King, saying “You are the protector.”

|| 4.17.10-11 ||

ayaṁ rājañ jāṭhareṇābhitaptā

yathāgninā koṭara-sthena vṛkṣāḥ

tvām adya yātāḥ śaraṇaṁ śaraṇyaṁ

yaḥ sādhito vṛtti-karaḥ patir naḥ

tan no bhavān īhatu rātave 'nnaṁ

kṣudhārditānāṁ naradeva-deva

yāvan na naṅkṣyāmaha ujjhitorjā

vārtā-patis tvaṁ kila loka-pālaḥ

O King! We are suffering from the digestive fire like trees burning inside. Today we have taken shelter of you, worthy as a shelter, who have been created as our master and are our means of livelihood. O King! Therefore try to give food to us, since we are suffering from hunger, so that we do not die from lack of food. You are the protector of the people, the giver of livelihood.

You have been created (*sādhitaḥ*) by the churning of the *brāhmaṇas.* Therefore (*tat*) try (*īhatu*) to give (*rātave*) food to us. And you should not delay. Give us food so we do not die. *Ujjhita ūrjāḥ* means “without food.” You give us the means of livelihood (*vārtā-patiḥ*).

|| 4.17.12 ||

maitreya uvāca

pṛthuḥ prajānāṁ karuṇaṁ

niśamya paridevitam

dīrghaṁ dadhyau kuruśreṣṭha

nimittaṁ so 'nvapadyata

Maitreya said: O Vidura! Hearing the miserable lamentation the citizens, Pṛthu thought for a long time and then discovered the reason.

|| 4.17.13 ||

iti vyavasito buddhyā

pragṛhīta-śarāsanaḥ

sandadhe viśikhaṁ bhūmeḥ

kruddhas tripura-hā yathā

Having discerned the cause with his intelligence, he became as angry as Śiva, and, taking up his bow, he aimed an arrow at the earth.

He discerned, “Though I was made King, I will use the fourth method (punishment) against the earth, who is hiding the seeds.” *Bhūmeḥ* means “at the earth.”

|| 4.17.14 ||

pravepamānā dharaṇī

niśāmyodāyudhaṁ ca tam

gauḥ saty apādravad bhītā

mṛgīva mṛgayu-drutā

Seeing the King with his raised bow, the earth trembled greatly and taking the form of a cow, ran away in fear, like a deer pursued by a hunter.

The earth was like a deer followed by *(drutā*) a hunter.

|| 4.17.15 ||

tām anvadhāvat tad vainyaḥ

kupito 'tyaruṇekṣaṇaḥ

śaraṁ dhanuṣi sandhāya

yatra yatra palāyate

With red eyes, angry Pṛthu then chased the cow, aiming his arrow with his bow wherever she fled.

Tad means “then.”

|| 4.17.16 ||

sā diśo vidiśo devī

rodasī cāntaraṁ tayoḥ

dhāvantī tatra tatrainaṁ

dadarśānūdyatāyudham

The sacred cow, fleeing everywhere on earth and heaven and in between, saw the King behind her at all places with his raised bow.

She fled in heaven and earth *(rodasi*) and between them, in the *antarikṣa.* She saw Pṛthu with raised weapon behind her (*anu*).

|| 4.17.17 ||

loke nāvindata trāṇaṁ

vainyān mṛtyor iva prajāḥ

trastā tadā nivavṛte

hṛdayena vidūyatā

Just as fearful men cannot escape death, she could not escape Pṛthu anywhere in the universe. She then turned to him with a distressed heart.

She faced Pṛthu (*nivavṛte*).

|| 4.17.18 ||

uvāca ca mahā-bhāgaṁ

dharma-jñāpanna-vatsala

trāhi mām api bhūtānāṁ

pālane 'vasthito bhavān

She said the King: O knower of *dharma*! Affectionate to the surrendered! Since you are engaged in protecting the living beings, save me also.

|| 4.17.19 ||

sa tvaṁ jighāṁsase kasmād

dīnām akṛta-kilbiṣām

ahaniṣyat kathaṁ yoṣāṁ

dharma-jña iti yo mataḥ

Why do you want to kill a wretched, sinless creature? How could one who is considered a knower of *dharma* kill a woman?

Ahaniṣyat stands for *haniṣyati.*

|| 4.17.20 ||

praharanti na vai strīṣu

kṛtāgaḥsv api jantavaḥ

kim uta tvad-vidhā rājan

karuṇā dīna-vatsalāḥ

People never beat even sinful women. O King! What to speak of a person like you who are merciful and affectionate to the wretched!

|| 4.17.21 ||

māṁ vipāṭyājarāṁ nāvaṁ

yatra viśvaṁ pratiṣṭhitam

ātmānaṁ ca prajāś cemāḥ

katham ambhasi dhāsyasi

If you break me, a strong boat in which all beings are situated, how will you keep these citizens and yourself afloat in the water?

Breaking this strong boat, how will you hold up the beings in the water? If I die, then everything will sink in the Garbodhaka Ocean.

|| 4.17.22 ||

pṛthur uvāca

vasudhe tvāṁ vadhiṣyāmi

mac-chāsana-parāṅ-mukhīm

bhāgaṁ barhiṣi yā vṛṅkte

na tanoti ca no vasu

Pṛthu said: O earth, holder of wealth! I will kill you, who are disobeying my orders. You accepted your share in the sacrifice, but did not bestow wealth to us!

In the sacrifice (*barhiṣi*) you, as a *devatā,* accepted your share. You did not give wealth etc. (*vasu*).

|| 4.17.23 ||

yavasaṁ jagdhy anudinaṁ

naiva dogdhy audhasaṁ payaḥ

tasyām evaṁ hi duṣṭāyāṁ

daṇḍo nātra na śasyate

Daily, you eat grass but do not make your udder full of milk. Punishment of such an offender is not unsuitable.

As a cow you eat grass but you do not fill the udder or give (*dogdhi*) milk. *Duh* is used to mean “full” as in “I am full in my desires among men.” For such an offender (*tasyām*) punishment is suitable.

|| 4.17.24 ||

tvaṁ khalv oṣadhi-bījāni

prāk sṛṣṭāni svayambhuvā

na muñcasy ātma-ruddhāni

mām avajñāya manda-dhīḥ

Disobeying men, you foolishly do not release the seeds of plants previously created by Brahmā, which are contained within you.

|| 4.17.25 ||

amūṣāṁ kṣut-parītānām

ārtānāṁ paridevitam

śamayiṣyāmi mad-bāṇair

bhinnāyās tava medasā

I will quell the lamentation of the people suffering from hunger by your flesh, when I cut you to pieces with my arrows.

Medasā means “by flesh.”

|| 4.17.26 ||

pumān yoṣid uta klība

ātma-sambhāvano 'dhamaḥ

bhūteṣu niranukrośo

nṛpāṇāṁ tad-vadho 'vadhaḥ

When a king kills a man, woman or eunuch who is only self-interested, low and merciless to other beings, it is not killing.

‘

You have said that I cannot kill a woman. This is the answer. Killing a person mad with ego (*ātma-sambhāvanaḥ*), who has no mercy, is not killing.

|| 4.17.27 ||

tvāṁ stabdhāṁ durmadāṁ nītvā

māyā-gāṁ tilaśaḥ śaraiḥ

ātma-yoga-balenemā

dhārayiṣyāmy ahaṁ prajāḥ

Pulverizing this false, proud, infatuated cow by my arrows, I will support the citizens by my mystic power.

"How can you kill a cow? How can you feed them cow meat?" You are not a real cow. You are fake cow (*māyā-gām*). You have said "How will you hold them up in the water?" *Tilaśaḥ* means "making you into fine particles the size of sesame seeds."

|| 4.17.28 ||

evaṁ manyumayīṁ mūrtiṁ

kṛtāntam iva bibhratam

praṇatā prāñjaliḥ prāha

mahī sañjāta-vepathuḥ

With folded hands, the trembling earth, bowing down, spoke to angry Pṛthu, who was like death personified.

|| 4.17.29 ||

dharovāca

namaḥ parasmai puruṣāya māyayā

vinyasta-nānā-tanave guṇātmane

namaḥ svarūpānubhavena nirdhuta-

dravya-kriyā-kāraka-vibhramormaye

The earth said: I offer respects to the Supreme Person, who expands as many forms by material energy, composed of the *guṇas* as the universal form. I offer respects to you who are understood to be completely free of the waves of *saṁsāra* created by bodies, senses and sense *devatās,* when a person realizes your spiritual energy.

I offer respects to you who have many bodies like mine, made of (*vinyasta*) matter, because you are composed of the *guṇas (gunātmane). mahītalaṁ taj-jaghanaṁ*: the earth is the hip of the universal form. (SB 2.1.27) "Then how can I kill you, your body?" As long as one does not realize your *svarūpa-śakti,* then he will see only your material energy, our bodies. By realizing your *svarūpa-śakti* however, you are understood to be completely free of the waves of *saṁsāra* created by bodies, senses and sense *devatās.*

yāvan na jāyeta parāvare'smin viśveśvare draṣṭari bhakti-yogaḥ |
tāvat sthavīyaḥ puruṣasya rūpaṁ kriyāvasāne prayataḥ smareta ||

As long as meditation on the Lord and the witness of all beings, superior to even Brahmā, which has *bhakti* as an element, does not manifest, one should remember the gross universal form after performing necessary rites of *karma-yoga.* SB 2.2.14

amunī bhagavad-rūpe mayā te hy anuvarṇite |
ubhe api na gṛhṇanti māyā-sṛṣṭe vipaścitaḥ ||

The wise do not accept these two forms of the Lord described by me since they are composed of matter. SB 2.10.35

|| 4.17.30 ||

yenāham ātmāyatanaṁ vinirmitā

dhātrā yato 'yaṁ guṇa-sarga-saṅgrahaḥ

sa eva māṁ hantum udāyudhaḥ svarāḍ

upasthito 'nyaṁ śaraṇaṁ kam āśraye

The independent Lord who has created me as the shelter of living entities, as the support for the various bodies in the *guṇas,* has come to kill me with raised weapons. Other than you, who can be my shelter?

"If that is so, then according to your own words, I have no attachment for you. Thus I can kill you." Earth answers with this verse. One should not kill the creeper which has been planted by one's own hand. Thus you have created me and should not kill me. And I also assist you. I am the shelter for the *jīvas.* In me (*yataḥ*) there is a protection of the four types of living beings (born from embryos, eggs, perspiration, and earth.) *Svarāṭ* means independent.

|| 4.17.31 ||

ya etad ādāv asṛjac carācaraṁ

sva-māyayātmāśrayayāvitarkyayā

tayaiva so 'yaṁ kila goptum udyataḥ

kathaṁ nu māṁ dharma-paro jighāṁsati

How can he who is dedicated to *dharma*, who has created in the beginning all moving and non-moving beings by his inconceivable energy under his control, who is eager to protect by the same energy, desire to kill me?

"The world is made by me and destroyed by me." That is true, but now since you are engaged in maintaining things, you should not kill me.

|| 4.17.32 ||

nūnaṁ bateśasya samīhitaṁ janais

tan-māyayā durjayayākṛtātmabhiḥ

na lakṣyate yas tv akarod akārayad

yo 'neka ekaḥ parataś ca īśvaraḥ

The plan of the Lord, who carries out primary creation and engages others in secondary creation, who is one through himself and is many through *māyā,* cannot be understood by people whose minds are bewildered by his unconquerable *māyā.*

"You are saying that I am irreligious." No, not at all! But your powers are hard to understand. *Akṛtātmabhiḥ* means "by persons with bewildered minds. The Lord who carried out primary creation has made Brahmā carry out secondary creation (*akārayat*). He is one alone, and many by *māyā (parataḥ).*

|| 4.17.33 ||

sargādi yo 'syānuruṇaddhi śaktibhir

dravya-kriyā-kāraka-cetanātmabhiḥ

tasmai samunnaddha-niruddha-śaktaye

namaḥ parasmai puruṣāya vedhase

I offer respects the Supreme Lord, the creator, to you who carry out for the benefit of your devotees the creation, maintenance and destruction of the universe by your energies of *ahaṁkāra,* intelligence, bodies, senses and sense *devatās*. I offer respects to you who possess great but mutually contrary energies.

Therefore I offer respects to the possessor of inconceivable energy. He carries out creation with his energies composed of bodies, senses and *devatās* (*dravya-kriyā-kāraka*), intelligence (*cetana*) and ego (*ātmabhiḥ*) for the needs of his devotees (*anuruṇaddhi*). He has great (*samunnaddha*) and contrary (*niruddha*) energies. He has preserving and destroying energies, both of which are strong. You are the master who can maintain and destroy. According to your desire, do so. I offer respects to you.

|| 4.17.34 ||

sa vai bhavān ātma-vinirmitaṁ jagad

bhūtendriyāntaḥ-karaṇātmakaṁ vibho

saṁsthāpayiṣyann aja māṁ rasātalād

abhyujjahārāmbhasa ādi-sūkaraḥ

O Lord! You, in the form of a boar, lifted from the water below Rasātala this universe, which is me, consisting of elements, senses and mind, and which was created by you.

She invokes his mercy upon herself by letting the Lord remember his previous actions in two verses.

|| 4.17.35 ||

apām upasthe mayi nāvy avasthitāḥ

prajā bhavān adya rirakṣiṣuḥ kila

sa vīra-mūrtiḥ samabhūd dharā-dharo

yo māṁ payasy ugra-śaro jighāṁsasi

Desiring to protect the progeny situated in me, a boat on the water, you lifted me up. You have now become Pṛthu, a figure of courage, and desire to kill me for milk with sharp arrows.

The Lord, holder of the earth, the boar *avatāra,* desired to protect the citizens situated in me, the form of a boat, on top of (*upasthe*) water, you who were my husband, now desire to kill me for milk. The meaning is this. Your progeny were my children, situated in my lap, and I constantly nourish them with milk. Seeing their evil ways at this time, I, as a mother, teaching them good character, have become angry, and do not supply milk. You, the master of the house, now punish me.

.

|| 4.17.36 ||

nūnaṁ janair īhitam īśvarāṇām

asmad-vidhais tad-guṇa-sarga-māyayā

na jñāyate mohita-citta-vartmabhis

tebhyo namo vīra-yaśas-karebhyaḥ

Your desire is not known to persons like the wives or son of the *devatās,* whose minds are bewildered by ignorance arising from various bodies we assume in this world, but who have surrendered to you. I offer respects to he who brings fame to persons celebrated for charity.

Though the wives of the *devatās* or their sons and servants may believe you will kill me, I do not believe that you will. Your desire is not understood by persons like wives, sons or servants of the *devatās*, who wander around by the Lord's ignorance (*māyayā*) in the bodies of *devatās*, men and animals (*guṇa*), but have take shelter of your feet (*citta-vartmabhiḥ*). I offer respects to he who bring fame to the persons renowned for charity. If you are not merciful to me, then the fame of charitable persons will be gone.

Thus ends the commentary on the Seventeenth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eighteen

Milking the Earth

|| 4.18.1 ||

maitreya uvāca

itthaṁ pṛthum abhiṣṭūya

ruṣā prasphuritādharam

punar āhāvanir bhītā

saṁstabhyātmānam ātmanā

Maitreya said: After praising Pṛthu, whose lips were trembling in anger, the frightened earth again spoke, after fixing her mind by her intelligence.

In the Eighteenth Chapter, after milking the earth in the form of a cow, everyone receives their desired milk using different calves and pots.

|| 4.18.2 ||

sanniyacchābhibho manyuṁ

nibodha śrāvitaṁ ca me

sarvataḥ sāram ādatte

yathā madhu-karo budhaḥ

O Lord! Control your anger and understand what I say. An intelligent person takes the essence from all things, just as the bee takes honey from the flower.

O master (*abhibho*)! Though I am low, still you should hear my words. If something valuable exists in my words, take that alone, and not the other things.

|| 4.18.3 ||

asmiû loke 'thavāmuṣmin

munibhis tattva-darśibhiḥ

dṛṣṭā yogāḥ prayuktāś ca

puṁsāṁ śreyaḥ-prasiddhaye

The sages who have seen the truth have acknowledged methods for attaining human benefit in this life and the next, and put them into practice.

Milk is obtained by milking the full udder of the cow, not from a strained or torn udder. Therefore take all the food situated in me by the proper method. To express this, she shows the proof of the method. Methods have been acknowledged by the sages for this life, such as agriculture, and for next life, such as sacrifices, and have been put into practice (*prayuktāḥ*).

|| 4.18.4 ||

tān ātiṣṭhati yaḥ samyag

upāyān pūrva-darśitān

avaraḥ śraddhayopeta

upeyān vindate 'ñjasā

The inexperienced person, having faith, who applies these methods previously shown, easily attains the desire results.

Avaraḥ means inexperienced. *Upeyān* means the results of the practice.

|| 4.18.5 ||

tān anādṛtya yo 'vidvān

arthān ārabhate svayam

tasya vyabhicaranty arthā

ārabdhāś ca punaḥ punaḥ

The goals of a fool who, ignoring the authorized methods, acts independently, and attempts repeatedly, are not fulfilled.

|| 4.18.6 ||

purā sṛṣṭā hy oṣadhayo

brahmaṇā yā viśāmpate

bhujyamānā mayā dṛṣṭā

asadbhir adhṛta-vrataiḥ

I see that all the plants created previously by Brahmā are being enjoyed by the sinners who have no sense control.

The topic is now discussed in six verses.

|| 4.18.7 ||

apālitānādṛtā ca

bhavadbhir loka-pālakaiḥ

corī-bhūte 'tha loke 'haṁ

yajñārthe 'grasam oṣadhīḥ

Not protected and respected by kings like you in this place filled with thieves, I have devoured all of the plants so that sacrifice can be performed in the future.

With Vena in mind, she also scolds his son, Pṛthu. She is unprotected because no sacrifices are being performed, and she is not respected because irreligion has spread. After that (*atha*), when Vena died, the place became full of thieves. If I had not devoured all the plants, then how could I possess them now? I have done this for the sacrifices that you will start again in the future**.**

|| 4.18.8 ||

nūnaṁ tā vīrudhaḥ kṣīṇā

mayi kālena bhūyasā

tatra yogena dṛṣṭena

bhavān ādātum arhati

These plants have been situated within me for a long time in a subtle state. By the method I will explain you should take them out.

Kṣīnāḥ means “situated in a subtle form.” *Dṛṣtena yogena* means “by the process I will explain.”

|| 4.18.9-10 ||

vatsaṁ kalpaya me vīra

yenāhaṁ vatsalā tava

dhokṣye kṣīramayān kāmān

anurūpaṁ ca dohanam

dogdhāraṁ ca mahā-bāho

bhūtānāṁ bhūta-bhāvana

annam īpsitam ūrjasvad

bhagavān vāñchate yadi

O courageous King! O mighty-armed King! Nourisher of the living beings! If you want the desire foods producing strength, arrange for a calf so that I, being affectionate, will produce desired milk suitable for the living beings, and also arrange a pot and a milkman.

Dohanam is a milk pot. *Dhokṣye* means I will fulfill. *Urajsvat* means “giving strength.”

|| 4.18.11 ||

samāṁ ca kuru māṁ rājan

deva-vṛṣṭaṁ yathā payaḥ

apartāv api bhadraṁ te

upāvarteta me vibho

O King! O lord! Make me level so that the auspicious water falling by Indra's grace will remain for you when the rainy season has passed.

Apartau means "even when the rainy season has passed."

|| 4.18.12 ||

iti priyaṁ hitaṁ vākyaṁ

bhuva ādāya bhūpatiḥ

vatsaṁ kṛtvā manuṁ pāṇāv

aduhat sakalauṣadhīḥ

Considering the beneficial words of the earth, the King, making Svāyambhuva the calf, milked out all the plants into his hands.

|| 4.18.13 ||

tathāpare ca sarvatra

sāram ādadate budhāḥ

tato 'nye ca yathā-kāmaṁ

duduhuḥ pṛthu-bhāvitām

As well, other intelligent persons took the essence in all conditions as the earth had explained. Thus others milked the earth who was devoted to Pṛthu, according to their desires.

This verse introduces related topics to illustration of the earth's words (verse 2). Just as Pṛthu accepted the essence of the earth's words, and doing that achieved his desired results, so others also, being intelligent did the same thing. The principle is that the intelligent take the essence in the words of all people at all times. They again obtained all the items taken away from everyone because of the absence of *dharma*

during the reign of Vena and when there was no King. Fifteen verses describe what other people obtained. *Pṛthu-bhāvitām* means “the earth inspired by Pṛthu.” The earth desired to give everything to Pṛthu. She became completely devoted to Pṛthu. *Bhāvita* is the causative base of *bhū*, with a possessive meaning.

|| 4.18.14 ||

ṛṣayo duduhur devīm

indriyeṣv atha sattama

vatsaṁ bṛhaspatiṁ kṛtvā

payaś chandomayaṁ śuci

O Vidura! Making Bṛhaspati the calf, the sages obtained from the earth milk in the form of pure Vedic verses, with the senses as the pot.

Devīm is earth. The senses, receiving the Vedas by voice, mind and ears were the pot.

|| 4.18.15 ||

kṛtvā vatsaṁ sura-gaṇā

indraṁ somam adūduhan

hiraṇmayena pātreṇa

vīryam ojo balaṁ payaḥ

The *devatās,* making Indra the calf, produced nectar with power of mind, senses and body as the milk, in a pot of gold.

Soma means nectar. *Vīrya* is mental power, *oja* is sense power and *bala* is bodily strength. This was the milk.

|| 4.18.15 ||

daiteyā dānavā vatsaṁ

prahlādam asurarṣabham

vidhāyādūduhan kṣīram

ayaḥ-pātre surāsavam

The sons of Diti, the demons, making Prahlāda, best of the demonic family, the calf, produced liquor in an iron pot.

Surā and *āsava* mean liquor.

|| 4.18.17 ||

gandharvāpsaraso 'dhukṣan

pātre padmamaye payaḥ

vatsaṁ viśvāvasuṁ kṛtvā

gāndharvaṁ madhu saubhagam

The Gaandharvas and Apsarās, making Viśvāvasu the calf, produced sweet, beautiful songs as the milk, with a lotus as the pot.

Madhu means sweet. Another version has *gānam* (songs) instead of *gāndharvam***.**

|| 4.18.18 ||

vatsena pitaro 'ryamṇā

kavyaṁ kṣīram adhukṣata

āma-pātre mahā-bhāgāḥ

śraddhayā śrāddha-devatāḥ

The Pitṛs, the *devatās* of funeral rites, making Aryamā the calf, with faith produced offerings to the ancestors as the milk, in a pot of unbaked clay.

Kāvyam means food for the Pitṛs. *Āma-pātre* means “in pot of unbaked clay.”

|| 4.18.19 ||

prakalpya vatsaṁ kapilaṁ

siddhāḥ saṅkalpanāmayīm

siddhiṁ nabhasi vidyāṁ ca

ye ca vidyādharādayaḥ

The Siddhas, making Kapila the calf, produced *siddhis* such as *aṇima* as the milk and the Vidyādharas produced knowledge of flying in the sky as the milk, with the sky as a pot.

Saṅklapanā-mayīm siddhim means *siddhis* such as *aṇima.* The sky was the pot. *Vidyām* means knowledge of flying in the sky.

|| 4.18.20 ||

anye ca māyino māyām

antardhānādbhutātmanām

mayaṁ prakalpya vatsaṁ te

duduhur dhāraṇāmayīm

The Kimpuruṣas and others, made Maya the calf, produced the astonishing trick of disappearing at will as the milk.

Anye means the Kimpuruṣas and other beings. They produced the astonishing trick of disappearing at will (*dhāraṇā-mayīm*).

|| 4.18.21 ||

yakṣa-rakṣāṁsi bhūtāni

piśācāḥ piśitāśanāḥ

bhūteśa-vatsā duduhuḥ

kapāle kṣatajāsavam

The Yakṣas, Rākṣasas, ghosts and Piśācas, eaters of flesh, making Śiva the calf, produced liquor made of blood in a skull.

Bhūteśaḥ is Śiva. They produced liquor made from blood.

|| 4.18.22 ||

tathāhayo dandaśūkāḥ

sarpā nāgāś ca takṣakam

vidhāya vatsaṁ duduhur

bila-pātre viṣaṁ payaḥ

The snakes without hood, scorpions and snakes with hoods, making Takṣaka the calf, produced poison as the milk with their mouths as the pot.

Ahayaḥ are snakes without hoods*. Daṇḍa-śūkāḥ* are scorpions. *Sarpāḥ* are snakes with hoods.[11] The Nāgas were the offspring of Kadru. *Bila-pātre* means "in their mouths."

|| 4.18.23-24 ||

paśavo yavasaṁ kṣīraṁ

vatsaṁ kṛtvā ca go-vṛṣam

araṇya-pātre cādhukṣan

mṛgendreṇa ca daṁṣṭriṇaḥ

kravyādāḥ prāṇinaḥ kravyaṁ

duduhuḥ sve kalevare

suparṇa-vatsā vihagāś

caraṁ cācaram eva ca

The cattle, making Nandī the calf, produced grass as the milk. Carnivorous animals, making the lion their calf, produced the flesh of other living beings as the milk with the forest as the pot. The birds, making Garuḍa the calf, produced insects and fruit as the milk, with their stomachs as the pot.

Yavasam means grass. *Govṛṣam* means Śiva's bull. The animals made the lion the calf. *Kravyam* is meat*.* *Suparṇaḥ* is Garuḍa. *Caram* means insects. *Acaram* means fruits.

|| 4.18.25 ||

[11] *Nāgas* have many hoods.

vaṭa-vatsā vanaspatayaḥ

pṛthag rasamayaṁ payaḥ

girayo himavad-vatsā

nānā-dhātūn sva-sānuṣu

The trees, making the banyan tree the calf, produced sap as the milk. The mountains, making Himalayas the calf, produced various minerals with the plateau as the pot.

|| 4.18.26 ||

sarve sva-mukhya-vatsena

sve sve pātre pṛthak payaḥ

sarva-kāma-dughāṁ pṛthvīṁ

duduhuḥ pṛthu-bhāvitām

All other living beings, making their chief person the calf, produced various things as milk in their respective pots from the yielding earth who was dedicated to Pṛthu.

This verse summarizes all other beings not mentioned. They made the head of their species the calf.

|| 4.18.27 ||

evaṁ pṛthv-ādayaḥ pṛthvīm

annādāḥ svannam ātmanaḥ

doha-vatsādi-bhedena

kṣīra-bhedaṁ kurūdvaha

O Vidura! In this way Pṛthu and others who eat food milked different milks, their desired foods, from the earth with different pots and different calves.

This verse summarizes. They milked their desired food (*svannam*) as different milks. *Dohaḥ* means the pot.

|| 4.18.28 ||

tato mahīpatiḥ prītaḥ

sarva-kāma-dughāṁ pṛthuḥ

duhitṛtve cakāremāṁ

premṇā duhitṛ-vatsalaḥ

Pṛthu, the King, became fond of the earth, suppler of all foods, and out of affection made her is daughter. He was affectionate to his daughter.

It was inappropriate to take her as a wife, since he milked her for food with his own hands. It was inappropriate to take her as his mother, since he threatened to punish her with his arrows in his hand. Finally, when affection appeared, he took suitably her as his daughter.

|| 4.18.29 ||

cūrṇayan sva-dhanuṣ-koṭyā

giri-kūṭāni rāja-rāṭ

bhū-maṇḍalam idaṁ vainyaḥ

prāyaś cakre samaṁ vibhuḥ

The King crumbled the mountains to dust with the tip of his bow. Powerful Pṛthu made the earth planet almost flat.

|| 4.18.30 ||

athāsmin bhagavān vainyaḥ

prajānāṁ vṛttidaḥ pitā

nivāsān kalpayāṁ cakre

tatra tatra yathārhataḥ

The Supreme Lord, son of Vena, the father of the progeny, supplier of maintenance, made houses for the citizens here and there on this planet, suitable to the people.

|| 4.18.31 ||

grāmān puraḥ pattanāni

durgāṇi vividhāni ca

ghoṣān vrajān sa-śibirān

ākarān kheṭa-kharvaṭān

He produced villages, towns, cities, forts of various types, cowherd villages, cow sheds, military installations, mines, and agricultural mountain villages.

Grāmas are villages without markets. *Puras* have markets. When a *pura* becomes large it is a *pattana.* He made various forts. Bṛhaspati says *audakaṁ pārvataṁ vārkṣam airiṇaṁ dhānvanaṁ tathā:* a fortress can be protected by water, mountains, trees, barren land or desert. *Ghoṣāṇ* means the places of the cowherds. *Vrajān* means places for cows. *Śibirān* means for soldiers. *Ākarān* means mines for producing gold and silver. *Kheṭa* means agricultural villages near the mountains.

|| 4.18.32 ||

prāk pṛthor iha naivaiṣā

pura-grāmādi-kalpanā

yathā-sukhaṁ vasanti sma

tatra tatrākutobhayāḥ

Before the time of Pṛthu there was no arrangement of town and villages. People lived here and there as they liked without fear.

Thus ends the commentary on the Eighteenth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Nineteen

Indra Disturbs Pṛthu’s Sacrifice

|| 4.19.1 ||

maitreya uvāca

athādīkṣata rājā tu

hayamedha-śatena saḥ

brahmāvarte manoḥ kṣetre

yatra prācī sarasvatī

Maitreya said: At Manu’s place called Brahmāvarta where the Sarasvatī River turns east, Pṛthu prepared to perform a hundred horse sacrifices.

The Nineteenth Chapter describes how Indra, stealing the sacrificial horse, created heretics, and how Brahmā stopped the priests from killing him.

The place made by the *devatās* between the Sarasvatī and Dṛśadvatī Rivers is called Brahmāvarta. *Haya-medha-śatena* means “for the purpose of performing a hundred horse sacrifices.”

|| 4.19.2 ||

tad abhipretya bhagavān

karmātiśayam ātmanaḥ

śata-kratur na mamṛṣe

pṛthor yajña-mahotsavam

Thinking that Pṛthu would excel him, Indra could not tolerate the great sacrifice of Pṛthu.

Ātmanaḥ means “more than him.”

|| 4.19.3 ||

yatra yajña-patiḥ sākṣād

bhagavān harir īśvaraḥ

anvabhūyata sarvātmā

sarva-loka-guruḥ prabhuḥ

In that sacrifice, the master of sacrifice, the Supreme Lord, the soul of all beings, the *guru* for the whole universe, Viṣṇu, personally appeared.

Seven verses show how he surpassed Indra in execution of *karma.*

|| 4.19.4 ||

anvito brahma-śarvābhyāṁ

loka-pālaiḥ sahānugaiḥ

upagīyamāno gandharvair

munibhiś cāpsaro-gaṇaiḥ

The Lord, accompanied by Brahmā and Śiva, as well as the other *devatās* and their followers, was praised by the Gandharvas, Apsarās and sages.

|| 4.19.5-6 ||

siddhā vidyādharā daityā

dānavā guhyakādayaḥ

sunanda-nanda-pramukhāḥ

pārṣada-pravarā hareḥ

kapilo nārado datto

yogeśāḥ sanakādayaḥ

tam anvīyur bhāgavatā

ye ca tat-sevanotsukāḥ

The Siddhas, Vidyādharas, Daityas, Dānavas, Yakṣas, Sunanda and Nanda, who were the Lord's chief associates, Kapila, Nārada, Dattātreya, masters of *yoga,* and the Kumāras, who were all great devotees eager for service, followed the Lord.

|| 4.19.7 ||

yatra dharma-dughā bhūmiḥ

sarva-kāma-dughā satī

dogdhi smābhīpsitān arthān

yajamānasya bhārata

O Vidura! At that sacrifice, the pure earth, yielding all desirable things, yielding *dharma*, offered all desired objects to Pṛthu.

|| 4.19.8 ||

ūhuḥ sarva-rasān nadyaḥ

kṣīra-dadhy-anna-go-rasān

taravo bhūri-varṣmāṇaḥ

prāsūyanta madhu-cyutaḥ

The rivers flowed with all saps, yogurt, milk, and foods. The tall trees, dropping honey, produced fruit.

Bhūri-varṣmāṇaḥ means very big. *Amara-koṣa* says *varṣma* means body and size. Those trees, dropping honey, produced fruit.

|| 4.19.9 ||

sindhavo ratna-nikarān

girayo 'nnaṁ catur-vidham

upāyanam upājahruḥ

sarve lokāḥ sa-pālakāḥ

The oceans offered heaps of jewels, mountains offered four kinds of food and all the planets and their lords offered gifts.

|| 4.19.10 ||

iti cādhokṣajeśasya

pṛthos tu paramodayam

asūyan bhagavān indraḥ

pratighātam acīkarat

Envious of the high prosperity of Pṛthu, who was the Supreme Lord, Indra obstructed the sacrifice.

Instead of *prṭhos tu* the words *pṛthos tad* is sometimes seen.

|| 4.19.11 ||

carameṇāśvamedhena

yajamāne yajuṣ-patim

vainye yajña-paśuṁ spardhann

apovāha tirohitaḥ

When Pṛthu was worshipping Viṣṇu with the last horse sacrifice, envious Indra with an invisible form stole the horse.

Yajuḥpatim means Viṣṇu. *Apovāha* means “he stole.”

|| 4.19.12 ||

tam atrir bhagavān aikṣat

tvaramāṇaṁ vihāyasā

āmuktam iva pākhaṇḍaṁ

yo 'dharme dharma-vibhramaḥ

Atri saw Indra moving quickly in the sky in the dress of a heretic, who by that disguise made people think *adharma* to be *dharma.*

Afraid of being seen, Indra was fleeing away quickly, and wearing (*āmuktam*) the dress of a heretic like armor. *Amara-koṣa* says that *āmukta* means until liberation or dressed.” By him there was an illusion of *dharma* with what was actually *adharma*

|| 4.19.13 ||

atriṇā codito hantuṁ

pṛthu-putro mahā-rathaḥ

anvadhāvata saṅkruddhas

tiṣṭha tiṣṭheti cābravīt

Encouraged by Atri to kill him, the son of Pṛthu, a great warrior, followed him in anger. He said, “Stop! Stop!”

|| 4.19.14 ||

taṁ tādṛśākṛtiṁ vīkṣya

mene dharmaṁ śarīriṇam

jaṭilaṁ bhasmanācchannaṁ

tasmai bāṇaṁ na muñcati

Seeing him in that dress, with matted locks and smeared in ashes, Pṛthu's son thought he must be a religious person. He did not shoot him.

He thought, "The person with this dress must being following *dharma* somewhat, from seeing Śiva or others."

|| 4.19.15 ||

vadhān nivṛttaṁ taṁ bhūyo

hantave 'trir acodayat

jahi yajña-hanaṁ tāta

mahendraṁ vibudhādhamam

Atri again ordered the son of Pṛthu to kill him after he had refrained from doing so. "Boy! Kill the destroyer of sacrifice, great Indra, lowest of the *devatās*!"

Hantave means "to kill."

|| 4.19.16 ||

evaṁ vainya-sutaḥ proktas

tvaramāṇaṁ vihāyasā

anvadravad abhikruddho

rāvaṇaṁ gṛdhra-rāḍ iva

Thus being ordered, the son of Pṛthu pursued Indra, who was moving quickly in the sky, just as the king of vultures Jaṭāyu pursued Rāvaṇa.

Tvaramāṇam refers to Indra. The king of vultures is Jaṭāyu.

|| 4.19.17 ||

so 'śvaṁ rūpaṁ ca tad dhitvā

tasmā antarhitaḥ svarāṭ

vīraḥ sva-paśum ādāya

pitur yajñam upeyivān

Giving up the disguise and the horse, Indra became invisible to him. The hero then took the horse and returned to the sacrifice of his father.

|| 4.19.18 ||

tat tasya cādbhutaṁ karma

vicakṣya paramarṣayaḥ

nāmadheyaṁ dadus tasmai

vijitāśva iti prabho

O Vidura! The great sages, seeing the son's astounding action, gave him the name Vijitāśva, he who had won the horse.

The sages gave the son (*tasmai*) a name. It should be understood that the same son was taught the art of disappearing, according to later statements (SB 4.24.3).

|| 4.19.19 ||

upasṛjya tamas tīvraṁ

jahārāśvaṁ punar hariḥ

caṣāla-yūpataś channo

hiraṇya-raśanaṁ vibhuḥ

Creating intense darkness, powerful Indra, in disguise, again stole the horse with its golden rope from the sacrificial post.

Creating darkness, in the disguise of a heretic (*channaḥ*), he again stole the horse. *Caṣāla* is a pile of sticks. He stole the horse from the post near the sticks. He stole the

horse from the post. He took the horse tied with a golden rope, which could not be cut because of its strength, by slipping it over the tip of the post.

|| 4.19.20 ||

atriḥ sandarśayām āsa

tvaramāṇaṁ vihāyasā

kapāla-khaṭvāṅga-dharaṁ

vīro nainam abādhata

Atri saw him moving quickly in the sky. Pṛthu’s son did not kill him since he was carrying a staff with skull on top.

|| 4.19.21 ||

atriṇā coditas tasmai

sandadhe viśikhaṁ ruṣā

so 'śvaṁ rūpaṁ ca tad dhitvā

tasthāv antarhitaḥ svarāṭ

Ordered by Atri, he fixed an arrow on his bow with anger. Giving up the horse and the disguise, Indra became invisible.

|| 4.19.22 ||

vīraś cāśvam upādāya

pitṛ-yajñam athāvrajat

tad avadyaṁ hare rūpaṁ

jagṛhur jñāna-durbalāḥ

Taking the horse, Pṛthu’s son returned to the sacrifice of his father. Foolish people after that adopted the despicable dress of Indra who was not killed.

Foolish persons think that because Indra was not killed by Pṛthu's son, they also cannot be killed. Starting their own *sampradaya* which propagated ideas to spoil sacrifice, they desired to define the goal as powers like stealing others' wealth and disappearing as their goal.

|| 4.19.23 ||

yāni rūpāṇi jagṛhe

indro haya-jihīrṣayā

tāni pāpasya khaṇḍāni

liṅgaṁ khaṇḍam ihocyate

Whatever forms Indra accepted for stealing the horse, those became symbols or khaṇḍa of sin. Thus those persons are called *pākhaṇḍas* or *pāṣaṇḍas.*

This verse derives the meaning of *pākhāṇḍa* (heretic). The plural is used to indicate that many varieties of *pāṣaṇḍaṣ* appeared.

|| 4.19.24-25 ||

evam indre haraty aśvaṁ

vainya-yajña-jighāṁsayā

tad-gṛhīta-visṛṣṭeṣu

pākhaṇḍeṣu matir nṛṇām

dharma ity upadharmeṣu

nagna-rakta-paṭādiṣu

prāyeṇa sajjate bhrāntyā

peśaleṣu ca vāgmiṣu

When Indra stole the horse with a desire to stop the sacrifice of Pṛthu, people's minds became attracted to those disguises of heretics which he assumed and rejected, thinking by mistake that these resemblances to

dharma*, in the form of going naked, wearing red cloth and speaking skillfully, were real *dharma.

The foolish became attracted to the clothing which Indra accepted and later rejected. “Naked persons” refers to the Jains. “Wearing red cloth” refers to the Buddhists. *Ādīṣu* (etc.) refers to followers of Śiva who carry a skull and other as well. *Upadharma* means resembling *dharma,* but not *dharma.* They speak with instantly charming words (*peśaleṣu vāgmiṣu*), skilful at logic.

|| 4.19.26 ||

tad abhijñāya bhagavān

pṛthuḥ pṛthu-parākramaḥ

indrāya kupito bāṇam

ādattodyata-kārmukaḥ

Understanding this, Pṛthu, greatly courageous and angry at Indra, took up his bow and aimed his arrow.

|| 4.19.27 ||

tam ṛtvijaḥ śakra-vadhābhisandhitaṁ

vicakṣya duṣprekṣyam asahya-raṁhasam

nivārayām āsur aho mahā-mate

na yujyate 'trānya-vadhaḥ pracoditāt

Observing that Pṛthu, who was terrible to behold, having intolerable speed against his enemies, was preparing to kill Indra, the priests prevented him. O great soul! From what is declared in scriptures, it is not proper that other killing should take place in this sacrifice.”

Ahisandhitam means “having the intention.” *Vicakṣya* means “seeing.” Because of the prescriptions of scripture (*pracoditāt*) no killing except the sacrifice of the animals is allowed.

|| 4.19.28 ||

vayaṁ marutvantam ihārtha-nāśanaṁ

hvayāmahe tvac-chravasā hata-tviṣam

ayātayāmopahavair anantaraṁ

prasahya rājan juhavāma te 'hitam

O King! We will call Indra, the destroyer of your goal, who has lost his power, to this sacrifice by fresh *mantras* and without delay will forcibly offer him into the fire.

"What is the remedy in this situation?" They explain. We will call him using beckoning prayers, *āhvana-mantras* (*upahavaiḥ*), whose power is not worn out (*ayātayāma*). Though this particular Indra was an *avatāra* of the Lord, and the priests were not materialists, they spoke in this way to show the nature of those following the path of *karma*: even intelligent persons on this path become blind. As Brahmā becomes blind by lust, Śiva becomes blind by anger, so the nature of Indra who is *avatāra* of Viṣṇu is revealed to have envy and crookedness.

|| 4.19.29 ||

ity āmantrya kratu-patiṁ

vidurāsyartvijo ruṣā

srug-ghastāñ juhvato 'bhyetya

svayambhūḥ pratyaṣedhata

After informing the king of sacrifice, Brahmā approached the priests of Pṛthu, who, ladle in hand, were offering oblations in anger. He stopped them.

Asya means "of Pṛthu."

|| 4.19.30 ||

na vadhyo bhavatām indro

yad yajño bhagavat-tanuḥ

yaṁ jighāṁsatha yajñena

yasyeṣṭās tanavaḥ surāḥ

You should not kill Indra because he is the body of the Lord. You wish to kill Indra by a sacrifice in which the *devatās,* part of his body, are worshipped.

Indra is the body of the Lord. The *brāhmaṇas* should not try to kill the form of the Lord. What is the use of being *brāhmaṇas* then (*bhavatām*)*?* You wish to kill him by sacrifice, but how can you kill the personification of sacrifice, Indra, by sacrifice? It is like throwing a small amount of milk in a fire. Moreover, the *devatās*, who are parts of his body, are worshipped by us in the sacrifice. How can he die? You did not consider this.

|| 4.19.31 ||

tad idaṁ paśyata mahad-

dharma-vyatikaraṁ dvijāḥ

indreṇānuṣṭhitaṁ rājñaḥ

karmaitad vijighāṁsatā

O *brāhmaṇas*! See the great disruption of *dharma* that Indra has caused by desiring to obstruct the King's sacrifice.

Moreover, by his dress, *adharma* will increase. See how *adharma* has become factual in this kingdom. *Dharma-vyatikaram* means the path of the heretics (*pāṣaṇda*).

|| 4.19.32 ||

pṛthu-kīrteḥ pṛthor bhūyāt

tarhy ekona-śata-kratuḥ

alaṁ te kratubhiḥ sviṣṭair

yad bhavān mokṣa-dharma-vit

Pṛthu, of great fame, should perform only ninety-nine sacrifices. What is to be gained by well performed sacrifices, since you know the path of liberation?

“What are you suggesting I do?” Ninety-nine sacrifices is a great number (*pṛthu*). This will give him greater fame (*pṛthu-kīrteḥ*) that Indra with his hundred sacrifices. By that, his fame will be complete. This will happen because of my blessings. The number ninety-nine is specifically mentioned, being one short of a hundred. That number is perfect for Pṛthu. Though his vow was incomplete, by my blessings, the ninety-nine become perfect. Having spoken to the priests, Brahmā then addressed Pṛthu and said, “These sacrifices are not necessary for you.”

|| 4.19.33 ||

naivātmane mahendrāya

roṣam āhartum arhasi

ubhāv api hi bhadraṁ te

uttamaśloka-vigrahau

You should not show anger to Indra, since he is non-different from you. Good fortune to both of you, who are forms of the Supreme Lord!

You should not show anger, because he is non-different from you, since you are both *avatāras* of the Lord.

|| 4.19.34 ||

māsmin mahārāja kṛthāḥ sma cintāṁ

niśāmayāsmad-vaca ādṛtātmā

yad dhyāyato daiva-hataṁ nu kartuṁ

mano 'tiruṣṭaṁ viśate tamo 'ndham

O King! Being respectful, hearing my words, do not worry about the incomplete sacrifice, because the angry mind of one who mediates on doing what is destroyed by fate enters into deepest illusion.

He speaks to Pṛthu who is meditating on the incomplete sacrifice. Certainly the mind of the person who mediates on doing what is destroyed by fate enters into the deepest illusion. He does not attain peace.

|| 4.19.35 ||

kratur viramatām eṣa

deveṣu duravagrahaḥ

dharma-vyatikaro yatra

pākhaṇḍair indra-nirmitaiḥ

Let this sacrifice be stopped! In this sacrifice, among the *devatās,* Indra has become stubborn, and *dharma* has been destroyed by heretics introduced by Indra.

Therefore stop the sacrifice. "Can't Indra be stopped?" Among the *devatās*, he is very stubborn. *Yatra* means "in the sacrifice."

|| 4.19.36 ||

ebhir indropasaṁsṛṣṭaiḥ

pākhaṇḍair hāribhir janam

hriyamāṇaṁ vicakṣvainaṁ

yas te yajña-dhrug aśva-muṭ

See the people carried away by the attractive heretics created by Indra, who stole the horse and destroyed your sacrifice.

This shows the disturbance created by Indra's stubbornness. *Hāribhiḥ* means "by those who are attractive." Indra stole the horse (*aśva-muṭ*) and that created obstacles to the sacrifice (*yajña-dhruk*. By that he created *pāṣaṇḍās.*

|| 4.19.37 ||

bhavān paritrātum ihāvatīrṇo

dharmaṁ janānāṁ samayānurūpam

venāpacārād avaluptam adya

tad-dehato viṣṇu-kalāsi vainya

O Pṛthu! You have appeared in this world from Vena's body as a portion of the Lord to deliver *dharma* suitable at this time for the people, which has become lost.

You should spread *dharma* not *adharma* (which will occur if Indra obstructs more sacrifices).

|| 4.19.38 ||

sa tvaṁ vimṛśyāsya bhavaṁ prajāpate

saṅkalpanaṁ viśva-sṛjāṁ pipīpṛhi

aindrīṁ ca māyām upadharma-mātaraṁ

pracaṇḍa-pākhaṇḍa-pathaṁ prabho jahi

Master of the people! Considering the auspiciousness of the world, complete the vow of the progenitors and destroy the illusion which generates imitation *dharma,* created by Indra--the path of the formidable heretics.

O master of the progeny! Think of the auspiciousness (*bhavam*) of the world. The progenitors created you by churning the arm of Vena. Fulfill their desire. *Pipīpṛhi*, instead of *puraya* is poetic license. This path of formidable heretics, created by Indra produces (*mātaram*) *upadharma. Patham* is masculine though *mātaram* is feminine, since it has a fixed gender.

|| 4.19.39 ||

maitreya uvāca

itthaṁ sa loka-guruṇā

samādiṣṭo viśāmpatiḥ

tathā ca kṛtvā vātsalyaṁ

maghonāpi ca sandadhe

Maitreya said: Instructed thus by the *guru* of the universe, Pṛthu, the King, made peace with Indra, showing him affection.

Ca means certainly. According to the instruction of Brahmā, he showed affection to Indra. Though Indra was elder and was King of the *devatās,* by the order of Brahmā, Pṛthu showed affection. They were equal, since they both are *viśuddha-sattva,* but Brahmā saw that Pṛthu was superior because of his superior *bhakti*, and thus instructed him to show affection to Indra. *Sandadhe* means "they made peace."

|| 4.19.40 ||

kṛtāvabhṛtha-snānāya

pṛthave bhūri-karmaṇe

varān dadus te varadā

ye tad-barhiṣi tarpitāḥ

The bestowers of benedictions, pleased with the sacrifice, gave blessings to Pṛthu, performer of great acts, after he had taken his *avabhṛtha* bath.

|| 4.19.41 ||

viprāḥ satyāśiṣas tuṣṭāḥ

śraddhayā labdha-dakṣiṇāḥ

āśiṣo yuyujuḥ kṣattar

ādi-rājāya sat-kṛtāḥ

O Vidura! The *brāhmaṇas*, whose blessings come true, and who were satisfied, having been worshipped and given donations with faith, gave blessings to the original King.

|| 4.19.42 ||

tvayāhūtā mahā-bāho

sarva eva samāgatāḥ

pūjitā dāna-mānābhyāṁ

pitṛ-devarṣi-mānavāḥ

O mighty-armed King! All these who have assembled--the Pitṛs, sages among the *devatās* and men, called by you--have been worshipped with charity and respect.

The satisfied *brāhmaṇas* speak this verse.

Thus ends the commentary on the Nineteenth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty

The Lord Instructs Pṛthu

|| 4.20.1 ||

Maitreya uvāca

bhagavān api vaikuṇṭhaḥ

sākaṁ maghavatā vibhuḥ

yajñair yajña-patis tuṣṭo

yajña-bhuk tam abhāṣata

Maitreya said: The Supreme Lord, master of sacrifice, and the enjoyer of sacrifice, appeared along with Indra, and, satisfied with Pṛthu, spoke.

In the Twentieth Chapter, after being instructed by the Lord, Pṛthu makes friends with Indra and praises the Lord. The Lord gives him benedictions and then departs.

The Lord, bringing his portion Indra, has Pṛthu make peace with Indra, and then gives instructions**.**

|| 4.20.2 ||

śrī-bhagavān uvāca

eṣa te 'kārṣīd bhaṅgaṁ

haya-medha-śatasya ha

kṣamāpayata ātmānam

amuṣya kṣantum arhasi

The Lord said: Here is Indra who stopped the hundredth horse sacrifice. You should forgive Indra, since he is asking forgiveness from you.

He (*amuṣya*) is asking forgiveness from you (*ātmānam*).

|| 4.20.3 ||

sudhiyaḥ sādhavo loke

naradeva narottamāḥ

nābhidruhyanti bhūtebhyo

yarhi nātmā kalevaram

O King! The most intelligent devotees, the best of humans, do not harm other living beings because they know those bodies are not the soul.

This is because (*yarhi*) the body is not the soul. How is it possible to be violent towards other living entities, since one should not identify them as bodies?

|| 4.20.4-5 ||

puruṣā yadi muhyanti

tvādṛśā deva-māyayā

śrama eva paraṁ jāto

dīrghayā vṛddha-sevayā

ataḥ kāyam imaṁ vidvān

avidyā-kāma-karmabhiḥ

ārabdha iti naivāsmin

pratibuddho 'nuṣajjate

If persons such as you are bewildered by the Lord's *māyā*, the only result is labor. The man in knowledge, after realizing that this body arises from

actions due to desire arising from ignorance, by long service to wise elders, is not attached to the body.

“But identification with the body arises from illusion, which is created by the Lord’s *māyā*.” If persons are so bewildered, all their endeavors are useless. Realization arises from removing *māyā,* by service to elders. The wise know that this body has arisen by actions out of desire, through ignorance.

|| 4.20.6 ||

asaṁsaktaḥ śarīre 'sminn

amunotpādite gṛhe

apatye draviṇe vāpi

kaḥ kuryān mamatāṁ budhaḥ

What wise person, unattached to this body, will have attachment for house, children and wealth, arising from the body?

|| 4.20.7 ||

ekaḥ śuddhaḥ svayaṁ-jyotir

nirguṇo 'sau guṇāśrayaḥ

sarva-go 'nāvṛtaḥ sākṣī

nirātmātmātmanaḥ paraḥ

The Paramātmā is pure, self-revealing, beyond the material *guṇas,* the shelter of the *guṇas,* all-pervading, uncovered by matter, the witness of all things, independent of all others, and different from the *jīva* and his body.

He teaches knowledge of Paramātmā, caused by detachment, for those absorbed in *ātma-jñāna.* The Paramātmā (*ātmā*) is different (*paraḥ*) from the body and the *jīva* (*ātmanaḥ*). He is one, whereas the *jīvas* and their bodies are unlimited in number. The *jīva* is impure without knowledge, and covered by the *guṇas,* whereas the Paramātmā is pure, with knowledge and without material *guṇas*. Because he produces the *guṇas* and is independent of them, he is called the shelter of the *guṇas.* The *jīva* is not pervading everywhere, since he has a material body and conforms to it. The *jīva* is

covered by house and other objects. The *jīva* is not the witness because he is often unconscious and has clouded vision. The *jīva* is a small conscious entity, dependent on Paramātmā, whereas the Paramātmā is the greateset conscious entity and independent of the *jīva* (*nirātmā*). Thus nine qualities distinguish the Paramātmā from the *jīva* and his body. By this statement as well, nine differences between the *jīva* and his body are shown.

|| 4.20.8 ||

ya evaṁ santam ātmānam

ātma-sthaṁ veda pūruṣaḥ

nājyate prakṛti-stho 'pi

tad-guṇaiḥ sa mayi sthitaḥ

The person who knows the Paramātmā situated in the self, though situated in the body, is not affected by *guṇas* of the body, since he is situated in me.

Though he is situated in the body (*prakṛti-sthaḥ*) he is not affected by the *guṇas* of the body. He is not situated in the body at all.

|| 4.20.9 ||

yaḥ sva-dharmeṇa māṁ nityaṁ

nirāśīḥ śraddhayānvitaḥ

bhajate śanakais tasya

mano rājan prasīdati

O King! One who, without material desire, worships me regularly with faith through his duties gradually develops a satisfied mind.

Having realized the above knowledge, one then endeavors by *bhakti-miśra-jñāna (sva-dharmeṇa).*

|| 4.20.10 ||

parityakta-guṇaḥ samyag

darśano viśadāśayaḥ

śāntiṁ me samavasthānaṁ

brahma kaivalyam aśnute

Being devoid of the influence of the *guṇas,* seeing correctly, with pure mind, he attains peace, a position of non-difference called Brahman or *kaivalya.*

One and half verses describe the result of this practice. He attains *śānti*, peace. This is described. It is my general state (*samavasthānam*), without differences. That is also called Brahman or *kaivalya.* According to Bhāguri the syllable *a* has been dropped (*sama avasthānam*).

|| 4.20.11 ||

udāsīnam ivādhyakṣaṁ

dravya-jñāna-kriyātmanām

kūṭa-stham imam ātmānaṁ

yo vedāpnoti śobhanam

One who knows the indifferent *jīva* as the superintendent of the mind along with gross organs, subtle sense organs and sense *devatās* and knows the Paramātmā attains release from this world.

The correct vision is explained. One who knows the *jīva,* who acts without attachment (*udāsīnam*) in controlling the mind with sense objects, subtle organs and sense *devatās,* and knows the Paramātmā (*kūtā-stham*), attains release from this world. The word *iva* indicates that though the *jīva* is not completely indifferent to the world, in the state of practice he is aiming for perfection of *jñāna.*

|| 4.20.12 ||

bhinnasya liṅgasya guṇa-pravāho

dravya-kriyā-kāraka-cetanātmanaḥ

dṛṣṭāsu sampatsu vipatsu sūrayo

na vikriyante mayi baddha-sauhṛdāḥ

***Saṁsāra* takes place only because of identification with the subtle body, composed of intelligence, sense objects, sense organs and sense *devatās.* The devotees, bound to me by friendship, are not disturbed on seeing the happiness and distress of this world.**

"How can the *jīva* be free of birth and death, by just being indifferent to the body and senses, while supervising them?"

Saṁsāra arises from the subtle body, which is different from the *jīva.* The cause of difference is stated. The subtle body has a *svarūpa* of sense objects, sense organs, sense *devatās* and intelligence. The meaning is this. By identity with the subtle body, the j*īva* undergoes *saṁsāra*. If he is detached from the subtle body, he does not undergo *saṁsāra*. Though he supervises the subtle body, this is not harmful for the *jīva.* Though he possesses the subtle body and interacts with it, he does not identify with it. It has been said that one can become free of *saṁsāra* by striving for it by *bhakti-miśra-jñāna (sva-dharmeṇa* verse 9). But by pure *bhakti,* even without striving for freedom from *saṁsāra*, one attains that result**.**

jarayaty āśu yā kośaṁ nigīrṇam analo yathā

That *bhakti* quickly destroys the subtle body, just as the digestive fire consumes food. SB 3.25.33

That is stated in this verse. The devotee is not disturbed by material happiness and distress because he has no attachment for the world. The reason for non-attachment is given. He is bound to me by friendship. This condition arises from pure *bhakti.* This is stated in the Third Canto.

|| 4.20.13 ||

samaḥ samānottama-madhyamādhamaḥ

sukhe ca duḥkhe ca jitendriyāśayaḥ

mayopakḷptākhila-loka-saṁyuto

vidhatsva vīrākhila-loka-rakṣaṇam

O hero! Being equal in happiness and distress, treating the high, middle and low living entities equally, controlling mind and senses, equipped with all types of persons supplied by me, please engage in protecting all the people.

Since you are bound to me by affection, you should follow my orders. This is explained in four verses. You should be equal in material happiness or distress. You should treat equally those who elevated, ordinary or degraded in the guṇas. You are endowed with all peoples, such as ministers, created by me, the Lord. Being given power by the Lord, I will protect the population, since it the order of the Lord. That should be your mentality.

|| 4.20.14 ||

śreyaḥ prajā-pālanam eva rājño

yat sāmparāye sukṛtāt ṣaṣṭham aṁśam

hartānyathā hṛta-puṇyaḥ prajānām

arakṣitā kara-hāro 'gham atti

It is most beneficial for the King to protect the population, because he enjoys one sixth of the pious acts of the citizens in the next life. Otherwise, not protecting the citizens, they take his pious acts and he suffers their sin.

Protecting the population is the duty of other kings also. In the next life (*sāmparāye*) he receives from one sixth portion from the piety of the population.

|| 4.20.15 ||

evaṁ dvijāgryānumatānuvṛtta-

dharma-pradhāno 'nyatamo 'vitāsyāḥ

hrasvena kālena gṛhopayātān

draṣṭāsi siddhān anurakta-lokaḥ

Being the leader in *dharma* traditionally handed down and approved by the best of *brāhmaṇas,* being unattached to your position, protecting the earth, and being loved by the people, you will see great saints coming to your house in a short time.

You will be the chief person engaged in *dharma* handed down and approved by the *brāhmaṇas* knowledgeable of scripture. You will be unattached to all these things (*anyatamaḥ*). Another version has *aikya-padya*. The meaning is then "Being the chief person engaged in *dharma,* and combining it with *artha, kāma* and *mokṣa* as well." *Asyāḥ* means "of the earth."

|| 4.20.16 ||

varaṁ ca mat kañcana mānavendra

vṛṇīṣva te 'haṁ guṇa-śīla-yantritaḥ

nāhaṁ makhair vai sulabhas tapobhir

yogena vā yat sama-citta-vartī

O King of men! Ask any benediction from me. I am controlled by your qualities and nature. I am not easily attained by sacrifices, difficult austerities or *yoga,* since I am situated in all their hearts neutrally.

The Lord speaks with mercy, without any mystery. I am controlled (*yantritaḥ*) by your good qualities and behavior. Because it is impossible for the Lord to be controlled by material qualities and conduct, Pṛthu's qualities and nature were all spiritual, arising from *bhakti.* He had qualities of mercy, forgiveness and had a nature (*śīla*) of humility and affection. I am not obtained by other processes because I am situated in their hearts equally or neutrally, as the overseer, not controlled by them.

|| 4.20.17 ||

maitreya uvāca

sa itthaṁ loka-guruṇā

viṣvaksenena viśva-jit

anuśāsita ādeśaṁ

śirasā jagṛhe hareḥ

Maitreya said: When so instructed by the *guru* of the universe, the Supreme Lord, Pṛthu accepted the instructions on his head.

|| 4.20.18 ||

spṛśantaṁ pādayoḥ premṇā

vrīḍitaṁ svena karmaṇā

śata-kratuṁ pariṣvajya

vidveṣaṁ visasarja ha

Embracing Indra, who was ashamed of his actions and touched his feet, he gave up hatred of Indra.

Indra was ashamed of his action of stealing the horse.

|| 4.20.19 ||

bhagavān atha viśvātmā

pṛthunopahṛtārhaṇaḥ

samujjihānayā bhaktyā

gṛhīta-caraṇāmbujaḥ

Pṛthu offered all items to the Supreme Lord, the soul of the universe, and grasped his lotus feet with ever-increasing *bhakti.*

Samujjihānayā bhaktyā means “by *bhakti* which increased at every moment.”

|| 4.20.20 ||

prasthānābhimukho 'py enam

anugraha-vilambitaḥ

paśyan padma-palāśākṣo

na pratasthe suhṛt satām

The Lord with lotus eyes, friend of the devotees, seeing Pṛthu, was delayed by his feelings of mercy as he was about to leave, and did not depart.

Enam refers to Pṛthu**.**

|| 4.20.21 ||

sa ādi-rājo racitāñjalir hariṁ

vilokituṁ nāśakad aśru-locanaḥ

na kiñcanovāca sa bāṣpa-viklavo

hṛdopaguhyāmum adhād avasthitaḥ

The first King, with folded hands, tears in his eyes, could not see the Lord. Because his voice was choked, he could not speak.

The extraordinary mercy of the Lord has been described. Now the extraordinary *bhakti* of Pṛthu is described. He remained standing, embracing the Lord in his heart.

|| 4.20.22 ||

athāvamṛjyāśru-kalā vilokayann

atṛpta-dṛg-gocaram āha pūruṣam

padā spṛśantaṁ kṣitim aṁsa unnate

vinyasta-hastāgram uraṅga-vidviṣaḥ

Wiping away his tears, Pṛthu saw the Lord, visible to his eyes which could not be satisfied. The Lord's feet were touching the earth and his hand was placed on the elevated shoulder of Garuḍa.

He saw the Lord who had become visible to his eyes which could not be fully satisfied, and who touched the ground with his feet. Śrīdhara Svāmī explains that the Lord's feet do not touch the earth. However, controlled by extreme mercy, the Lord forgot himself, and his feet touched the earth. To keep himself from stumbling, he placed his hand on the elevated shoulder of Garuḍa.

|| 4.20.23 ||

pṛthur uvāca

varān vibho tvad varadeśvarād budhaḥ

kathaṁ vṛṇīte guṇa-vikriyātmanām

ye nārakāṇām api santi dehināṁ

tān īśa kaivalya-pate vṛṇe na ca

Pṛthu said: O Lord! How can an intelligent person ask for benedictions from you, the Lord who gives all benedictions? O Lord of liberation! I do not ask for those benedictions which exist for people in hellish existence, with minds which are a transformation of the *guṇas.*

Pṛthu replies to the Lord's request to ask for a boon. How can an intelligent person ask? A foolish person will ask for material boons. Asking for Svarga and such things are the boons of the materialists with minds created by transformation of the *guṇas.* O Lord of *kaivalya*! Even the person desiring liberation does not ask for these boons. How can I accept them, since I cannot tolerate the name of liberation? (Even liberation is unattractive, what to speak of material enjoyment!)

|| 4.20.24 ||

na kāmaye nātha tad apy ahaṁ kvacin

na yatra yuṣmac-caraṇāmbujāsavaḥ

mahattamāntar-hṛdayān mukha-cyuto

vidhatsva karṇāyutam eṣa me varaḥ

I do not desire anything, and especially I do not want liberation, in which there is no nectar of your lotus feet, coming from the hearts of great devotees and falling from their mouths. Give me millions of ears. That is my request.

However, do not fear that I will ask for liberation on hearing me address you as Kaivalya-pati. I have addressed you with that word with the intention of saying "Give it

to those who take pleasure in merging into Brahman." That is expressed in this verse. You have asked me to ask for anything, but in general I do not desire anything. But particularly, I never desire, even in the worst misery, the benediction of liberation, *kaivalya*. Why? In liberation, there is no honey of your lotus feet, no sweetness of talks about your qualities. How are the topics described? They are coming from the hearts of the great devotees and dripping from their mouths. Those topics are being sung out of great bliss experienced in their hearts. Just as *Bhāgavatam* became sweeter coming from Śukadeva's mouth, when the great devotees relish your topics, they become even sweeter. The opposite should also be understood: just as sweet water becomes distasteful when entering salty earth, so the qualities of the Lord become disgusting coming from the mouths of the non-vaiṣṇava. "Then what do you want?" Give me millions of ears, because there are unlimited talks about the Lord's qualities! I cannot give up even one among all the topics being sung anywhere, by anyone, about any subject concerning the Lord. Out of great greed, I desire an infinite number of ears. This also indicates "I desire ears and other dear senses which those desiring liberation detest." "Do you not want anything else?" This is my wish and nothing else.

|| 4.20.25 ||

sa uttamaśloka mahan-mukha-cyuto

bhavat-padāmbhoja-sudhā kaṇānilaḥ

smṛtiṁ punar vismṛta-tattva-vartmanāṁ

kuyogināṁ no vitaraty alaṁ varaiḥ

O most praised Lord! The topics falling from the mouths of the great devotees, or even the wind touching a drop of nectar from your lotus feet, brings remembrance even for the bad *yogīs* who have forgotten the truth you have just taught. Away with all these benedictions including liberation!

"Why do you not desire liberation which is very rarely achieved even by great knowers of truth?" This idea is expressed by ironic condemnation (*vyāja-stuti*). Just the breeze touching a particle of the nectar of your lotus feet, what to speak of an actual particle of nectar, and what to speak of the nectar itself, anything related to topics of your qualities produces remembrance of your lotus feet. It produces remembrance for those who have forgotten the truth: I have forgotten just now the truth concerning Paramātmā, *ātmā* and body taught by you in verse 9, showing their natures by similarity and difference. Thus I am a bad *yogī* (*kuyogīnām*) (since I desire to remember difference rather than forget it). This is the ironic condemnation. Enough of benedictions, of being stuck on the path of forgetting differences between you and the *jīva* through *kaivalya*! I have no use for other benedictions since I am simply determined to taste your topics. I am a bad *yogī,* most fallen. Since I could not become a good *yogī* on the path practiced, why would I desire *kaivalya*? And how can

I desire to attain power and wealth, since I am completely satisfied just by tasting the honey of your lotus feet like a bee, which is just an insect? Thus indirectly, the superiority of the devotee is indicated.

|| 4.20.26 ||

yaśaḥ śivaṁ suśrava ārya-saṅgame

yadṛcchayā copaśṛṇoti te sakṛt

kathaṁ guṇa-jño viramed vinā paśuṁ

śrīr yat pravavre guṇa-saṅgrahecchayā

Lord of auspicious fame! What person, having heard by chance, just once, your auspicious qualities in the association of devotees, what person who knows your qualities, which even Lakṣmī accepts with a desire to completely taste those qualities, gives up that glorification? Only an animal would do so.

"Become detached from the taste of my topics and accept liberation desired by the best of *yogīs*." Pṛthu replies in this verse. O Lord of auspicious fame! How can he who hears your glories, by chance (*yadṛcchayā*), without special effort, suddenly, and who thus knows your qualities, give them up? The person who gives up that glorification is an animal among humans. Also implied is "He who does not give them up is a real human, among animals." The *yogīs* give up the nectar of glorifying the Lord:

evaṁ harau bhagavati pratilabdha-bhāvo

bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt

autkaṇṭhya-bāṣpa-kalayā muhur ardyamānas

tac cāpi citta-baḍiśaṁ śanakair viyuṅkte

The unfortunate *yogī* who has developed love for the Lord, full of all sweet qualities, whose heart is somewhat soft because of devotion, whose body hairs stand on end in ecstasy, who is constantly overcome with intense tears of joy, gradually withdraws his hook-like mind from the Lord's form. SB 3.28.34

The *karmīs* by nature have no interest in the Lord's topics:

trai-vargikās te puruṣa vimukhā hari-medhasaḥ

kathāyāṁ kathanīyoru-vikramasya madhudviṣaḥ

These persons are interested in *artha, dharma* and *kāma,* and are averse to topics of the Supreme Lord who knows how to destroy *saṁsāra,* who is the killer of Madhu, the most heroic lord, worthy of praise. SB 3.32.18

Give these two persons liberation, like feeding oil cake, chaff and rubbish to animals. But do not give it humans like me. "*Yogīs* and *karmīs* who give up your topics are proof that liberation and material benefits are greater in taste than your topics. What is the proof that the taste for my topics is greater than liberation or material enjoyment?" Lakṣmī, Brahmā and other persons worshipped by the whole universe, endowed with all qualities, accept your glories, with a desire to be able to taste completely (*saṁgraha*) your qualities—your form, taste, fragrance, sound, touch, pastimes, charm and mercy. That is the proof. There are others also, like Śukadeva, who after tasting the happiness of liberation for a long time, found it trifling, and found pleasure in your glories. This is the proof.

The *yogīs* are like bulls, conditioned to eat grass, who, chewing the sugar cane shoots, find the stalks too tough, and savor grass instead. The *karmī* is like the camel which gives up mango buds and savors thorns. What kind of proof is that? Because the happiness of all other items is included in *bhakti*, it is the compilation of all human goals and all qualities. With a desire for the Lord, who contains all happiness (*guṇa-saṅgraha*), Lakṣmī accepts your glories. This part is Śrīdhara Svāmī's explanation of *guṇa-saṅgraha.*

|| 4.20.27 ||

athābhaje tvākhila-pūruṣottamaṁ

guṇālayaṁ padma-kareva lālasaḥ

apy āvayor eka-pati-spṛdhoḥ kalir

na syāt kṛta-tvac-caraṇaika-tānayoḥ

Having great desire like Lakṣmī, with complete purity I will worship the feet of you, the Supreme Lord, the abode of all qualities. Perhaps there will be a competition between us for one master? No, we will both be fully concentrating on serving your lotus feet.

I want only service to you, no benedictions. I worship you completely (*ābhaje*), without material desires, with pure *bhakti.* I do not worship with a goal of liberation or

material benefits, as the *jñānīs* or *karmīs* do, treating *bhakti* as a secondary issue. I worship not even like Nārada, but like Lakṣmī (*padma-kārā*), doing constant service of cleaning, decorating, massaging your feet, fanning, and offering betel. I have great desire (*lālasaḥ*). According to *Amara-koṣa,* the word means great desire, in masculine or feminine gender. One should not worry that Pṛthu has *madhura-bhāva,* because the next verse explains his *dāsya-bhāva*. He thinks of Lakṣmī as a mother, the central pole of the universe. He compares himself to Lakṣmī with the word *iva* (like), suggesting he can take a portion of such service, for Lakṣmī is most famous for her service to the Lord's feet. As the foremost devotee he expresses *vīra-bhakti* (desire for competition) in relation to Lakṣmī. He wonders if he will quarrel with Lakṣmī while performing *bhakti*, just as he quarreled with Indra while doing *karma.* He asks, "Will there be some competition between us for serving one master?" By proper method, there will be no conflict. We will both be constantly engaged in one object, serving his feet.

|| 4.20.28 ||

jagaj-jananyāṁ jagad-īśa vaiśasaṁ

syād eva yat-karmaṇi naḥ samīhitam

karoṣi phalgv apy uru dīna-vatsalaḥ

sva eva dhiṣṇye 'bhiratasya kiṁ tayā

O Lord of the universe! The mother of the universe may become angry that I desire her service. Affectionate to the miserable, you make great those who are small. What use do I have for her, since I have your power behind me?

This verse describes Pṛthu's *vīra-bhakti*, which is defined in *Bhakti-rasāmṛta-sindhu*:

kṛpāṁ tasya samāśritya prauḍhāṁ nānyam apekṣate |

atulāṁ yo vahana kṛṣṇe prītiṁ vīraḥ sa ucyate ||

The devotee who takes shelter of Kṛṣṇa and has incomparable attraction for Kṛṣṇa, though he does not notice others, is called a *vīra pāriṣada* or *vīra anuga.* BRS 3.2.53

There may be some conflict with Lakṣmī, who is also my mother, since I reside within the universe. Why? I have a desire for her service (*yat karmaṇi*). Let her sit on your chest! I am the son. I will do all service to your feet! Is she so stubborn that she cannot live without that service? "But you are a novice, she is experienced. You are low and she is exalted. Why do you compete with her?" True, but just as you took my side in the quarrel with Indra, you should favor me in this case as well. You make an

insignificant person very great because you are affectionate to low creatures. “Are you not afraid of her anger?” I do not fear her anger. Since I am possess your power, why should I worry about her? My strength is your great mercy. This attitude is described in the following verse:

pralamba-ripur īśvaro bhavatu kā kṛtis tena me

kumāra-makara-dhvajād api na kiñcid āste phalam |

kim anyad aham uddhataḥ prabhu-kṛpā-kaṭākṣa-śriyā

priyā pariṣad-agrimāṁ na gaṇayāmi bhāmām api ||

Balarāma, enemy of Pralamba, may be the Supreme Lord, but what use do I have for him? What can I gain from the prince Pradyumna? Since I have been elevated by the wealth of Kṛṣṇa’s glance of mercy, I do not give regard even to Satyabhāmā, the head of all Kṛṣṇa’s followers. BRS 3.2.54

According to Amara Datta, *dhiṣṇyaḥ* means power and fire.

|| 4.20.29 ||

bhajanty atha tvām ata eva sādhavo

vyudasta-māyā-guṇa-vibhramodayam

bhavat-padānusmaraṇād ṛte satāṁ

nimittam anyad bhagavan na vidmahe

The devotees worship you, who destroy the abundant illusions arising from the *guṇas* of *māyā.* For the devotees, I do not know any result from worshipping you except remembrance of your lotus feet.

Not only me, but all of your devotees request this benediction of service. Because you are affectionate to the low and fallen, they worship you who destroy the illusion of *māyā’s guṇas,* from which desire for benedictions arises. The nature of worshipping you is that the desire for benedictions disappears. “Then what is the result of worship?” The result *(nimittam*) is remembering your feet, since the supreme happiness derived from your feet derides all other happiness.

|| 4.20.30 ||

manye giraṁ te jagatāṁ vimohinīṁ

varaṁ vṛṇīṣveti bhajantam āttha yat

vācā nu tantyā yadi te jano 'sitaḥ

kathaṁ punaḥ karma karoti mohitaḥ

I think that your words "Please choose a benediction" are bewildering to the world. Only because people follow your instructions, do they continue to perform such actions repeatedly, under illusion.

"Then why do I ask my devotee to request benedictions?" If an immature devotee asks for some material benediction out of strong greed, he will be destroyed since he is cheated of *bhakti-rasa.* Typical words of the Vedas bewilder the world, by promising elevation to Pitṛloka by performing prescribed duties or elevation to Svargaloka by horse sacrifice. Oh (*nu*)! Unless a person is bound by your words, how can he continue to do such acts, being bewildered by the results again and again?

|| 4.20.31 ||

tvan-māyayāddhā jana īśa khaṇḍito

yad anyad āśāsta ṛtātmano 'budhaḥ

yathā cared bāla-hitaṁ pitā svayaṁ

tathā tvam evārhasi naḥ samīhitum

O Lord! Since foolish people, injured by your *māyā*, desire things other than worshipping you, you should choose (without asking us) what is for our benefit, just as a father acts for the benefit of his son.

Therefore do not test your devotee with greed by offering him benedictions. Since all people desire something other than the proper thing--your worship (*ṛte ātmanaḥ*), you should do (*samīhitum*) what you think is good for us. Just as the father knows what is beneficial or harmful for his son, when he should study or play, do what is best according to your opinion after considering if giving benedictions is beneficial or harmful for me. You do not have to ask for my approval again. This shows Pṛthu's trust in the Lord.

|| 4.20.32 ||

maitreya uvāca

ity ādi-rājena nutaḥ sa viśva-dṛk

tam āha rājan mayi bhaktir astu te

diṣṭyedṛśī dhīr mayi te kṛtā yayā

māyāṁ madīyāṁ tarati sma dustyajām

Maitreya said: After being praised by Pṛthu in this way, the Lord, seer of the whole universe, said, "O King! May you have *bhakti* to me! By good fortune you have placed in me fine intelligence by which one can cross insurmountable *māyā.*

The Lord speaks. What is most beneficial for the *jīvas*? One should not put faith in *jñāna, yoga* or other such processes, proposed by knowers of the Veda, even though they are learned, since they are ignorant concerning the Lord. Here the Lord concludes that *bhakti* and nothing else is beneficial.

|| 4.20.33 ||

tat tvaṁ kuru mayādiṣṭam

apramattaḥ prajāpate

mad-ādeśa-karo lokaḥ

sarvatrāpnoti śobhanam

O protector of the population! With great attention, do as I have instructed. Persons who follow my instruction attain the highest benefit under all conditions.

|| 4.20.34 ||

maitreya uvāca

iti vainyasya rājarṣeḥ

pratinandyārthavad vacaḥ

pūjito 'nugṛhītvainaṁ

gantuṁ cakre 'cyuto matim

Maitreya said: Accepting the meaningful words of Pṛthu, the sage among kings, and being worshipped by him, after showing favor to Pṛthu, the Lord decided to leave.

|| 4.20.35-36 ||

devarṣi-pitṛ-gandharva-

siddha-cāraṇa-pannagāḥ

kinnarāpsaraso martyāḥ

khagā bhūtāny anekaśaḥ

yajñeśvara-dhiyā rājñā

vāg-vittāñjali-bhaktitaḥ

sabhājitā yayuḥ sarve

vaikuṇṭhānugatās tataḥ

With devotion, Pṛthu worshipped the *devatās*, Pitṛs, Gandharvas, Siddhas, Cāraṇas, Nāgas, Kinnaras Apsarās, human beings, birds and many other living entities, by folding his hands, by his words and by wealth, thinking of them as representatives of the Lord of sacrifice. Obedient to the Lord, they all left that place.

|| 4.20.37 ||

bhagavān api rājarṣeḥ

sopādhyāyasya cācyutaḥ

harann iva mano 'muṣya

sva-dhāma pratyapadyata

The Lord, who had captured the minds of Pṛthu and the teachers, also left for his abode.

|| 4.20.38 ||

adṛṣṭāya namaskṛtya

nṛpaḥ sandarśitātmane

avyaktāya ca devānāṁ

devāya sva-puraṁ yayau

Offering respects to the Lord, the lord of the *devatās*, who is not visible to material eyes, and who was invisible to others but still visible to Pṛthu, the King returned to his house.

The Lord was invisible to others (*adṛṣṭāya*) but visible to Pṛthu (*sandarśitātmane*). Pṛthu remained looking at the Lord until he had gone to Vaikuṇṭha.

Thus ends the commentary on the Twentieth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-one

Pṛthu Instructs the Citizens

|| 4.21.1 ||

maitreya uvāca

mauktikaiḥ kusuma-sragbhir

dukūlaiḥ svarṇa-toraṇaiḥ

mahā-surabhibhir dhūpair

maṇḍitaṁ tatra tatra vai

Maitreya said: The city was decorated with pearls, flower garlands, cloth, golden arches, and fragrant incense in various places.

In the Twenty-first Chapter, Pṛthu, decorated with all beauty, an ocean of humility, gives instructions to the citizens during a great sacrifice. The previous chapter stated

that Pṛthu returned to his city. That city is described in three verses. The sentence continues from the last chapter.

|| 4.21.2 ||

candanāguru-toyārdra-

rathyā-catvara-mārgavat

puṣpākṣata-phalais tokmair

lājair arcirbhir arcitam

Its roads and intersections were wet with sandalwood and *aguru* scent, and decorated with flowers, raw rice, fruits, barley shoots, popped rice and lamps.

Tokmaiḥ means with green barley**.**

|| 4.21.3 ||

savṛndaiḥ kadalī-stambhaiḥ

pūga-potaiḥ pariṣkṛtam

taru-pallava-mālābhiḥ

sarvataḥ samalaṅkṛtam

The city was decorated everywhere with banana stalks including their fruits and flowers, with young betel trees, and with strings of young leaves.

Savṛntaiḥ means with fruit and flowers. *Pūgapotaiḥ* means young betel trees.

|| 4.21.4 ||

prajās taṁ dīpa-balibhiḥ

sambhṛtāśeṣa-maṅgalaiḥ

abhīyur mṛṣṭa-kanyāś ca

mṛṣṭa-kuṇḍala-maṇḍitāḥ

The citizens and pure young girls, decorated with bright earrings, approached Pṛthu with lamps and many auspicious articles.

They came to offer *ārātrika* to Pṛthu with lamps and unlimited auspicious items like yogurt. *Mṛṣṭa-kanyāḥ* means young girls thoroughly scrubbed. *Mṛṣṭa-kuṇḍala* means they were wearing dazzling cloth and ornaments as well as earrings.

|| 4.21.5 ||

śaṅkha-dundubhi-ghoṣeṇa

brahma-ghoṣeṇa cartvijām

viveśa bhavanaṁ vīraḥ

stūyamāno gata-smayaḥ

To the sound of conches, drums and the priests chanting Vedic *mantras*, the King, praised but not proud, entered the palace.

The King had no pride though he saw that he had extraordinary wealth.

|| 4.21.6 ||

pūjitaḥ pūjayām āsa

tatra tatra mahā-yaśāḥ

paurāñ jānapadāṁs tāṁs tān

prītaḥ priya-vara-pradaḥ

After being worshipped, Pṛthu, pleased and giving desired blessings, worshipped the famous and common citizens here and there.

He was worshipped by the citizens with presents of gold coins, *arghya*, and new cloth. “Worshipping others” means he took off his turban and jacket and gave them to others.

|| 4.21.7 ||

sa evam ādīny anavadya-ceṣṭitaḥ

karmāṇi bhūyāṁsi mahān mahattamaḥ

kurvan śaśāsāvani-maṇḍalaṁ yaśaḥ

sphītaṁ nidhāyāruruhe paraṁ padam

Pṛthu, the greatest among the great, performing faultless actions and executing many rituals, ruled the whole earth. Achieving widespread fame, he then attained the Lord.

Mahān mahattamaḥ means that among the *mahattamas,* consisting of *uttama, madhyama* and *kaniṣṭha,* he was *uttama,* the highest class.

|| 4.21.8 ||

sūta uvāca

tad ādi-rājasya yaśo vijṛmbhitaṁ

guṇair aśeṣair guṇavat-sabhājitam

kṣattā mahā-bhāgavataḥ sadaspate

kauṣāraviṁ prāha gṛṇantam arcayan

Sūta said: O Śaunaka! After worshipping Maitreya who had described in detail the glories of Pṛthu, adored by highly qualified persons, the great devotee Vidura then spoke.

.

His glory was adored (s*abhājitam*) by persons with good qualities (*guṇavat*).

|| 4.21.9 ||

vidura uvāca

so 'bhiṣiktaḥ pṛthur viprair

labdhāśeṣa-surārhaṇaḥ

bibhrat sa vaiṣṇavaṁ tejo

bāhvor yābhyāṁ dudoha gām

Vidura said: Enthroned by the *brāhmaṇas,* worshipped by numerous *devatās,* Pṛthu received Viṣṇu's strength in his arms with which he milked the earth.

He held in his two arms Viṣṇu's strength.

|| 4.21.10 ||

ko nv asya kīrtiṁ na śṛṇoty abhijño

yad-vikramocchiṣṭam aśeṣa-bhūpāḥ

lokāḥ sa-pālā upajīvanti kāmam

adyāpi tan me vada karma śuddham

What intelligent person will not hear Pṛthu's glories? Even now, the *devatās* and planets maintain their lives with the desirable remnants produced by his valiant action. Please tell me of his pure actions.

Yad vikramocchiṣṭam means because of his actions, everyone received their desired items as milk from milking the earth.

|| 4.21.11 ||

gaṅgā-yamunayor nadyor

antarā kṣetram āvasan

ārabdhān eva bubhuje

bhogān puṇya-jihāsayā

Maitreya said: Living in the land between the Gaṅgā and Yamunā Rivers, Pṛthu experienced enjoyment, thinking of it as *karma* for exhausting the results of his previous pious actions.

The word *matvā* (thinking in this way) should be added. Though the *avatāra* of the Lord and the Lord's devotee do not have *prārabdha-karma* (*karmas* experienced in the present life), out of great humility arising from his great *bhakti*, he thought that he would expend his pious and impious *karmas* by experiencing happiness and distress in this life like a conditioned soul.

|| 4.21.12 ||

sarvatrāskhalitādeśaḥ

sapta-dvīpaika-daṇḍa-dhṛk

anyatra brāhmaṇa-kulād

anyatrācyuta-gotrataḥ

His order went unchallenged everywhere. He had authority over all except the *brāhmaṇas* and Vaiṣṇavas.

Acyuta-gotrataḥ means "except for those in the Lord's family--who are equal to the Lord." It refers to the Vaiṣṇavas who are without *varṇa* and *āśrama.* Concerning scriptures, he respected the *brāhmaṇas* because they were the *ācāryas* for the Vedas, and he respected the Vaiṣṇavas because they were the *gurus* for various *mantras* used in worship. Ṛṣabha has said:

putrāṁś ca śiṣyāṁś ca nṛpo gurur vā

mal-loka-kāmo mad-anugrahārthaḥ

itthaṁ vimanyur anuśiṣyād ataj-jñān

na yojayet karmasu karma-mūḍhān

kaṁ yojayan manujo 'rthaṁ labheta

nipātayan naṣṭa-dṛśaṁ hi garte

The king or *guru* desiring to attain my abode, in order to obtain my mercy, should teach his sons or the students without becoming angry. He should not instruct the ignorant, bewildered by *karma*, in performing *karma.* What is achieved by engaging the ignorant man in *karma*? It is like throwing a blind man in a well. SB 5.5.15

|| 4.21.13 ||

ekadāsīn mahā-satra-

dīkṣā tatra divaukasām

samājo brahmarṣiṇāṁ ca

rājarṣiṇāṁ ca sattama

One time there was a great sacrificial performance. At that place the *devatās* and an assembly of saintly *brāhmaṇas* and saintly kings were present.

At one time there was a great sacrifice and in the sacrifice, many *devatās* were present. (The verb should be repeated.)

|| 4.21.14 ||

tasminn arhatsu sarveṣu

sv-arciteṣu yathārhataḥ

utthitaḥ sadaso madhye

tārāṇām uḍurāḍ iva

There, Pṛthu stood up in the assembly among the great persons worthy of worship, who had been worshipped befitting to their status, like the moon among the stars.

Pṛthu stood up to make some announcement among the worshipable (*arhatsu*) sages. The sentence continues for six verses.

|| 4.21.15 ||

prāṁśuḥ pīnāyata-bhujo

gauraḥ kañjāruṇekṣaṇaḥ

sunāsaḥ sumukhaḥ saumyaḥ

pīnāṁsaḥ sudvija-smitaḥ

He was tall, with long, thick arms, fair complexion, and red lotus eyes. He had a graceful nose, a beautiful, cheerful face, thick shoulders and a smile with beautiful teeth.

|| 4.21.16 ||

vyūḍha-vakṣā bṛhac-chroṇir

vali-valgu-dalodaraḥ

āvarta-nābhir ojasvī

kāñcanorur udagra-pāt

He had a broad chest, large waist, an abdomen shaped like a banyan leaf with three lines, a twirled navel, golden thighs and feet raised in front.

He had a broad chest. He had a beautiful abdomen shaped like a banyan leaf, with tip pointing down, broad at the top and narrow at the bottom, spread with three lines horizontally. Below that was his navel twirling clockwise. He had limbs like golden pillars. The front parts of his feet were raised.

|| 4.21.17 ||

sūkṣma-vakrāsita-snigdha-

mūrdhajaḥ kambu-kandharaḥ

mahā-dhane dukūlāgrye

paridhāyopavīya ca

He had fine, black, curly, glossy hair. His neck was like a conch. He was wearing valuable cloth on his lower and upper body.

Upavīya means he had an upper cloth.

|| 4.21.18-19-20 ||

vyañjitāśeṣa-gātra-śrīr

niyame nyasta-bhūṣaṇaḥ

kṛṣṇājina-dharaḥ śrīmān

kuśa-pāṇiḥ kṛtocitaḥ

śiśira-snigdha-tārākṣaḥ

samaikṣata samantataḥ

ūcivān idam urvīśaḥ

sadaḥ saṁharṣayann iva

cāru citra-padaṁ ślakṣṇaṁ

mṛṣṭaṁ gūḍham aviklavam

sarveṣām upakārārthaṁ

tadā anuvadann iva

Showing unlimited beauty in his limbs, wearing ornaments expertly placed, wearing a black deer skin and shining with *kuśa* on his finger when required, the ruler of the earth, who had charming pupils in his eyes as cooling as dew, glanced around. Giving joy to the assembly, he resonantly spoke attractive, delightful words which were ornamented with beautiful syllables, faultless, full of allusions, and which were easy to understand, for the benefit of all present.

|| 4.21.21 ||

rājovāca

sabhyāḥ śṛṇuta bhadraṁ vaḥ

sādhavo ya ihāgatāḥ

satsu jijñāsubhir dharmam

āvedyaṁ sva-manīṣitam

The King said: O assembly, devotees who have gathered here! Good fortune to you. Please listen! In the presence of devotees, those who are inquisitive for truth should announce the principles which they have carefully considered.

The King addresses the devotees. My object is not the others who have gathered here. I cannot give instructions or orders to you since I am the King, but rather I should ask

you for instructions and orders. Since there is devotee association here, the inquisitive should reveal topics of *dharma,* after considering them carefully, since they cannot come to a conclusion by themselves.

|| 4.21.22 ||

ahaṁ daṇḍa-dharo rājā

prajānām iha yojitaḥ

rakṣitā vṛttidaḥ sveṣu

setuṣu sthāpitā pṛthak

I have been engaged by the Lord as the punisher of the citizens, as the protector of the citizens, as the giver of occupations and as the establisher of rules of *varṇāśrama.*

One should not say, “We should worship the King.” Rather, I have merely been appointed by the Supreme Lord as the object worship, to engage you in your occupations. I do these activities, because I am engaged (*yojitaḥ*) by the Supreme Lord. I hold the stick, which is like medicine for curing the sickness of sinful action. I am employed by the Lord for protecting the citizens from thieves. I am engaged by the Lord to give occupations to the citizens. I am engaged by the Lord to establish respect for the rules of *varṇāśrama*. I am carrying on my head the weight of many types of service to you.

|| 4.21.23 ||

tasya me tad-anuṣṭhānād

yān āhur brahma-vādinaḥ

lokāḥ syuḥ kāma-sandohā

yasya tuṣyati diṣṭa-dṛk

From executing all my duties, all the places which the followers of the Vedas describe, which fulfill my desires, will be mine, since I will please the Lord.

I receive my monthly, seasonal and yearly wage from the Lord. What the followers of the Vedas claim as the worlds to be attained by performance of my duties will be mine as well. These are the places I attain in my next life, according to my desire, and which

are the fulfillment of my desires (*kāma-sandohā*), when the Lord (*diṣṭa-dṛk*) is satisfied with me.

śreyaḥ prajā-pālanam eva rājño

yat sāmparāye sukṛtāt ṣaṣṭham aṁśam

hartānyathā hṛta-puṇyaḥ prajānām

arakṣitā kara-hāro 'gham atti

It is most beneficial for the King to protect the population, because he enjoys one sixth of the pious acts of the citizens in the next life. Otherwise, not protecting the citizens, they take his pious acts and he suffers their sin. SB 4.20.14

|| 4.21.24 ||

ya uddharet karaṁ rājā

prajā dharmeṣv aśikṣayan

prajānāṁ śamalaṁ bhuṅkte

bhagaṁ ca svaṁ jahāti saḥ

The King who levies taxes without teaching the citizens about the principles of *dharma* suffers the sins of the citizens and loses his own good fortune.

However, among my duties, the chief and constant one is to institute *dharma.* Without doing that, I meet with misfortune. *Bhāgam* means wealth and power.

|| 4.21.25 ||

tat prajā bhartṛ-piṇḍārthaṁ

svārtham evānasūyavaḥ

kurutādhokṣaja-dhiyas

tarhi me 'nugrahaḥ kṛtaḥ

Citizens! Therefore, perform your duties without envy for the welfare of me, your protector, after death. Thinkers of the Lord! By that, you will show me mercy.

Therefore (*tat*) O citizens! Like offerings after death for the person's welfare, you should do your duties for my benefit after death. If you do your duties, I will become successful. Let me not have rebirth in this world. He describes the individual duty. O persons who place their intelligence in the Lord (*adhokṣaja-dhiyaḥ*) Worship the Lord! This is confirmed by the *Gītā* statement *mayyeva mana ādhatsva mayi buddhiṁ niveśaya*: fix your mind in me and place your intelligence in me. (BG 12.8)

|| 4.21.26 ||

yūyaṁ tad anumodadhvaṁ

pitṛ-devarṣayo 'malāḥ

kartuḥ śāstur anujñātus

tulyaṁ yat pretya tat phalam

I request you pure *devatās*, Pitṛs and sages to approve of this, for after death the result is equally shared by the performer, the person who gives him the order, and the one who approves it.

Duties give their full effect if approved by all. Equal result is shared in the next life by the person who teaches the duty, the performer of the duty and those who approve the duty.

|| 4.21.27 ||

asti yajña-patir nāma

keṣāñcid arha-sattamāḥ

ihāmutra ca lakṣyante

jyotsnāvatyaḥ kvacid bhuvaḥ

According to some authorities, the Supreme Lord, the master of sacrifice, exists. This can be observed by the presence of beautiful bodies in this life and the next in some place.

“You desire to institute worship of the Lord. How is that possible, for your father Vena accepted the teaching of *kaivalya*?” O most respectable persons! With an opposite intention he says, “Some persons are of the opinion that the Supreme Lord called the Lord of sacrifice exists.” To those who oppose, he says “Do not doubt that this is true.” It is proved by the fact that without the Lord there could be no variety in the universe. In this life by sense perception and in the next life by the statement of scripture, we know there are very beautiful bodies in certain places. And to the other extreme, we know there are very ugly bodies as well. People get various degrees of beauty through past pious actions, and lack of those results by lack of past pious actions. *Bhuvaḥ* means places of enjoyment and bodies. The meaning is this. Actions alone being material and unconscious, cannot give these different results. The *devatās* who appeared recently are not independent, since this is stated in the *Antaryāmī-śruti.* (Thus *devatās* are not the final cause of differences.) If the action is the same, we do not see difference results, and we never see lack of results. Thus one should conclude that the variety is possible only because of the Supreme Lord, who has the ability to do, not do or do differently. When there is difference in worship of the Lord, there is also difference in result. And when there is no worship of the Lord, there is no result.

|| 4.21.28-29-30 ||

manor uttānapādasya

dhruvasyāpi mahīpateḥ

priyavratasya rājarṣer

aṅgasyāsmat-pituḥ pituḥ

īdṛśānām athānyeṣām

ajasya ca bhavasya ca

prahlādasya baleś cāpi

kṛtyam asti gadābhṛtā

dauhitrādīn ṛte mṛtyoḥ

śocyān dharma-vimohitān

varga-svargāpavargāṇāṁ

prāyeṇaikātmya-hetunā

This is also the conclusion of Manu, Uttānapāda, King Dhruva, the saintly king Priyavrata, my grandfather Aṅga, many other great persons, Brahmā, Śiva, Prahlāda and Bali—but not those lamentable persons straying from *dharma* like Vena. The achievements of *artha, dharma, kāma*, Svarga and

***mokṣa* are generally given by the independent Supreme Lord, holder of the club.**

God's existence is also proved by the experiences of the wise. Svāyambhuva Manu, my paternal grandfather (*pituḥ pituḥ*) Aṅga, and others got certain achievements by the Supreme Lord's mercy. Prahlāda and Bali are included, though they appeared after Pṛthu, since they are known from the scriptures. *Gaḍa-bhṛtā* indicates the Lord holding a club, having a sweet attractive form (not impersonal Brahman). *Kṛtyam* (achievement) indicates constant service to the Lord's feet. Others however are deplorable. The son of the daughter of death, Vena, and others, who strayed from *dharma*, are lamentable. Implied here by Pṛthu is "Let those who disagree with my opinion at this place be sent to the city of my maternal grandfather, death." The Lord is further described. He is *aikātmya*, the independent (*aikya) svarūpa (ātmya). Ātmya* has the same meaning as *ātmā*. He is the cause, with his independent form, of *artha, dharma and kāma (trivarga*), Svarga (the result of *dharma*) and liberation (*apavarga*). Thus, persons desiring these things should worship the Lord. The Lord is the cause of achievements for persons without desires and for persons with desires. The proof is as follows:

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ |

tīvreṇa bhakti-yogena yajeta puruṣaṁ param ||

The person desiring destruction of all desires, the person with all desires, even the person with the intense desire for liberation, if he has good intelligence, will worship the Supreme Lord with pure *bhakti.* SB 2.3.10

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat

yogena dāna-dharmeṇa śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā

svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by *karma,* penance, *jñāna, vairāgya,* mystic *yoga,* charity, *dharma* and all other auspicious means of perfecting life is easily achieved by my devotee through *bhakti.* If somehow or other my devotee desires Svarga, liberation, or residence in my abode, he easily achieves such benedictions. SB 11.20.32.-33

Prāyena (generally) here indicates that sometimes the pure form is mixed with *karma* or *jñāna.* Thus by *bhakti* mixed with *karma* and *jñāna* results appear. However, the results of *trivarga, svarga* or liberation do not come from *karma* or *jñāna* but by *bhakti* alone. This is the meaning. Thus not only the Lord but the *bhakti,* included in his *svarūpa,* is also proved.

|| 4.21.31 ||

yat-pāda-sevābhirucis tapasvinām

aśeṣa-janmopacitaṁ malaṁ dhiyaḥ

sadyaḥ kṣiṇoty anvaham edhatī satī

yathā padāṅguṣṭha-viniḥsṛtā sarit

Like the water flowing from the big toe of the Lord, a taste of service to the Lord's feet immediately destroys the contamination in the intelligence of the performers of austerity, which has been acquired through unlimited births. Day by day that spiritual taste increases.

What has been explained is now gradually described in detail. The success achieved by those performing pure *bhakti* to the Lord is not achieved those practicing austerities, what to speak of persons practicing *karma.* This is explained in two verses. Those doing austerities cannot remove the contamination in their intelligence. Immediately, when there arises taste for serving the feet of the Lord by the mercy of great devotees, purification takes place. That taste increases day by day. That taste is *śuddha-sattva* and eternal *(satī).* An example is given to show the greatness of the Lord's feet. The sentence continues till verse 33.

|| 4.21.32 ||

vinirdhutāśeṣa-mano-malaḥ pumān

asaṅga-vijñāna-viśeṣa-vīryavān

yad-aṅghri-mūle kṛta-ketanaḥ punar

na saṁsṛtiṁ kleśa-vahāṁ prapadyate

One who takes shelter of the Lord's feet, with mind cleansed of unlimited dirty, and who is strong in detachment from enjoyment and realization of the

beauty of the Lord's form, does not surrender again to material life full of suffering.

He is strong in detachment and realization of the Lord's beauty (*vijñāna-viśeṣa-vīryavān*). He takes shelter of the Lord's feet (*kṛta-ketanaḥ*). This shows his pure *bhakti.*

|| 4.21.33 ||

tam eva yūyaṁ bhajatātma-vṛttibhir

mano-vacaḥ-kāya-guṇaiḥ sva-karmabhiḥ

amāyinaḥ kāma-dughāṅghri-paṅkajaṁ

yathādhikārāvasitārtha-siddhayaḥ

You who are sincere and who have determined the goal to be achieved according to your *varṇa* and *āśrama* should worship that Lord, whose lotus feet fulfill all desires, by means of your occupational duties, your livelihood, and devotional activities involving the mind voice and body.

"Since we have drowned in household *karma-yoga,* how can we worship with pure *bhakti*?" Pṛthu then advised to do *karma-miśra-bhakti.* Worship the Lord by the actions of the *varṇas*--sacrifice, protection, agriculture and service (*sva-karmabhiḥ*). Along with these occupations (*ātma-vṛttibhiḥ*) worship with the qualities of the mind, voice and body--remembering the Lord, chanting and offering obeisances. Or worship with actions (*sva-karmabhiḥ*) of mind, voice and body, and with your occupational duties for livelihood. If one's work is engaged for the Lord's service, or at least some portion is engaged, on a steady basis, then that becomes *bhakti.* Those who have determined the object of perfection (*avasitārtha-siddhayaḥ*), without surpassing their *varṇa (yathādhikāra)* should worship him in this way. Or, those who by doing their prescribed occupation for the pleasure of the Lord make it perfect should worship the Lord in this way. By taking the meaning to be "worship the Lord along with prescribed duties of *varṇāśrama* (*sva-karmabhiḥ*) which are one's livelihood (*ātma-vṛttibhiḥ*)" *bhakti* becomes predominant**.**

|| 4.21.34 ||

asāv ihāneka-guṇo 'guṇo 'dhvaraḥ

pṛthag-vidha-dravya-guṇa-kriyoktibhiḥ

sampadyate 'rthāśaya-liṅga-nāmabhir

viśuddha-vijñāna-ghanaḥ svarūpataḥ

This sacrifice has many material qualities, such as various ingredients, colors, rituals, *mantras,* embellishments, *saṅkalpas, śaktis* and names, but it becomes devoid of material qualities in the end, having a nature of pure, condensed knowledge, Brahman.

Karma by its very nature is impure, material, and rajasic. But if it is offered to the Lord, it ultimately becomes *viśuddha-sattva*, spiritual, by the minor portion of *bhakti* within it. In two verses Pṛthu teaches *bhakti-miśra-karma.* Pṛthu points with his index finger at the sacrifice being prepared. This (*asau*) sacrifice, though it has many qualities in *rajas,* becomes without *guṇas,* beyond the *guṇas*, in its final state, because of the power of *bhakti* present when the sacrifice is offered to the Lord. It becomes pure knowledge; it becomes endowed with the form of the bliss of Brahman, since *karma* matures finally into liberation (through j*ñāna*). From the beginning however, simply hearing and chanting the Lord's name are full of pure knowledge. They are devoid of the *guṇas* from the beginning. Thus they are in all ways superior to *karma.* Or, the Lord (*asau*), by his very nature beyond the *guṇas*, full of pure knowledge, on the path of *karma,* becomes sacrifice endowed with many *guṇas.*

What are the many qualities? There are many types of materials such as rice, with colors such as white, with actions such as threshing the grains, with *mantras* (*uktibhiḥ*), with preparations to complete each section of the sacrifice (*artha*), with *saṅkalpa (āśayaḥ*), with *śakti* in the objects (*liṅgam*), and with names such as *jyotiṣṭoma* sacrifice.

|| 4.21.35 ||

pradhāna-kālāśaya-dharma-saṅgrahe

śarīra eṣa pratipadya cetanām

kriyā-phalatvena vibhur vibhāvyate

yathānalo dāruṣu tad-guṇātmakaḥ

Supplying the intelligence in the body made of *prakṛti*, time, impressions, and fate so that the person offers *karmas* to the Lord, the Lord himself appears as the various results of those actions, just as fire appears in various types of woods with the qualities of those woods.

The result of *karmas* offered to the Lord, along with some *bhakti*, is attainment of the Lord. The body is composed of *avyakta* (*pradhāna*), time, which is the agitator of *avyakta*, impressions (*āśaya*), and fate or *karma* (*dharma*). The Lord himself, producing (*pratipadya*-having a causative senses*)* the intelligence (*cetanām*), situated in the body, so that one offers *karmas* to the Lord, appears (*vibhāvyate*) as the results of action. The verb is reflexive, being the performer of action and the object of action.

yad atra kriyate karma bhagavat-paritoṣaṇam |
jñānaṁ yat tad adhīnaṁ hi bhakti-yoga-samanvitam ||

That *jñāna* which arises from *karma*, pleasing to the Lord because of being offered to him, is endowed with *bhakti.* SB 1.5.35

According to this verse, *karma* offered to the Lord, by becoming *jñāna* mixed with *bhakti,* gives one attainment of the Lord. However, according to the amount of *bhakti* and faith in offering the *karmas,* there will be corresponding appearance of *jñāna,* and corresponding attainment of the Lord. Just as the fire situated in sandalwood, *aguru, dhava* or *khadira* wood takes on the qualities of those woods respectively, so the Lord gives results to action according to the type of worship done by the worshipper. For the person doing *niṣkāma-karma* with some *bhakti,* there is liberation. For the person doing *karma-miśra-bhakti,* there is *śānta-rati.* According to the amount of *bhakti*, the Lord gives *sālokya* and other benedictions. Thus the importance of the quality present in a person has been shown.

|| 4.21.36 ||

aho mamāmī vitaranty anugrahaṁ

hariṁ guruṁ yajña-bhujām adhīśvaram

sva-dharma-yogena yajanti māmakā

nirantaraṁ kṣoṇi-tale dṛḍha-vratāḥ

The citizens under my care on this earth are merciful to me. With great determination they constantly worship the Supreme Lord, the enjoyer of sacrifice and the supreme *guru,* by their occupational duties.

“O King! O master! We have become successful by your instructions. We will always worship the Lord.” When Pṛthu hears the citizens speaking in this way, he speaks.

|| 4.21.37 ||

mā jātu tejaḥ prabhaven maharddhibhis

titikṣayā tapasā vidyayā ca

dedīpyamāne 'jita-devatānāṁ

kule svayaṁ rāja-kulād dvijānām

Because of being in a royal family, because of great wealth, one should not exert power over the Vaiṣṇavas and *brāhmaṇas* who are shining with tolerance, austerity and knowledge.

In order to firmly establish *bhakti*, Pṛthu now forbids neglecting the Vaiṣṇavas and *brāhmaṇas.* One should not exert (*prabhavet*) his powers as a king, because of his great wealth, over the families of Vaiṣṇavas (*ajita-devatānām)* and *brāhmaṇas,* who are shining spontaneously with good qualities like tolerance—but who do not have great wealth and power**.**

|| 4.21.38 ||

brahmaṇya-devaḥ puruṣaḥ purātano

nityaṁ harir yac-caraṇābhivandanāt

avāpa lakṣmīm anapāyinīṁ yaśo

jagat-pavitraṁ ca mahattamāgraṇīḥ

By worshipping their feet, the Supreme Lord, the greatest, the oldest and the foremost person, the protector of the *brāhmaṇas,* obtained eternal, undying, splendorous fame which purifies the whole universe.

In seven verses Pṛthu recommends devotion to *brāhmaṇas* for making *bhakti* strong. These verses are repeating what the Lord has already said in SB 3.16.7-12 in order to teach the people.

|| 4.21.39 ||

yat-sevayāśeṣa-guhāśayaḥ sva-rāḍ

vipra-priyas tuṣyati kāmam īśvaraḥ

tad eva tad-dharma-parair vinītaiḥ

sarvātmanā brahma-kulaṁ niṣevyatām

By service to them, the unlimited Lord, dwelling in the heart, dear to the *brāhmaṇas*, satisfies all desires. Therefore those who are following *dharma* and good conduct should serve the *brāhmaṇas* with all the heart.

Tad eva means therefore.

|| 4.21.40 ||

pumāû labhetānativelam ātmanaḥ

prasīdato 'tyanta-śamaṁ svataḥ svayam

yan-nitya-sambandha-niṣevayā tataḥ

paraṁ kim atrāsti mukhaṁ havir-bhujām

By constant service to the *brāhmaṇas* a person quickly and spontaneously achieves liberation, because of a satisfied mind. What better mouth of the *devatās* exists?

"If we serve the *brāhmaṇas*, there will be no sacrifices to Agni, the mouth of the *devatās.* We will not become purified in the heart, and thus cannot get liberation." Two verses reply to this fear. By constant service to the *brāhmaṇas*, the mind becomes content. From that, spontaneously, one quickly achieves liberation (*atyanta-śamam*). Is there a better mouth of the dev*atās*? By service *to brāhmaṇas* all the results of sacrifices and cultivating knowledge appear.

|| 4.21.41 ||

aśnāty anantaḥ khalu tattva-kovidaiḥ

śraddhā-hutaṁ yan-mukha ijya-nāmabhiḥ

na vai tathā cetanayā bahiṣ-kṛte

hutāśane pāramahaṁsya-paryaguḥ

The Lord, whose words are realized by those qualified as devotees and *jñānīs,* eats what is offered to the mouth of the *brāhmaṇas,* given with faith and *mantras* by the learned and does not accept to the same extent what is offered to the fire, which is devoid of consciousness.

The *brāhmaṇa's* mouth is preferred by the Lord. The Lord eats what is given with faith and *mantras* to the *brāhmaṇa's* mouth. Just as one utters *mantras* with names of *devatās* such *indrāya svāha* when offering ghee into fire, one can offer cooked rice into the *brāhmaṇa's* mouth with the same names. The Lord accepts that offering. When the Lord has eaten, all the *devatās* are fully satisfied and pleased. The same cannot be said of fire, which is devoid of consciousness. *Pāramahaṁsya-paryaguḥ* means "the Lord whose words as the Vedas or whose bodily effulgence is realized by persons qualified as devotees or *jñānīs."*

|| 4.21.42-43 ||

yad brahma nityaṁ virajaṁ sanātanaṁ

śraddhā-tapo-maṅgala-mauna-saṁyamaiḥ

samādhinā bibhrati hārtha-dṛṣṭaye

yatredam ādarśa ivāvabhāsate

teṣām ahaṁ pāda-saroja-reṇum

āryā vaheyādhi-kirīṭam āyuḥ

yaṁ nityadā bibhrata āśu pāpaṁ

naśyaty amuṁ sarva-guṇā bhajanti

Honorable people! Since the *brāhmaṇa,* by faith, austerity, proper conduct, silence, and senses control, continually supports the eternal, pure Veda in which this universe is reflected as in a mirror, in order to obtain knowledge of the truth about objects, for my whole life I pray to carry on my crown the dust from the lotus feet of the *brāhmaṇas* and Vaiṣṇavas, which quickly destroys sin and awards all good qualities to the bearer.

The *brāhmaṇa* is not superior to the fire just because he is conscious, but because he has knowledge. The *brāhmaṇa* supports the Veda (*brahma*) by faith, austerity, proper conduct (*maṅgala*), silence and sense control. The definition of *maṅgala* is given as follows:

praśastācaraṇaṁ nityam apraśastasya varjanam

yat tad dhi maṅgalaṁ proktam ṛṣibhis tattva-darśibhiḥ

The wise sages have said that *maṅgala* means proper conduct at all times, while being devoid of bad conduct.

Silence means avoiding that talking which is contrary to studying the Vedas. *Samādhinā* means with “steadiness of mind.” Why? They support the Vedas for knowledge of real things (*artha-dṛṣtaye*). How do the Vedas do this? In the Vedas (*yatra*) everything in this world becomes its subject. (The Vedas reveal everything about the world.) The Vedas are like a mirror. O honorable people (*āryāḥ*)! For my whole life (*ā āyuḥ*) I shall carry (*vaheya*) on (*adhi*) my crown their foot dust. Potential case is used to express a wish. For the person carrying that dust (*yam*), it destroys sin, and all good qualities come to that person who carries that dust (*amum*).

|| 4.21.44 ||

guṇāyanaṁ śīla-dhanaṁ kṛta-jñaṁ

vṛddhāśrayaṁ saṁvṛṇate 'nu sampadaḥ

prasīdatāṁ brahma-kulaṁ gavāṁ ca

janārdanaḥ sānucaraś ca mahyam

All wealth accrues to the person with good qualities, a wealth of good conduct, and gratitude, who takes shelter of the elders. May the Lord, along with his followers, the *brāhmaṇas*, and cows, be pleased with me!

The result of a person having good qualities is stated. Wealth, like a woman who chooses a husband on her own, chooses spontaneously (*saṁvṛṇate*) that person.

|| 4.21.45 ||

maitreya uvāca

iti bruvāṇaṁ nṛpatiṁ

pitṛ-deva-dvijātayaḥ

tuṣṭuvur hṛṣṭa-manasaḥ

sādhu-vādena sādhavaḥ

Maitreya said: The Pitṛs, *devatās, brāhmaṇas*, and devotees, with joyful hearts, with kind words, praised the King who had spoken.

|| 4.21.46 ||

putreṇa jayate lokān

iti satyavatī śrutiḥ

brahma-daṇḍa-hataḥ pāpo

yad veno 'tyatarat tamaḥ

Vedas speak the truth when they say "The father attains the highest planets through the son" since the sinful Vena, killed by the curse of *brāhmaṇas*, was delivered from hell by his son.

|| 4.21.47 ||

hiraṇyakaśipuś cāpi

bhagavan-nindayā tamaḥ

vivikṣur atyagāt sūnoḥ

prahlādasyānubhāvataḥ

Hiraṇyakaśipu also, who entered hell because of criticizing the Lord, was delivered because of his son Prahlāda.

Tamah means hell.

|| 4.21.48 ||

vīra-varya pitaḥ pṛthvyāḥ

samāḥ sañjīva śāśvatīḥ

yasyedṛśy acyute bhaktiḥ

sarva-lokaika-bhartari

O father of the earth! Best of warriors! Live for eternal years! You have such devotion to the Supreme Lord, the one maintainer of all planets.

Pitaḥ pṛthvāh means “O father of the earth!”

|| 4.21.49 ||

aho vayaṁ hy adya pavitra-kīrte

tvayaiva nāthena mukunda-nāthāḥ

ya uttamaślokatamasya viṣṇor

brahmaṇya-devasya kathāṁ vyanakti

Most glorious Pṛthu! Today we have become the possessors of a master, because you have taken the role of our master. You have explained all about the most praised Supreme Lord, affectionate to the *brāhmaṇas.*

Pṛthu is addressed as Mukunda, because he is the Lord, in the sense of giving b*hakti* to Mukunda. *Yah* refers to Pṛthu.

|| 4.21.50 ||

nātyadbhutam idaṁ nātha

tavājīvyānuśāsanam

prajānurāgo mahatāṁ

prakṛtiḥ karuṇātmanām

Instructing your servants is not so astonishing for you because the nature of great, merciful persons is to have affection for the citizens.

Ājīvinām means “of the servants, those who have given their whole (*ā*) life.” Affection for the citizens is the nature (*prakṛtiḥ*) of merciful persons.

|| 4.21.51 ||

adya nas tamasaḥ pāras

tvayopāsāditaḥ prabho

bhrāmyatāṁ naṣṭa-dṛṣṭīnāṁ

karmabhir daiva-saṁjñitaiḥ

O Lord! Forced to wander around blindly by our *prārabdha-karmas,* we have been delivered from ignorance by you today.

|| 4.21.52 ||

namo vivṛddha-sattvāya

puruṣāya mahīyase

yo brahma kṣatram āviśya

bibhartīdaṁ sva-tejasā

We offer respects to that great Lord possessing *śuddha-sattva*, who, by entering the *brāhmaṇas* and *kṣatriyas,* maintains this world with his powers.

Seeing Pṛthu as the Lord, the *brāhmaṇas* offer him respects. Entering into the *brāhmaṇa* caste, the Lord supports the *kṣatriyas.* Entering into the *kṣatriyas,* the Lord supports the *brāhmaṇas*. Entering into both, the Lord supports the universe.

Thus ends the commentary on the Twenty-first Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-two

Sanatkumāra Teaches Pṛthu

|| 4.22.1 ||

maitreya uvāca

janeṣu pragṛṇatsv evaṁ

pṛthuṁ pṛthula-vikramam

tatropajagmur munayaś

catvāraḥ sūrya-varcasaḥ

Maitreya said: While the people were praising Pṛthu, whose fame was wide-spread, four sages, shining like the sun, arrived there.

In the Twenty-second Chapter, Sanatkumāra, after explaining *jñāna,* teaches *bhakti* to Pṛthu. *Pragṛnatsu* means praising.

|| 4.22.2 ||

tāṁs tu siddheśvarān rājā

vyomno 'vatarato 'rciṣā

lokān apāpān kurvāṇān

sānugo 'caṣṭa lakṣitān

Pṛthu and his followers saw the lords of mystic power descending from the sky, purifying all the people, and recognized them as the Kumāras by their effulgence.

They were known as the Kumāras by their effulgence (*arcisā lakṣitān*). *Acaṣṭa* means "he saw."

|| 4.22.3 ||

tad-darśanodgatān prāṇān

pratyāditsur ivotthitaḥ

sa-sadasyānugo vainya

indriyeśo guṇān iva

Pṛthu, along with the assembly and his followers, rose to his feet, as if eager to regain his life airs which had exited his body on seeing the Kumāras, as eager as the *jīva* following sense objects.

An analogy is given to illustrate Pṛthu standing up. Pṛthu rose up as if to regain his life airs which had left his body on seeing the effulgence of the Kumāras. *Smṛti* says:

ūrddhvaṁ prāṇā hy utkrāmanti yunaḥ sthavira agate

praty utthānābhivādābhyāṁ punas tān pratipadyata

When elders approach the life airs of the young move upwards out of the body. By standing up in respect and greeting the elders, the life airs return to the body. Mahābhārata 13.107.32

Thus if one does not rise up when elders approach one's life span decreases. Pṛthu's eagerness is shown by an example: the *jīva* follows after sense objects (*guṇān*) like smell.

|| 4.22.4 ||

gauravād yantritaḥ sabhyaḥ

praśrayānata-kandharaḥ

vidhivat pūjayāṁ cakre

gṛhītādhyarhaṇāsanān

Under the control of the Kumāras' greatness, with shoulders lowered in humility, Pṛthu immediately worshipped them according to the scriptures, by offering them items and seats.

|| 4.22.5 ||

tat-pāda-śauca-salilair

mārjitālaka-bandhanaḥ

tatra śīlavatāṁ vṛttam

ācaran mānayann iva

He sprinkled water that had washed their feet on his head. He acted according to the conduct of the well-bred, as if teaching others.

He acted like the well-bred people. *Mānayan* means announcing to others. *Man* means to know.

|| 4.22.6 ||

hāṭakāsana āsīnān

sva-dhiṣṇyeṣv iva pāvakān

śraddhā-saṁyama-saṁyuktaḥ

prītaḥ prāha bhavāgrajān

With respect and restraint, and very pleased, Pṛthu then addressed the Kumāras, the elder brothers of Śiva, who sat on seats made of gold, and who resembled fires in sacrificial fire pits.

They were elder brothers of Śiva, and thus to be respected.

|| 4.22.7 ||

pṛthur uvāca

aho ācaritaṁ kiṁ me

maṅgalaṁ maṅgalāyanāḥ

yasya vo darśanaṁ hy āsīd

durdarśānāṁ ca yogibhiḥ

Pṛthu said: Roads to good fortune! What pious act have I performed so that I have received your audience, rare for the *yogīs*?

|| 4.22.8 ||

kiṁ tasya durlabhataram

iha loke paratra ca

yasya viprāḥ prasīdanti

śivo viṣṇuś ca sānugaḥ

What cannot be achieved in the world and the next by a person who gains the grace of the *brāhmaṇas*, Śiva and Viṣṇu along with their followers?

|| 4.22.9 ||

naiva lakṣayate loko

lokān paryaṭato 'pi yān

yathā sarva-dṛśaṁ sarva

ātmānaṁ ye 'sya hetavaḥ

People do not see you, though you travel in all the planets, just as all people, and even Brahmā and other creators of the universe, do not see Paramātmā, the witness of all things.

This verse describes the difficulty in meeting the Kumāras. People do not see them (*laksayate*), just as they do not see the soul who is the witness in everyone. What to speak of ordinary people, even causes of the universe like Brahmā and Marīci cannot see you**.**

|| 4.22.10 ||

adhanā api te dhanyāḥ

sādhavo gṛha-medhinaḥ

yad-gṛhā hy arha-varyāmbu-

tṛṇa-bhūmīśvarāvarāḥ

Poor but saintly householders whose houses give worthy reception to devotees with water, grass, earth, husband and family, are fortunate.

They should offer at least water if food is not available. If water is not available, they should offer grass to sit on. If that is not available, they should clean the earth and offer that as a seat. If that is not available, then they offer themselves, by saying kind words and folding their hands. If they cannot even do that, they should give their sons and wife, who should offer respects on the ground with tears in their eyes.

|| 4.22.11 ||

vyālālaya-drumā vai te’ pi

ariktākhila-sampadaḥ

yad-gṛhās tīrtha-pādīya-

pādatīrtha-vivarjitāḥ

The houses of those who have all wealth but which are devoid of water for washing the feet of Vaiṣṇavas and which give shelter to sharp-tongued wives and sons are like trees giving shelter to snakes.

Houses in which the sons and wife shower sharp words like a snake’s poison are like trees which are the home of snakes. No one, out of fear, touches even the shadows of such householders. Though they have abundant wealth, if their houses are devoid of water for washing the feet of Vaiṣṇavas (*tīrtha-pādīya*), those houses are like trees where snakes reside.

|| 4.22.12 ||

svāgataṁ vo dvija-śreṣṭhā

yad-vratāni mumukṣavaḥ

caranti śraddhayā dhīrā

bālā eva bṛhanti ca

Welcome to you! You are the best of the *brāhmaṇas* because, desiring liberation, you have undergone *brahmacārī* vows with faith, and though you are boys, you have achieved liberation.

You are the best of *brāhmaṇas* because (*yat*), desiring liberation you underwent vows of *brahmacārya* with faith, and being just boys, you have achieved liberation. You did undergo the difficulties of *brahmacārya* and the practices for gaining liberation.

|| 4.22.13 ||

kaccin naḥ kuśalaṁ nāthā

indriyārthārtha-vedinām

vyasanāvāpa etasmin

patitānāṁ sva-karmabhiḥ

Is there hope for fallen persons like us who only know the goal of sense gratification, and who have fallen into *saṁsāra* which produces only suffering?

Is there hope for us who only know the goal of happiness of sense objects (*indriyārthārtha-vedinām*), who have fallen in *saṁsāra (etasmin),* which gives rise to suffering (*vyasanāvape*)?

|| 4.22.14 ||

bhavatsu kuśala-praśna

ātmārāmeṣu neṣyate

kuśalākuśalā yatra

na santi mati-vṛttayaḥ

There is no need to ask about your welfare since you are enjoying in the self and never think about good and bad.

“One should ask who the guest is feeling.” No, that is not necessary for them. Since one must ask about the welfare of guests, and since it is improper to ask about your welfare, I will ask about my own welfare.

|| 4.22.15 ||

tad ahaṁ kṛta-viśrambhaḥ

suhṛdo vas tapasvinām

sampṛcche bhava etasmin

kṣemaḥ kenāñjasā bhavet

Therefore, with confidence, I ask you well-wishers by what means will there be immediate benefit for those suffering in this world.

I have understood that you have come with the purpose delivering us. Therefore it is suitable to ask questions about myself. *Kṣemaḥ* should be *kṣemam.*

|| 4.22.16 ||

vyaktam ātmavatām ātmā

bhagavān ātma-bhāvanaḥ

svānām anugrahāyemāṁ

siddha-rūpī caraty ajaḥ

It is clear that the unborn Supreme Lord, who reveals himself to the world, who is the object of affection for the devotees, moves about the universe in his spiritual form to show mercy to his devotees.

I know you to be the Lord, Nārāyaṇa, the object of my worship. The Lord is exists as the object of affection (*ātmā*) for the devotees (*ātmavatām*), those who possess (*vatām*) the Lord (*ātma*) as the object of service. *Svānām* means "for the devotees." He reveals himself (*ātma-bhāvanaḥ*). *Imām* means the earth.

|| 4.22.17 ||

maitreya uvāca

pṛthos tat sūktam ākarṇya

sāraṁ suṣṭhu mitaṁ madhu

smayamāna iva prītyā

kumāraḥ pratyuvāca ha

Hearing the words of Pṛthu, which were logical, deep in meaning, concise, and sweet, the Kumāras, with joyful faces, answered with affection.

The words were logical (*sāram*), deep in meaning (*suṣṭhu*), concise (*mitam*), and sweet. They had joyful faces (*svayamāna iva*).

|| 4.22.18 ||

sanat-kumāra uvāca

sādhu pṛṣṭaṁ mahārāja

sarva-bhūta-hitātmanā

bhavatā viduṣā cāpi

sādhūnāṁ matir īdṛśī

Sanatkumāra said: O King!, You, who are learned and who think of the welfare of all beings, have asked well. The minds of devotees are of this nature.

|| 4.22.19 ||

saṅgamaḥ khalu sādhūnām

ubhayeṣāṁ ca sammataḥ

yat-sambhāṣaṇa-sampraśnaḥ

sarveṣāṁ vitanoti śam

The assembly of devotees, of hearers and listeners, is desirable, because the discussion and answers spread benefit to both parties.

O King! Just as you desire our association, we desire your association. The association of two parties of men meeting together is desirable (*sammataḥ*). It spreads benefit to all—the hearers and the speakers.

|| 4.22.20 ||

asty eva rājan bhavato madhudviṣaḥ

pādāravindasya guṇānuvādane

ratir durāpā vidhunoti naiṣṭhikī

kāmaṁ kaṣāyaṁ malam antar-ātmanaḥ

O King! You have rare, fixed attachment to discussing about the qualities of the lotus feet of the Lord. That washes away the contamination of lust within the mind.

You ask what is beneficial for yourself. But you already have what is most beneficial, fixed attachment to the Lord. Lust is like a mineral dye (*kaśāyam*) which cannot be removed. But attachment to chanting the Lord's qualities removes that dye completely. Since you have that attachment, contamination is impossible in you.

|| 4.22.21 ||

śāstreṣv iyān eva suniścito nṛṇāṁ

kṣemasya sadhryag-vimṛśeṣu hetuḥ

asaṅga ātma-vyatirikta ātmani

dṛḍhā ratir brahmaṇi nirguṇe ca yā

It is determined in the scriptures through thorough deliberation that the only cause of benefit for the human being is detachment from the body and attachment to the Supreme Lord who has no material qualities.

Therefore I must answer your question. Hear the cause of benefit. Many scriptures have been reviewed, so that there can be no opposition to the conclusion. Scriptures not thoroughly examined will be opposed by someone or other. *Iyān eva* means that the final conclusion has been definitely reached and one need not again review many scriptures for this purpose. *Asaṅgaḥ* means detachment and *dṛḍhā ratiḥ* means firm attachment. "Benefit" means merging in Brahman, *śānta-rati*, *and prema* according to one's qualification.

|| 4.22.22 ||

sā śraddhayā bhagavad-dharma-caryayā

jijñāsayādhyātmika-yoga-niṣṭhayā

yogeśvaropāsanayā ca nityaṁ

puṇya-śravaḥ-kathayā puṇyayā ca

Attachment for the Lord takes place by faith, by being inquisitive about the process of *bhakti*, by steadiness in *ātmā-yoga,* by worship of the great *yogīs,* and by pure discussions about the Lord on a daily basis.

Four verses speak about the prominence of *bhakti* first. The sentence continues for four verses. *Rati (sā)* appears by pure discussions about the Lord (*puṇya-śravaḥ*).

|| 4.22.23 ||

arthendriyārāma-sagoṣṭhy-atṛṣṇayā

tat-sammatānām aparigraheṇa ca

vivikta-rucyā paritoṣa ātmani

vinā harer guṇa-pīyūṣa-pānāt

Attachment to the Lord takes place by disgust with material friendship related to persons who accumulate wealth or enjoy the senses, by not accepting those goals, and by a taste for solitary living, with satisfaction in the self, as long as one cannot relish the nectar of the Lord's qualities.

One should have no attraction for associating with persons desiring to accumulate wealth or who are attached to material enjoyment. If one attains a taste for hearing about the Lord, one gives up living alone and being self-satisfied. One desires to go to gatherings to relish Kṛṣṇa's pastimes in the presence of other speakers.

|| 4.22.24 ||

ahiṁsayā pāramahaṁsya-caryayā

smṛtyā mukundācaritāgrya-sīdhunā

yamair akāmair niyamaiś cāpy anindayā

nirīhayā dvandva-titikṣayā ca

Attachment to the Lord appears by non-violence, by practices leading to a peaceful mind, by tasting the sweetness of the excellent pastimes of the Lord, by practicing *yama* and *niyama* with no material desires, by not criticizing others, by living simply and by tolerating dualities.

Rati appears by practices leading to peace (*pāramahaṁsya-caryayā*) and by relishing the sweet, excellent pastimes of the Lord according to the conduct instructed by *guru.*

|| 4.22.25 ||

harer muhus tatpara-karṇa-pūra-

guṇābhidhānena vijṛmbhamāṇayā

bhaktyā hy asaṅgaḥ sad-asaty anātmani

syān nirguṇe brahmaṇi cāñjasā ratiḥ

Attachment to the Lord who has no material qualities and detachment from the good and bad of the material world quickly appear by constantly discussing with increasing *bhakti* the Lord's qualities which are pleasing to the devotee's ear.

Discussing about the Lord has already been mentioned, but because it is essential to *bhakti,* it is again mentioned. *Tatpara* means devotees. *Karṇapūra* means the ornament of the ear. Detachment (*asaṅgaḥ*) from the auspicious and inauspicious aspects of the world (*sad-asat*), which are not spiritual (*anātmani*) and attachment to the Lord arise by these methods.

|| 4.22.26 ||

yadā ratir brahmaṇi naiṣṭhikī pumān

ācāryavān jñāna-virāga-raṁhasā

dahaty avīryaṁ hṛdayaṁ jīva-kośaṁ

pañcātmakaṁ yonim ivotthito 'gniḥ

When fixed attachment (*rati*) to the Lord appears, a person with devotion to *guru* burns up the subtle body made of *ahaṅkāra* with its five *kleśas,* which covers the *jīva,* by means of the power of knowledge and detachment arising from that attachment to the Lord, just as fire arising from wood burns wood.

Then what happens? One who has devotion to *guru* (*ācāryavān*) burns up the powerless (*avīryam*) subtle body composed of *ahaṅkāra* covering (*kośam)* the *jīva* by the influence of *jñāna* and *vairāgya* which have arisen by attachment to the Lord. That subtle body is composed of five *kleśas*: ignorance, ego, attachment, hatred and absorption (fear of death). Just as fire arising from the kindling stick burns the stick, so attachment for the Lord which arises in the material subtle body, intelligence and senses burns up the subtle body. The logical structure should be: one burns up the subtle body by attachment to the Lord, just as one burns up wood by fire.

|| 4.22.27 ||

dagdhāśayo mukta-samasta-tad-guṇo

naivātmano bahir antar vicaṣṭe

parātmanor yad-vyavadhānaṁ purastāt

svapne yathā puruṣas tad-vināśe

When the subtle body and all its effects have been destroyed, one no longer sees external sense objects, internal disturbances, or the obstacles to seeing Paramātmā that previously existed, just as on waking up, a person no longer sees objects experienced in his dream.

Then what happens? When the subtle body has been destroyed, the person who is freed of all its effects, such as identifying himself as the doer, no longer sees sense objects for pleasure (*bahiḥ*) for the self (*ātmanaḥ*) or lamentation, illusion and other internal effects. He no longer sees the obstacles between the Paramātmā and *ātmā* that previously existed. In other words he sees Paramātmā with no obstacles, just as one does not what one saw in the dream when wakes up from a sleeping condition.

|| 4.22.28 ||

ātmānam indriyārthaṁ ca

paraṁ yad ubhayor api

saty āśaya upādhau vai

pumān paśyati nānyadā

When the subtle body covers the *jīva,* one sees the *jīva* as an enjoyer, the objects of enjoyment and the result of these—happiness and distress. But when the subtle body is absent, one sees Paramātmā.

The subtle body is an imposition on the *jīva.* That is the obstacle mentioned in the previous verse. When the subtle body exists, one sees that subtle body, and when that is absent, one sees Paramātmā. That is explained in this verse. When the subtle body (*āśaye*) is an obstruction (*upādhau*), one sees the *jīva* covered by the subtle body as an enjoyer (*ātmānam*), objects of enjoyment, and happiness and distress arising from that (*param*). If the subtle body is absent, then one sees Paramātmā alone (*na anyadā*).

|| 4.22.29 ||

nimitte sati sarvatra

jalādāv api pūruṣaḥ

ātmanaś ca parasyāpi

bhidāṁ paśyati nānyadā

In the presence of substances with different qualities like water, a mirror or the eye, a person sees differences in the bodies of himself and others. This is not so when that subtle body is absent.

When the subtle body is present, there is imposition of the qualities of the subtle body on the *jīva.* The subtle body gives rise to bodies of men, *devatās* and animals through the influence of *karma*. But this does not take place in the absence of the subtle body. An example is given. Using different mediums such as water, oil, a mirror or the eye, a person sees himself and others differently, corresponding to an average, good or poor medium. Just as one sees an image of onseself or others with distorted ripples in water, flawlessly in a mirror, or with contamination in the eye, one sees good and bad in the bodies of men, good only in the bodies of *devatās* and bad only in the bodies of animals (because of subtle bodies). But when the subtle body is destroyed by *jñāna,* one does not see like that. One sees Paramātmā alone. But when the subtle body is destroyed by *bhakti,* the pure *jīva* attain a body of pure knowledge and bliss by the power of *rati.* He then tastes the beauty of the Lord with a body of knowledge, bliss, powers and sweetness, such as Rāma and Kṛṣṇa, by his eyes and other senses. That is the principle result for the devotee. That is understood from a previous statement:

evaṁ tadaiva bhagavān aravinda-nābhaḥ

svānāṁ vibudhya sad-atikramam ārya-hṛdyaḥ

tasmin yayau paramahaṁsa-mahā-munīnām

anveṣaṇīya-caraṇau calayan saha-śrīḥ

At that moment, the Lord, with lotus navel, who appears within the hearts of the deserving, understanding that his servants had offended the Kumāras, came to the seventh gate with Lakṣmī, moving his feet which should be sought by the great renounced sages. SB 3.15.37

|| 4.22.30 ||

indriyair viṣayākṛṣṭair

ākṣiptaṁ dhyāyatāṁ manaḥ

cetanāṁ harate buddheḥ

stambas toyam iva hradāt

The mind of a person thinking of sense objects is bewildered by the senses attracted to those objects. Then the mind takes away the discriminating power of the intelligence, just as grass takes away water from a lake.

Attachment to things other than *ātmā* is the cause of *saṁsāra.* This is explained in four verses. The senses of a man who does not want to think of sense objects, but, controlled by habit, thinks of sense objects even while standing in the forest, become first attracted by sense objects like sound and touch arising from memories related to sons and wife. Then the mind becomes bewildered by the senses attracted to sense objects. The bewildered mind than takes away the intelligence's ability to discriminate (*cetanām*). The invisible nature of this theft is shown in an example. The grass on the bank of the river takes the water from the lake by its roots.

|| 4.22.31 ||

bhraśyaty anusmṛtiś cittaṁ

jñāna-bhraṁśaḥ smṛti-kṣaye

tad-rodhaṁ kavayaḥ prāhur

ātmāpahnavam ātmanaḥ

When ability to discriminate is lost, memory becomes destroyed. With loss of memory, knowledge is destroyed. The wise say that destruction of knowledge is called destruction of the self.

When the ability to discriminate is stolen away remembrance, the sequence of past experiences is destroyed. The destruction of knowledge is called the destruction of the self.

|| 4.22.32 ||

nātaḥ parataro loke

puṁsaḥ svārtha-vyatikramaḥ

yad-adhy anyasya preyastvam

ātmanaḥ sva-vyatikramāt

Since there is nothing dearer than the ātmā, there is no greater harm to the self in this world than this destruction of knowledge occurring on its own.

Since there is nothing dearer than (*adhi*) the *ātmā,* there is no greater harm to oneself than the spontaneous destruction of the *ātmā.* Or where there is no power of reflection (*adhīḥ*), and other things become dear, there is no greater harm to oneself than the spontaneous destruction of the *ātmā*. There is no other cause than this destruction, as it appears on its own *(sva).* This means that the *jīva's* association with ignorance is without beginning. It has been accomplished in the past spontaneously. Therefore devotion to the Paramātmā, the shelter of the *jīva* is suitable. For that purpose it is recommended to perform *bhakti.*

|| 4.22.33 ||

arthendriyārthābhidhyānaṁ

sarvārthāpahnavo nṛṇām

bhraṁśito jñāna-vijñānād

yenāviśati mukhyatām

Always thinking of wealth and sense objects is the destruction of all goals, and by this, after having destroyed *jñāna* and *vijñāna,* one attains immovable life forms.

Always thinking of wealth (*artha*) and sense objects is the destruction (*apahnavaḥ*) of all goals, by which, having destroyed *jñāna* and *vijñāna,* one attains immovable life forms (*mukhyatām*).

|| 4.22.34 ||

na kuryāt karhicit saṅgaṁ

tamas tīvraṁ titīrṣuḥ

dharmārtha-kāma-mokṣāṇāṁ

yad atyanta-vighātakam

Those who desire to cross over the intense ignorance of *saṁsāra* should never have attachment to things which completely obstruct *dharma, artha, kāma* and *mokṣa.*

Association with sense objects means association which is forbidden in the *dharma-śāstras*. This does not mean all attachment to material objects is forbidden, since according to qualification, *artha, dharma* and *kāma* are prescribed in the scriptures. This is the opinion of some. Others say all association is forbidden, including *artha, dharma*, and *kāma.* Only *mokṣa* is acceptable.

dharmasya hy āpavargyasya nārtho’rthāyopakalpate |

nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ ||

The material results are not suitable as the goal for the person dedicated to higher spiritual goals. The desire of the person dedicated to the higher path is not for attainment of material assets. SB 1.2.9

|| 4.22.35 ||

tatrāpi mokṣa evārtha

ātyantikatayeṣyate

traivargyo 'rtho yato nityaṁ

kṛtānta-bhaya-saṁyutaḥ

Among them, liberation alone is recommended as the goal because of its excellence, because the objects attained from the other three are always linked with fear of destruction.

Among them (*tatra*) liberation is preferred. *Traivargyaḥ* means “arising from *artha, dharma* and *kāma*.”

|| 4.22.36 ||

pare 'vare ca ye bhāvā

guṇa-vyatikarād anu

na teṣāṁ vidyate kṣemam

īśa-vidhvaṁsitāśiṣām

There is nothing auspicious for those whose goals are destroyed by time, and who only come into existence as Brahmā or Indra after the agitation of the *guṇas*.

This verse explains about being linked to fear of destruction. There is no auspiciousness for those existences such as Brahmā (*pare*) and those inferior to him (*avare*) such as Indra, which appear after the agitation of the *guṇas.*

|| 4.22.37 ||

tat tvaṁ narendra jagatām atha tasthūṣāṁ ca

dehendriyāsu-dhiṣaṇātmabhir āvṛtānām

yaḥ kṣetravit-tapatayā hṛdi viśvag āviḥ

pratyak cakāsti bhagavāṁs tam avehi so 'smi

O King! Therefore, for liberation, know the Paramātmā who shines in the hearts of all moving and non-moving beings covered by bodies, senses, life airs, intelligence and false ego, and who appears everywhere as the controller of the *jīva.* One should meditate, "I am he."

This exclusive liberation without the qualities of *bhakti* is achieved by perfecting impersonal *brahma-jñāna,* Therefore (*tat)* know the Paramātmā who is revealed or who shines (*cakāsti*) in the hearts of the moving and non-moving beings covered by bodies, senses, life airs, intelligence and false ego. The method of knowledge is explained. I am he (*so 'smi*). Just as the ray of the sun is also the sun in one sense, so I, a pure ray of Paramātmā, am also the Paramātmā. I am not material. Another version has "He exists alone (*so 'sti*), and no other." "But the *jīva* also is revealed in the heart." The Lord is then differentiated. He is revealed everywhere (*viśvak āviḥ*) and acts as the controller of the *jīva* (*kṣetravit-tapatayā*), *as antaryāmī.* How does he manifest or shine? He shines in reverse (*pratyak*). (He shines inwardly, into the *jīva,* unlike the sun which shines outward with it rays.)

|| 4.22.38 ||

yasminn idaṁ sad-asad-ātmatayā vibhāti

māyā viveka-vidhuti sraji vāhi-buddhiḥ

taṁ nitya-mukta-pariśuddha-viśuddha-tattvaṁ

pratyūḍha-karma-kalila-prakṛtiṁ prapadye

I surrender to Paramātmā who defeats material energy contaminated by *karma,* who is ever liberated, completely pure, the highest truth, and within whom *māyā* manifests this universe as cause and effect, superior and inferior, but which can be dissolved by discrimination. Some claim the world is an illusion, like thinking a garland is a snake, and that this illusion is dissipated by knowledge of oneness.

This verse rejects the idea that the Lord becomes contaminated by being present in the hearts of all living beings. In him, *māyā* lights up this universe (*idam*) situated with high and low forms, effect and cause (*sad-asat*). The cause of the universe is *māyā*. The universe is destroyed by discernment (*viveka-vidhutiḥ*).

This discernment gives realization of non-difference. The universe arises from *māyā*, and being *māyā,* it is thus the external energy of Paramātmā. The *jīva* is the *taṭastha* energy of the Paramātmā. The energies and the possessor of the energies, Paramātmā, are non-different. Thus the universe, *jīvas* and Paramātmā are non-different (but not illusory). Difference is compared to thinking that a garland is a snake. The word *vā* indicates that undifferentiated realization which claims that all different is illusion is the opponent's view—that of the *vivartavādīs.* The Lord is ever-liberated because he is completely pure, because he is truth (*viśuddha-tattvam*). He defeats (*pratyūḍha*) *prakṛti* contaminated by *karma.* I surrender to him. Without *bhakti* to Paramātmā in the form of surrender, liberation is not possible. The secondary role of *bhakti,* as an *aṅga* of *jñāna,* is shown.

|| 4.22.39 ||

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā

karmāśayaṁ grathitam udgrathayanti santaḥ

tadvan na rikta-matayo yatayo 'pi ruddha-

sroto-gaṇās tam araṇaṁ bhaja vāsudevam

Worship Vāsudeva, the shelter. By devotion to his lotus toes possessing ever-increasing beauty, the devotees untie the knot of false ego filled with impressions of *karma*, which the foolish *sannyāsīs* who try to stop the senses flowing like a river cannot untie.

Jñāna-miśra-bhakti, having predominance of *bhakti,* culminating in *śānta-rati,* was explained starting with verse 22. Verses 37 and 38 explained *bhakti-miśra-jñāna,* with a predominance of *jñāna,* with the goal of *sāyujya-mukti* (merging). Understanding Pṛthu's distaste of the words "Know that Lord, I am he" mentioned in verse 37, since he had pure *bhakti* in the mood of a servant and nothing else, Sanatkumāra now speaks of pure *bhakti,* by which one achieves *prema*, in which liberation is a secondary effect. He glorifies that *bhakti* as the best process in two verses.

Palāśa (petal) refers to the Lord's toes in this verse. *Vilāsa* means "distinctive sport" or "movement with distinction" (*viśeṣena lāsa*)—in other words, beauty increasing at every moment. Thus the phrase means "by *bhakti* to the Lord's lotus toes whose beauty increases at every moment." *Bhakti* has two forms, *sādhana* (practice) and *sādhya* (perfection).[12] *Karmāśayam* means "*ahaṅkāra* filled with impressions of *karma*." This is tightly knotted *(grathitam*). (This is equated with *avidyā.* The *hṛdaya-granthi* refers to the same.) Or another meaning is "by *bhakti* to the Lord's toes, endowed with various astonishing skills (*vilāsa*), such as massaging, putting perfumes on the Lord's body, bathing him, and dressing his hair." Or it can mean "by remembrance of the beauty of the Lord's toes."

Please worship Vāsudeva, the shelter. The Vaiṣṇavas (*santaḥ*) untie the knot of *ahaṅkāra* filled with impressions of *karma*, tied tightly by the *jīva's* previous actions, by now performing actions to the Lord which have the opposite effect--by the process of *bhakti,* progressing from *sādhana* to *sādya,* which is offered to his lotus-petal toes whose beauty increases at every moment. Ascetics (*yatayaḥ*) cannot do the same. Why? Their minds are without objects of thought (*rikta-matayaḥ*); they are without intelligence. Like persons without wealth, they are without intelligence—contemptible persons (*asantaḥ*). *Santas* (commendable persons) on the other hand have their minds concentrated on the Lord. They have good intelligence. The ascetics have attempted to stop the group (*gaṇa*) of senses which flow like rivers (*srotas*). But just as it is impossible to stop the flow of a river, this attempt to stop the senses is a sign of their foolishness. On the other hand, the *santas* engage their eyes and other senses in the sweetness of the Lord's beauty and other qualities. They are very intelligence and happy. *Araṇam* means shelter. Worship the son of Vasudeva, Kṛṣṇa. *Araṇam* can also mean "without battle." If you do not surrender, then you will have to battle the senses, and you will be defeated.

|| 4.22.40 ||

kṛcchro mahān iha bhavārṇavam aplaveśāṁ

ṣaḍ-varga-nakram asukhena titīrṣanti

tat tvaṁ harer bhagavato bhajanīyam aṅghriṁ

[12] The *sādhya* form is mentioned here because the final destruction of the knot of ignorance actually takes place in *bhāva-bhakti*, not *sādhana bhakti*, though *sādhana-bhakti* leads to *bhāva-bhakti.*

kṛtvoḍupaṁ vyasanam uttara dustarārṇam

There is great suffering for people lacking a boat to cross the ocean of *saṁsāra* filled with the crocodiles of the six senses, since they desire to cross but cannot, using a difficult process. Therefore, cross the ocean of *saṁsāra*, difficult to cross, by making a boat out of the lotus feet of the Lord, worthy of worship.

Crossing *saṁsāra* is difficult for the *sannyāsīs* and yog*īs. Aplaveśām* means "those not having ability or means to cross." The root *īṭ* means "to be able to." Or the word can mean "with the Lord, who enables one to cross." There is great suffering (*kṛcchraḥ*) for those who do not have the means of crossing, because they desire to cross, but cannot cross, the ocean of *saṁsāra* filled with the crocodiles of the six senses. If they are not killed by the waves of lust, or devoured by the crocodiles of the six senses, and if they are strong, though tired, and do not give up, after a long time, somehow or other, by using the arms of *jñāna* and *vairāgya,* among them, one may with difficulty cross the ocean. Therefore, you should cross the ocean of *saṁsāra*, difficult to cross (*vyasanam*), by making a boat out of the Lord's lotus feet. Taking shelter of the boat of the Lord's feet to cross *saṁsāra* easily, which becomes the size of calf's hoof print, is expressed in the following verses:

samāśritā ye pada-pallava-plavaṁ

mahat-padaṁ puṇya-yaśo murāreḥ

bhavāmbudhir vatsa-padaṁ paraṁ padaṁ

padaṁ padaṁ yad vipadāṁ na teṣām

For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Mukunda, or the giver of mukti, the ocean of the material world is like the water contained in a calf's footprint. The place where there are no material miseries, or Vaikuṇṭha, is his goal, not the place where there is danger in every step of life. SB 10.14.54

tvayy ambujākṣākhila-sattva-dhāmni

samādhināveśita-cetasaike

tvat-pāda-potena mahat-kṛtena

kurvanti govatsa-padaṁ bhavābdhim

O lotus-eyed Lord, by concentrating one's meditation on your lotus feet, which are the reservoir of all existence, and by accepting those lotus feet as the boat by which to

cross the ocean of nescience, one follows in the footsteps of great saints. By this simple process, one can cross the ocean of nescience as easily as one steps over the hoof print of a calf. SB 10.2.30

What difficulty is there in this? There should be no fear in getting on that boat.

|| 4.22.41 ||

maitreya uvāca

sa evaṁ brahma-putreṇa

kumāreṇātma-medhasā

darśitātma-gatiḥ samyak

praśasyovāca taṁ nṛpaḥ

Maitreya said: Pṛthu, having been thoroughly shown all about *ātmā* by Sanatkumāra, the son of Brahmā, who was well-versed in knowledge of the Lord, spoke in order to praising him.

Ātma-medhasā means by one who knows about *ātmā. .*

|| 4.22.42 ||

rājovāca

kṛto me 'nugrahaḥ pūrvaṁ

hariṇārtānukampinā

tam āpādayituṁ brahman

bhagavan yūyam āgatāḥ

The King said: Previously the Lord, compassionate to the distressed, was merciful to me. O *brāhmana!* O Lord Sanatkumāra! You have come to fulfill that mercy.

Pṛthu addresses Sanatkumāra since he is the head of the four Kumāras. He addresses them all with *yūyam* (you in the plural.)

|| 4.22.43 ||

niṣpāditaś ca kārtsnyena

bhagavadbhir ghṛṇālubhiḥ

sādhūcchiṣṭaṁ hi me sarvam

ātmanā saha kiṁ dade

Everything here comes from the merciful devotees. How can I give anything I possess, since it is all remnants, including my body?

I do not see anything to give you as *guru-dakṣiṇa*. This kingdom was given to me by the devotees such as you and Bhṛgu out of mercy. How can I give it back? Thus he calls it *sādhu-ucchiṣṭam,* remnants from the devotees. It is inappropriate to give back to the father betel my father chewed and gave me.

|| 4.22.44 ||

prāṇā dārāḥ sutā brahman

gṛhāś ca sa-paricchadāḥ

rājyaṁ balaṁ mahī kośa

iti sarvaṁ niveditam

O *brāhmaṇa*! I offered everything—life airs, wives, sons, houses, furniture, kingdom, strength, the earth, and the treasury.

How did the devotees remain independent in the kingdom? After the horse sacrifice, I gave everything such as life airs to them. They again gave me their remnants.

|| 4.22.45 ||

sainā-patyaṁ ca rājyaṁ ca

daṇḍa-netṛtvam eva ca

sarva lokādhipatyaṁ ca

veda-śāstra-vid arhati

The knower of Vedic scriptures should accept to be head of the army, leader of the country, the punisher, and ruler of all planets.

What result will the *brāhmaṇa* get by accepting armies and kingdom? Let me get the result by giving these things. Because the *brāhmaṇa* is a worthy recipient of charity, he should accept out of mercy.

|| 4.22.46 ||

svam eva brāhmaṇo bhuṅkte

svaṁ vaste svaṁ dadāti ca

tasyaivānugraheṇānnaṁ

bhuñjate kṣatriyādayaḥ

Since the *brāhmaṇa* enjoys, wears and gives what is his, the *kṣatriyas, vaiśyas* and *śūdras* enjoy food by the mercy of the *brāhmaṇa* alone.

The structure of the sentence is one of cause and effect: because…. therefore. *Vaste* means “he wears.”

|| 4.22.47 ||

yair īdṛśī bhagavato gatir ātma-vāda

ekāntato nigamibhiḥ pratipāditā naḥ

tuṣyantv adabhra-karuṇāḥ sva-kṛtena nityaṁ

ko nāma tat pratikaroti vinoda-pātram

The truth concerning the Supreme Lord has been completely presented to us by knowers of the Vedas with deliberation on the *ātmā.* These saints of unlimited mercy should always be satisfied with their acts of uplifting the fallen. Who can repay them for their service? One can only offer water with folded hands.

This being so, it is not possible to repay the *guru* even by offering everything. *Ātma-vāde* means “considering the *ātmā*.” *Nigamibhiḥ* means “by the knowers of the Vedas.” May they be satisfied by their acts of uplifting the suffering (*sva-kṛtena*)! Who can repay then? No one can, except by offering water with folded (*vinā uda-patram*) hands. Therefore I fold my hands. The phrase may also be taken as *vinoda-pātram*, the object of joking. A person who tries to repay you is simply the laughing stock of the people.

|| 4.22.48 ||

maitreya uvāca

ta ātma-yoga-pataya

ādi-rājena pūjitāḥ

śīlaṁ tadīyaṁ śaṁsantaḥ

khe 'bhavan miṣatāṁ nṛṇām

Maitreya said: The masters of *ātma-yoga,* after being worshipped by Pṛthu, and praising his character, went to Satyaloka through the sky while the people watched.

Khe abhavan means “they went to Satyaloka by the way of the sky.”

|| 4.22.49 ||

vainyas tu dhuryo mahatāṁ

saṁsthityādhyātma-śikṣayā

āpta-kāmam ivātmānaṁ

mena ātmany avasthitaḥ

Pṛthu, chief of the great souls, considered himself almost satisfied by the complete teachings about *ātmā,* but he remained situated in his nature of pure *bhakti.*

He considered himself as if fully satisfied (*āpta-kāmam iva*) by the complete limits of teachings on *ātmā*. However he was not fully satisfied. Since he was a pure devotee,

he could be fully satisfied only by pure *bhakti.* He had previously asked about the *ātmā* just as he had asked about other scriptures from knowers of the Vedas. That inquiry was now complete. The word *iva* indicates that now that part was complete. He was still situated in his nature *(ātmani*). By the teachings about *ātmā,* his nature as of pure *bhakti* did not disappear.

|| 4.22.50 ||

karmāṇi ca yathā-kālaṁ

yathā-deśaṁ yathā-balam

yathocitaṁ yathā-vittam

akarod brahma-sāt-kṛtam

He also (besides *bhakti*) performed prescribed *varṇāśrama* duties according to time, place, qualified person, and wealth, as suitable to his *bhakti*, thinking that *brāhmaṇas* were doing the actions.

The word *ca* indicates that he also did *karmas*, prescribed duties. For the pure devotees like Pṛthu, though they are above doing *karmas*, to teach the people, or to avoid lapses in following the rules of *varṇāśrama*, or to avoid criticism of the path of *bhakti*, or to hide pure *bhakti* because it is confidential, the householders, without being attached, following previous conduct, either personally or by agents, can do a few *karmas* without being contaminated. This is what the followers of the *sampradāya* say. However, if they have no faith in those *karmas,* acts done without faith are as good as no acts at all. There is no harm if the pure devotees do not do them. And because these *karmas* are only done according to suitable time, place and recipient, all *karmas* are not performed. The *karmas* should be done "as suitable." Because doing *karmas* are not suitable for pure devotees, being done only to show the public, their performance of *karmas* is not actual *karma* at all. One should do them in such a way that it is the *brāhmaṇa's* action. He thinks, "*Brāhmaṇas* are performing these *karmas*." In this way, he is not affected by the performance of *karmas.*

|| 4.22.51-52 ||

phalaṁ brahmaṇi sannyasya

nirviṣaṅgaḥ samāhitaḥ

karmādhyakṣaṁ ca manvāna

ātmānaṁ prakṛteḥ param

gṛheṣu vartamāno 'pi

sa sāmrājya-śriyānvitaḥ

nāsajjatendriyārtheṣu

niraham-matir arkavat

Offering all results to Brahman, being unattached, attentive, recognizing the *antaryāmī* as the controller of *prakṛti,* being free false ego, like the sun, he was not contaminated by sense objects, though he remained a householder with kingdom and wealth

Nirviṣaṅgaḥ means without attachment. *Ātmānam* means the *antaryāmī.*

|| 4.22.53 ||

evam adhyātma-yogena

karmāṇy anusamācaran

putrān utpādayām āsa

pañcārciṣy ātma-sammatān

Performing his *karmas* without attachment, he produced five sons in his wife Arci, who were esteemed like him.

He performed his *karmas* without attachment (*adhyātma-yogena*) or being situated in *ātmā* (not the body). By that special power of enjoying without attachment, he produced sons. He had no agitation caused by producing sons and no lust related to his wife.

|| 4.22.54 ||

vijitāśvaṁ dhūmrakeśaṁ

haryakṣaṁ draviṇaṁ vṛkam

sarveṣāṁ loka-pālānāṁ

dadhāraikaḥ pṛthur guṇān

The sons were Vijitāśva, Dhūmrakeśa, Haryakṣa, Draviṇa and Vṛka. Pṛthu embodied all the qualities of the *devatās.*

Just as previously, at his birth, he was praised by the bards, at all times he was praised. That is shown in the following verses.

|| 4.22.55 ||

gopīthāya jagat-sṛṣṭeḥ

kāle sve sve 'cyutātmakaḥ

mano-vāg-vṛttibhiḥ saumyair

guṇaiḥ saṁrañjayan prajāḥ

Always thinking of the Lord in order to protect the created universe according to time, he pleased the citizens by his attractive qualities, words and mind.

Gopīthāya means "for protecting."

|| 4.22.56 ||

rājety adhān nāmadheyaṁ

soma-rāja ivāparaḥ

sūryavad visṛjan gṛhṇan

pratapaṁś ca bhuvo vasu

Thus he took the name "King"[13] and was like another moon or chief of the gods. Shining like the sun, he extracted wealth and water from the earth and returned it.

Soma-rāja means he was like the moon (*soma*) and the chief of the *devatās (raja*). *Vasu* means wealth and water.

|| 4.22.57 ||

durdharṣas tejasevāgnir

mahendra iva durjayaḥ

[13] *Rāja* means "he was pleasing" as well as king. This was explained in SB 4.16.15.

titikṣayā dharitrīva

dyaur ivābhīṣṭa-do nṛṇām

Like Agni he had unconquerable influence, and like Indra unconquerable strength. He had tolerance like the earth, and gave desirables to men like the Svarga.

Dyauḥ means Svarga.

|| 4.22.58 ||

varṣati sma yathā-kāmaṁ

parjanya iva tarpayan

samudra iva durbodhaḥ

sattvenācala-rāḍ iva

Like Parjanya, god of rain, he showered whatever was desired. Like the ocean he was unfathomable. He was steady like Sumeru.

Sattvena means by steadiness. *Acala-raṭ* is Sumeru.

|| 4.22.59 ||

dharma-rāḍ iva śikṣāyām

āścarye himavān iva

kuvera iva kośāḍhyo

guptārtho varuṇo yathā

He was like Yamarāja in applying punishment and like the Himalayas in astonishing everyone. He was like Kuvera in wealth. He was like Varuṇa in hiding things.

|| 4.22.60 ||

mātariśveva sarvātmā

balena mahasaujasā

aviṣahyatayā devo

bhagavān bhūta-rāḍ iva

He was like Mātariśvā, pervading everywhere with his bodily, mental and sense strength. He was intolerant like Lord Śiva.

Sarvātmā means spreading everywhere.

|| 4.22.61 ||

kandarpa iva saundarye

manasvī mṛga-rāḍ iva

vātsalye manuvan nṛṇāṁ

prabhutve bhagavān ajaḥ

He was beautiful like Cupid and fearless like a lion. He was affectionate like Manu and powerful like Brahmā.

|| 4.22.62 ||

bṛhaspatir brahma-vāde

ātmavattve svayaṁ hariḥ

bhaktyā go-guru-vipreṣu

viṣvaksenānuvartiṣu

hriyā praśraya-śīlābhyām

ātma-tulyaḥ parodyame

He was knowledgeable of Brahman like Bṛhaspati, and in control of his senses like Viṣṇu himself. In his devotion to cows, elders, *brāhmaṇas,* and devotees

and in helping others with bashfulness, humility and cheerfulness, he was like Pṛthu.

Ātma-vattve means “in controlling the senses.” There was no one to equal him in devotion and helping others.

|| 4.22.63 ||

kīrtyordhva-gītayā pumbhis

trailokye tatra tatra ha

praviṣṭaḥ karṇa-randhreṣu

strīṇāṁ rāmaḥ satām iva

His fame, declared loudly by the public through the three worlds, entered the ears of women just as Rāma’s fame entered the ears of the devotees.

Thus ends the commentary on the twenty-second Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-three

Pṛthu Attains the Lord

|| 4.23.1-3 ||

maitreya uvāca

dṛṣṭvātmānaṁ pravayasam

ekadā vainya ātmavān

ātmanā vardhitāśeṣa-

svānusargaḥ prajāpatiḥ

jagatas tasthuṣaś cāpi

vṛttido dharma-bhṛt satām

niṣpāditeśvarādeśo

yad-artham iha jajñivān

ātmajeṣv ātmajāṁ nyasya

virahād rudatīm iva

prajāsu vimanaḥsv ekaḥ

sa-dāro 'gāt tapo-vanam

Maitreya said: Once, seeing his body age, Pṛthu, protector of the people, maintainer of all moving and non-moving beings, who was in control of his mind, who had by himself increased the wealth of the state, and who was the upholder of *dharma* for the devotees, after having fulfilled the order of the Lord, having appeared on earth for that purpose, handed over to his sons the earth, who was lamenting out of separation from him, and went to the forest alone with his wife, while the citizens grieved.

In the Twenty-third Chapter, Pṛthu goes to the forest, practices austerities, worships the Lord, and giving up the planet of humans, goes along with his wife to Vaikuṇṭha.

Pṛthu thought, “The Lord will not bring me to his side for service. I have not done that much worship and have not been fully purified. Taking *vānaprastha,* going to the forest and engaging in chanting and remembering the Lord twenty-four hours a day, like our ancestor Dhruva, I will perform austerities to attain the Lord quickly. I will make *vānaprastha āśrama* famous with the people.” Thinking like this, he went to the forest for austerities. Three verses are connected as one sentence. *Ātmanā vardhitāśeṣa-svānusargaḥ* means “he who by himself increased villages, cities and food.” *Ātmajām* means the earth.

|| 4.23.4 ||

tatrāpy adābhya-niyamo

vaikhānasa-susammate

ārabdha ugra-tapasi

yathā sva-vijaye purā

There, he underwent severe austerities according to the *vānaprastha* rules, with unbroken vows, using the same effort with which he previously achieved victory over the earth.

Just as Pṛthu performed *karmas* in household life to show *karmīs* how to act, so as a *vānaprastha* he performed austerities to show the *vānaprasthas* how to act. He engaged in severe austerities as approved by the Vaikhānasas (*vānaprasthas*). He was strict in his vows (*adābhya-niyamaḥ*). *Adābhya* (not deceptive) comes from the root *dabh*, to deceive. He did this with the same effort that he conquered the earth (*sva*).

|| 4.23.5 ||

kanda-mūla-phalāhāraḥ

śuṣka-parṇāśanaḥ kvacit

ab-bhakṣaḥ katicit pakṣān

vāyu-bhakṣas tataḥ param

He ate only roots like radish and fruits, and sometimes ate only dry leaves. He began drinking only water without food for several months at a time. Finally he only consumed only air.

|| 4.23.6 ||

grīṣme pañca-tapā vīro

varṣāsv āsāraṣāṇ muniḥ

ākaṇṭha-magnaḥ śiśire

udake sthaṇḍile-śayaḥ

In the summer he placed fires around himself in the four directions, with the sun burning overhead. During the monsoon season he tolerated the torrents of rain. During the dewy season he stood up to his neck in cold water and slept on the earth.

Pañcatapā means he places four fires around himself while the sun shone overhead. *Āsāraśāṭ* means he tolerated the showers. *Sthaṇḍile śayaḥ* means sleeping on the earth.

|| 4.23.7 ||

titikṣur yata-vāg dānta

ūrdhva-retā jitānilaḥ

ārirādhayiṣuḥ kṛṣṇam

acarat tapa uttamam

Being tolerant, controlling words and senses, controlling sexual impulse and his life airs, his only desire being to worship Kṛṣṇa, he performed the highest austerities.

"Though his purpose was to show people the *vānaprastha* life, what was his intention in performing such severe austerities?" Desiring to worship Kṛṣṇa directly in the spiritual world I will do these austerities. This was his vow. It is also seen that perfect *rāgātmaka-bhaktas* such as Viśākha and other *gopīs* performed austerities to attain Kṛṣṇa, according to *Vāmana Purāṇa* and the *śrutis.*

|| 4.23.8 ||

tena kramānusiddhena

dhvasta-karmāmalāśayaḥ

prāṇāyāmaiḥ sanniruddha-

ṣaḍ-vargaś chinna-bandhanaḥ

By gradual perfection of austerities he destroyed *karma,* developed a joyful heart, controlled the mind and sense by *prāṇāyāma,* and cut his bondage to the material world.

By gradually perfecting that austerity (*tena*), his mind became joyful (*amala āśayaḥ*). He destroyed his *karmas.* Previously he had already accomplished this by controlling the breath through repeating *mantras* concerning the Lord as part of *bhakti-mārga.*

|| 4.23.9 ||

sanat-kumāro bhagavān

yad āhādhyātmikaṁ param

yogaṁ tenaiva puruṣam

abhajat puruṣarṣabhaḥ

The best of men worshipped the Supreme Lord by the highest process called *adhyātma-yoga* (*bhakti-yoga*) which Sanatkumāra had taught.

*Ādhyātmika*m means "engaged in the self." It is formed like the word *vainayika* from *vinaya.* This *yoga* concerning the self is final (*param*). *Ādhyātmika-yoga* in this verse refers to *bhakti-yoga*. Previously SB 4.32.39-40 indicated that *śuddha-bhakti* was the highest process. It was not stated anywhere else that *jñāna*-yoga, also called *ādhyātmika-yoga*, was the best and final process. It is also impossible to worship the Supreme Lord as the primary object in *jñāna-yoga.* There will also be a contradiction to the next verse if *jñāna-yoga* as *adhyātmika-yoga* is considered the highest process. *Bhakti-yoga* is here called *adhyātmika-yoga* to keep it secret.

|| 4.23.10 ||

bhagavad-dharmiṇaḥ sādhoḥ

śraddhayā yatataḥ sadā

bhaktir bhagavati brahmaṇy

ananya-viṣayābhavat

Constantly endeavoring with faith, dedicated to the Lord, Pṛthu performed *bhakti* to the Supreme Lord alone.

|| 4.23.11 ||

tasyānayā bhagavataḥ parikarma-śuddha-

sattvātmanas tad-anusaṁsmaraṇānupūrtyā

jñānaṁ viraktimad abhūn niśitena yena

ciccheda saṁśaya-padaṁ nija-jīva-kośam

By *bhakti* filled with continual remembrance of the Lord, Pṛthu, his mind becoming *śuddha-sattva* by service, developed intense *jñāna* endowed with detachment, by which he destroyed the subtle body, which was a cause of doubt for Pṛthu.

Nārada-pañcarātra says*:*

hari-bhakti-mahā-devyāḥ sarvā mukty-ādi-siddhayaḥ |

bhuktyaś cādbhutās tasyāś ceṭikāvad anuvratāḥ ||

All the *siddhis* headed by liberation and all astonishing material pleasures follow after the great goddess Hari-bhakti like fearful maidservants.

Though the devotee practicing pure *bhakti* does not want them, on their own, *brahmavidyā* (impersonal j*ñāna*) and the eight *siddhis* of *yoga* personified appear before the devotee and say, "We have been sent by the Lord for your service. Please accept us." Two verses explain this. Pṛthu's mind became *śuddha-sattva* by service to the Lord *(parikarma*). By *bhakti, jñāna* (*brahma-vidyā)* endowed with detachment appeared spontaneously. What was that *bhakti*? It was filled with remembrance of the Lord at every moment. Even though the person practicing *śuddha-bhakti*, like *cātaka* bird, tastes the sweetness of *bhakti* alone, and does not accept *brahma-vidyā*, though it comes to him on its own, the destruction of his subtle body, a result of *brahma-vidyā*, takes place by *bhakti* alone, without seeking it. It has been said:

jarayaty āśu yā kośaṁ nigīrṇam analo yathā

Bhakti quickly destroys the subtle body, just as the digestive fire consumes food. SB 3.25.33

Just as a person sometimes takes some medicine to help quickly digest food, even though the digestive fire will digest food, Pṛthu, being anxious to attain direct service to the Lord in his abode, and unable to tolerate the delay, performed *brahma-jñāna* to destroy his subtle body. By that very sharp *jñāna* he cut the subtle body or covering (*jīva-koṣam*), a source of doubt. Pṛthu's doubt was "I have not seen the Lord directly by my *bhakti.* Do I have a subtle body or not?" Actually, Pṛthu did not have a subtle body. He was an *avatāra* of the Lord.

yac cānyad api kṛṣṇasya

bhavān bhagavataḥ prabhoḥ

śravaḥ suśravasaḥ puṇyaṁ

pūrva-deha-kathāśrayam

bhaktāya me 'nuraktāya

tava cādhokṣajasya ca

vaktum arhasi yo 'duhyad

vainya-rūpeṇa gām imām

You should speak to me, your devotee and a devotee of the Lord and you, attached to hearing, about he who milked the earth in the form of Pṛthu, and other pure, famous topics related to the previous birth of the Supreme Lord, Kṛṣṇa. SB 4.19.6-7

naivātmane mahendrāya roṣam āhartum arhasi

ubhāv api hi bhadraṁ te uttamaśloka-vigrahau

You should not show anger to Indra, since he is non-different from you. Good fortune to both of you, who are forms of the Supreme Lord! SB 4.19.33

Pṛthu's desire to give up his body by yoga is only showing the greatness of his devotion, in which he thinks of himself as an ordinary person. Mention of giving up his body is only for letting the materialists preserve their mentality. This appearance is handled by *māyā* in the case of both the *avatāras* and the devotees. Among the forms of the Lord, Rāma does not give up his body, and among the devotees, Dhruva does not up his body. These examples indicate the truth for all forms of the Lord and perfected devotees. This conclusion is given for the devotees.

|| 4.23.12 ||

chinnānya-dhīr adhigatātma-gatir nirīhas

tat tatyaje 'cchinad idaṁ vayunena yena

tāvan na yoga-gatibhir yatir apramatto

yāvad gadāgraja-kathāsu ratiṁ na kuryāt

Having destroyed the concept of being his body, having realizing the form of Paramātmā, and being without desire for *siddhis*, Pṛthu destroyed his subtle

body and then rejected *jñāna.* As long as one does not have attraction for the topics of the Lord, the *jñānī* will be attached to *yoga siddhis* and liberation.

He destroyed the concept of being the body (*chinna anya-dhiḥ*). He realized the form of Paramātmā (*adhigata atma-gatiḥ*). He had no desire for *siddhis* (*nirīhaḥ*). "How could he give up all desires, since he accepted the process of *vidyā* or *jñāna*?" By *jñāna* (*vayunena*) he destroyed the subtle body (*idam*), and then rejected *jñāna.* He accepted *jñāna* to destroy the subtle body, and then rejected *jñāna.* Thus actually he was without desire. The meaning is this. There are two types of results from *śuddha-bhakti:* the primary, desired result and the secondary, unsought results. The desired result is *prema-bhakti.* The unsought result is *jñāna, siddhis* and other things. If a devotee has a desire for these secondary results that arrive on their own, his *bhakti* becomes restricted.

antarāyān vadanty etā yuñjato yogam uttamam

mayā sampadyamānasya kāla-kṣapaṇa-hetavaḥ

Learned experts state that the mystic perfections of *yoga* are actually impediments. For one who is practicing the supreme yoga, who is absorbed in my by having attained me, the *siddhis* are a waste of time. SB 11.15.33

However, the ability to reject these secondary results depends on the strength of one's practice of *śuddha-bhakti.* Śrīdhara Svāmī says "Pṛthu did not have attraction to these secondary results because he was attracted to talks concerning Kṛṣṇa."

|| 4.23.13 ||

evaṁ sa vīra-pravaraḥ

saṁyojyātmānam ātmani

brahma-bhūto dṛḍhaṁ kāle

tatyāja svaṁ kalevaram

The best of heroes, joining his determined mind with his spiritual body and becoming purely spiritual, gave up his body at that time.

Seeing that one of the *siddhis*--dying at will--had arrived, Pṛthu developed a desire to accept that, just as he had accepted *jñāna,* since he desired to go quickly to the side of the Lord. Being taught the method of leaving the body by that *siddhi,* who was like an expert in *karma* rituals, Pṛthu easily prepared to leave his body by his will. That is

described in six verses. He was the best of the courageous. Giving up the body at this time, becoming a pure spiritual form, immediately let me go to Vaikuṇṭha and serve the feet of the Lord! This was his great eagerness. Fixing his mind (*ātmānam*) on his form as an associate of the Lord *(ātmani*), becoming a pure spiritual form (*brahma-bhūtaḥ*), he left his body.

|| 4.23.14 ||

sampīḍya pāyuṁ pārṣṇibhyāṁ

vāyum utsārayañ chanaiḥ

nābhyāṁ koṣṭheṣv avasthāpya

hṛd-uraḥ-kaṇṭha-śīrṣaṇi

Pressing the anus with both ankles, he gradually led the air from the *mūlādhara-cakra* to the *svādhiṣṭhāna-cakra, maṇipūraka-cakra, anāhata-cakra, viśuddhi-cakra* and *ājñā-cakra*.

The method of leaving the body appeared spontaneously. The *āsana* for leaving the body is described:

saṁpīḍya sīraṇīṁ sūkṣmāṁ gulphenaiva tu madhyataḥ

savye dakṣiṇa-gulphena muktāsanam itīritam

Pressing the fine passageway near the anus with the left ankle, with the right ankle pressing the left, is called *muktāsana.*

Leading the air from the *mūlādhāra-cakra* upwards to the *svādhiṣṭhāna-cakra* one should fix it at the navel in the *maṇipūraka-cakra*, then at the *anāhata-cakra* (*koṣṭheṣu*) in the heart, and above that, at the *viśuddhi-cakra* below the throat. The throat is situated above the *viśuddhi-cakra*. Then one should fix the air between the brows (*śīrṣaṇi*) at the *ājñā-cakra*. The sentence is continued in the next verse. Instead of *vāyum* the word *asūn* which means *prāṇa* is also seen.

|| 4.23.15 ||

utsarpayaṁs tu taṁ mūrdhni

krameṇāveśya niḥspṛhaḥ

vāyuṁ vāyau kṣitau kāyaṁ

tejas tejasy ayūyujat

He gradually led the air to the *brahma-randhra,* and without desire, merged the air in his body with the totality of air, and the earth and fire of his body with the totality of earth and fire.

At the top of the head he fixed the air at the *brahma-randhra.* He then merged the air in the body with totality of air (*vayau*), and merged the other four elements of the body--earth, water, fire and ether—with the totality of those elements.

|| 4.23.16 ||

khāny ākāśe dravaṁ toye

yathā-sthānaṁ vibhāgaśaḥ

kṣitim ambhasi tat tejasy

ado vāyau nabhasy amum

He merged the ether in his body with the totality of ether, and the water in his body with the totality of water. He merged earth into water, water into fire, fire into air and air into ether.

Khāni means the holes in the body (ether). *Dravam* means water in the body. After destroying the body, one meditates on destroying the five elements to achieve the *ātmā* separate from the body. One merges earth into water etc.

|| 4.23.17 ||

indriyeṣu manas tāni

tan-mātreṣu yathodbhavam

bhūtādināmūny utkṛṣya

mahaty ātmani sandadhe

He merged the mind into the senses and the senses into the sense objects, according to order of their appearance. He merged the senses objects into *ahaṅkāra* and *ahaṅkāra* into *mahat-tattva.*

Having described destruction of the elements up to ether, which are all produces of *ahaṅkāra* in *tamas,* the destruction of the products of *ahaṅkāra* in *sattva* and *rajas* are described. He merged (*sandadhe*) the mind into the senses, along with the sense *devatās*. He merged the senses and their *devatās* into the *tan-mātras.* Because the mind is dependent on the senses, he merged it into the senses. Since senses are dependent on the sense objects, he merged the senses into the sense objects. *Indriyair viṣayākṛṣṭair ākṣiptaṁ dhyāyatāṁ manaḥ*: the mind of a person thinking of sense objects is bewildered by the senses attracted to those objects. (SB 4.22.30) They were merged according to the order in which they appeared. The mind and sense *devatās* merge into the senses, because mind and the sense *devatās* do not have their own *svarūpas* without the senses. But even the senses depend on the *tan-mātras.* This is the conception. He then merged the *tan-mātras* (*amūni*) into *ahaṅkāra* (*bhūtādi*), and merged the *ahaṅkāra* into the *mahat-tattva (ātmani).*

Instead of *manaḥ* sometimes *nabhaḥ* (ether) is seen and instead of *yathobhūtam* the phrase *yathā sthānam* is seen. Then the meaning is “they are merged into their shelter.” Earth merges into its shelter, water. Ether resides in the senses and thus merges with them. The mind is considered one of the senses. The senses reside in the sense objects (their shelter) since they direct themselves to sense objects, and thus they merge into the sense objects. In this way the words *yathodbhūtam* and *yathā-sthānam* are explained without contradiction.

|| 4.23.18 ||

taṁ sarva-guṇa-vinyāsaṁ

jīve māyāmaye nyadhāt

taṁ cānuśayam ātma-stham

asāv anuśayī pumān

jñāna-vairāgya-vīryeṇa

svarūpa-stho 'jahāt prabhuḥ

He placed the *mahat-tattva* into *prakṛti*, the covering on the *jīva.* Pṛthu, fully capable, the shelter of *prakṛti,* then gave up *prakṛti* situated beside him, by the power of *jñāna* and *vairāgya*, though he was already situated in his spiritual body.

He placed the shelter of all the *guṇas* (*mahat-tattva*) in *māyā,* the covering (*māyāmaye*) on the j*īva. Jīva* here means the covering on the j*īva.* It is found similarly in the following verse:

taḥ paraṁ yad avyaktam avyūḍha-guṇa- vyūhitam |
adṛṣṭāśruta-vastutvāt sa jīvo yat punar-bhavaḥ ||

Superior to the gross universal form is that form which is invisible, devoid of the specific bodily parts, since it cannot be seen or heard. This is like the subtle body of the *jīva*, which in the instrument of rebirth for the *jīva.* SB 1.3.32

He who is the *jīva*, (*anuśayī pumān*), previous to the covering (*anuśayam*), Pṛthu, then gave up that covering by the power of *vidyā-śakti* in the form of *jñāna* and *vairāgya,* while being situated in this body as an associate of the Lord, which was obtained through *bhakti (svarūpa-sthāh).* He is called *prabhuḥ* because he was capable of giving up the covering. Previously in verse 11, it was said that he destroyed his subtle body, a cause of doubt. He again underwent the process as described here, like grinding what is already ground (*piṣṭa-peṣaṇa-nyāya*), when he cast off the gross body. Then, boarding a vehicle sent by the Lord, he went to Vaikuṇṭha. That should be understood later in the chapter.

|| 4.23.19 ||

arcir nāma mahā-rājñī

tat-patny anugatā vanam

sukumāry atad-arhā ca

yat-padbhyāṁ sparśanaṁ bhuvaḥ

The great queen, Arci, his wife, whose feet should not touch the ground, and thus was not suited to austerity, followed him to the forest

Four verses describe his wife Arci, from the time he went to the forest.

|| 4.23.20 ||

atīva bhartur vrata-dharma-niṣṭhayā

śuśrūṣayā cārṣa-deha-yātrayā

nāvindatārtiṁ parikarśitāpi sā

preyaskara-sparśana-māna-nirvṛtiḥ

Although she became thin, she did not experience pain by living like a sage, serving with determination the vows of her intent husband, taking pleasure in his respect and touch of his hand.

The vows consisted of sleeping on the earth as well as hearing and chanting. Living like a sage means living off forest roots. She was blissful by the respect he gave her and the touch of his hand while doing service.

|| 4.23.21 ||

dehaṁ vipannākhila-cetanādikaṁ

patyuḥ pṛthivyā dayitasya cātmanaḥ

ālakṣya kiñcic ca vilapya sā satī

citām athāropayad adri-sānuni

Seeing that the body of her merciful husband, master of the earth, was without life symptoms, after lamenting a little, she placed it on a pyre on a summit of a hill.

Ātmanaḥ patyuḥ means “of her husband.” He had been merciful (*dayitasya*), treating the earth as his daughter. She only lamented a little because she was anxious to finish the funeral rites.

|| 4.23.22 ||

vidhāya kṛtyaṁ hradinī-jalāplutā

dattvodakaṁ bhartur udāra-karmaṇaḥ

natvā divi-sthāṁs tridaśāṁs triḥ parītya

viveśa vahniṁ dhyāyatī bhartṛ-pādau

Performing the rites, taking bath in a lake, offering water to her husband of great fame, and offering respects to the thirty *devatās*,[14] she circumambulated the pyre three times and entered the fire while meditating on the feet of her husband.

The *devatās* had come to see Pṛthu and she could see them in the sky. She went around the fire three times.

|| 4.23.23 ||

vilokyānugatāṁ sādhvīṁ

pṛthuṁ vīra-varaṁ patim

tuṣṭuvur varadā devair

deva-patnyaḥ sahasraśaḥ

Seeing her follow her husband Pṛthu who was the best of warriors, thousands of wives of the *devatās*, capable of giving blessings, began praising her as did the *devatās*.

|| 4.23.24 ||

kurvatyaḥ kusumāsāraṁ

tasmin mandara-sānuni

nadatsv amara-tūryeṣu

gṛṇanti sma parasparam

While drums of the *devatās* sounded and the wives of the *devatās* showered flowers, the *devatās* spoke among themselves.

Gṛṇanti sma means “they spoke.”

|| 4.23.25 ||

devya ūcuḥ

[14] 12 Ādityas, 8 Vasus, 11 rudras and 2 Aśvins. This is actually thirty-three devatās.

aho iyaṁ vadhūr dhanyā

yā caivaṁ bhū-bhujāṁ patim

sarvātmanā patiṁ bheje

yajñeśaṁ śrīr vadhūr iva

The wives of the *devatās* said: Oh, she is most fortunate! She worshipped her husband, King of kings, with her whole soul, just as Lakṣmī worships Viṣṇu.

|| 4.23.26 ||

saiṣā nūnaṁ vrajaty ūrdhvam

anu vainyaṁ patiṁ satī

paśyatāsmān atītyārcir

durvibhāvyena karmaṇā

That must be her traveling in the sky. See her following her husband Pṛthu. Arci has surpassed us in inconceivable actions.

They pointed at her with their fingers. There she goes, up in the sky. Why look at the fire? *Nūnam* indicates conjecture. Of those flying in airplanes, the person shining must be her. She is following Pṛthu. They saw Pṛthu in front and saw her following in another vehicle. She has surpassed us. Though we are *devatās,* we have become situated at her feet.

|| 4.23.27 ||

teṣāṁ durāpaṁ kiṁ tv anyan

martyānāṁ bhagavat-padam

bhuvi lolāyuṣo ye vai

naiṣkarmyaṁ sādhayanty uta

What else is difficult to obtain for human beings of short lifespan on earth who attain the abode of the Lord, which is free of material action and reaction?

We should become such humans if we can get such good fortune! What else, such as Brahmaloka, is difficult to achieve for those like Pṛthu and Arci who certainly (*vai*) achieved Vaikuṇṭha, the abode of the Lord, the very form of non-material action (*naiṣkarmyam).*

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|| 4.23.28 ||

sa vañcito batātma-dhruk

kṛcchreṇa mahatā bhuvi

labdhvāpavargyaṁ mānuṣyaṁ

viṣayeṣu viṣajjate

Having with great difficulty attained a human form of life, suitable for liberation, a person who becomes attached to sense objects is certainly cheated and a killer of the self.

They lament for those who are not devotees.

|| 4.23.29 ||

maitreya uvāca

stuvatīṣv amara-strīṣu

pati-lokaṁ gatā vadhūḥ

yaṁ vā ātma-vidāṁ dhuryo

vainyaḥ prāpācyutāśrayaḥ

Maitreya said: While the women were glorifying her, Arci reached the planet where her husband had gone. There, Pṛthu, the best of knowers of the Lord, attained the shelter of the Lord

“Will she go to the material Pati-loka the pious act of dying with her husband?” No, not at all! Pṛthu attained a planet worthy of the best knowers of the *ātmā.* He did not attain a material planet. He did not attain merging in Brahman, but rather took shelter of the Lord (*acyutāśrayaḥ*), for Pṛthu had prayed:

na kāmaye nātha tad apy ahaṁ kvacin

na yatra yuṣmac-caraṇāmbujāsavaḥ

mahattamāntar-hṛdayān mukha-cyuto

vidhatsva karṇāyutam eṣa me varaḥ

I do not desire anything, and especially I do not want liberation, in which there is no nectar of your lotus feet, coming from the hearts of great devotees and falling from their mouths. Give me millions of ears. That is my request. SB 4.20.24

Śrīdhara Svāmī has explained that Pṛthu went to Vaikuṇṭha: in the twenty-third chapter, Pṛthu along with his wife practices spiritual life daily and boarding an airplane, goes to Vaikuṇṭha. Those who are not devotees will more likely go to the material Pati-loka.

|| 4.23.30 ||

ittham-bhūtānubhāvo 'sau

pṛthuḥ sa bhagavattamaḥ

kīrtitaṁ tasya caritam

uddāma-caritasya te

Pṛthu was the best of devotees and great authority as described. I have described to you the story of Pṛthu, of splendid character.

|| 4.23.31 ||

ya idaṁ sumahat puṇyaṁ

śraddhayāvahitaḥ paṭhet

śrāvayec chṛṇuyād vāpi

sa pṛthoḥ padavīm iyāt

The person who with faith and attention reads, makes others hear, or hears this great, pure story of Pṛthu will attain the abode that Pṛthu attained.

|| 4.23.32 ||

brāhmaṇo brahma-varcasvī

rājanyo jagatī-patiḥ

vaiśyaḥ paṭhan viṭ-patiḥ syāc

chūdraḥ sattamatām iyāt

The *brāhmaṇa* becomes most learned, the kings become leaders of the world, the merchants become masters of cows, and laborers becomes the best devotee.

Viṭ-patiḥ means master of cows or master of other *vaiśyas.*

|| 4.23.33 ||

triḥ kṛtva idam ākarṇya

naro nāry athavādṛtā

aprajaḥ suprajatamo

nirdhano dhanavattamaḥ

Hearing this story three times with attention, a man or woman without children becomes blessed with many good children and the poor man becomes the richest.

|| 4.23.34 ||

aspaṣṭa-kīrtiḥ suyaśā

mūrkho bhavati paṇḍitaḥ

idaṁ svasty-ayanaṁ puṁsām

amaṅgalya-nivāraṇam

A person with no reputation becomes famous and a fool becomes learned. This story brings auspiciousness and destroys inauspiciousness.

|| 4.23.35 ||

dhanyaṁ yaśasyam āyuṣyaṁ

svargyaṁ kali-malāpaham

dharmārtha-kāma-mokṣāṇāṁ

samyak siddhim abhīpsubhiḥ

śraddhayaitad anuśrāvyaṁ

caturṇāṁ kāraṇaṁ param

Those desiring perfection of wealth, fame, long life, Svarga, destruction of Kali-yuga's influence, *dharma, artha, kāma* or *mokṣa* should hear with faith this story, which is the cause of the four benedictions.

|| 4.23.36 ||

vijayābhimukho rājā

śrutvaitad abhiyāti yān

baliṁ tasmai haranty agre

rājānaḥ pṛthave yathā

Hearing this story, a king wanting victory sets forth and attacks the enemy. Other kings will offer him tribute, just as they did to Pṛthu previously.

|| 4.23.37 ||

muktānya-saṅgo bhagavaty

amalāṁ bhaktim udvahan

vainyasya caritaṁ puṇyaṁ

śṛṇuyāc chrāvayet paṭhet

One should hear, make others hear, and recite this pure story of Pṛthu while giving up all other results, in order to cultivate pure *bhakti* to the Lord.

Amalām-bhaktim means *śuddha-bhakti.* One should hear the story with faith, giving up all other results, in order to possess *śuddha-bhakti.*

|| 4.23.38 ||

vaicitravīryābhihitaṁ

mahan-māhātmya-sūcakam

asmin kṛtam atimartyaṁ

pārthavīṁ gatim āpnuyāt

O Vidura! I have explained this superhuman story indicating the greatness of the devotee. One should attain the destination of Pṛthu described in the story.

O son of Vicitravīrya! I have explained the story of Pṛthu which indicates the greatness of the great devotees. One will attain the goal related to Pṛthu. (*pārthavīm***).**

|| 4.23.39 ||

anudinam idam ādareṇa śṛṇvan

pṛthu-caritaṁ prathayan vimukta-saṅgaḥ

bhagavati bhava-sindhu-pota-pāde

sa ca nipuṇāṁ labhate ratiṁ manuṣyaḥ

Whoever hears or recites this story of Pṛthu daily with respect, avoiding material association, will attain *rati* to the Lord whose feet are a boat for crossing the ocean of material existence.

Thus ends the commentary on the Twenty-third Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-four

Śiva Instructs the Pracetās

|| 4.24.1 ||

maitreya uvāca

vijitāśvo 'dhirājāsīt

pṛthu-putraḥ pṛthu-śravāḥ

yavīyobhyo 'dadāt kāṣṭhā

bhrātṛbhyo bhrātṛ-vatsalaḥ

Maitreya said: Vijitāśva, the eldest son of Mahārāja Pṛthu,[15] who had a reputation like his father's, became the King and gave his younger brothers different regions of the world, being affectionate to his brothers.

In the Twenty-fourth Chapter, the Pracetās, sons of Pracīnabarhi, the grandson of Pṛthu, receive the prayers of Śiva.

Adhirājā stands for *adhirājaḥ. Yavīyobhyaḥ* means his younger brothers.

|| 4.24.2 ||

haryakṣāyādiśat prācīṁ

dhūmrakeśāya dakṣiṇām

pratīcīṁ vṛka-saṁjñāya

turyāṁ draviṇase vibhuḥ

Vijitāśva gave the eastern region to his brother Haryakṣa, the southern region to Dhūmrakeśa, the western region to Vṛka and the northern region to Draviṇa.

|| 4.24.3 ||

antardhāna-gatiṁ śakrāl

labdhvāntardhāna-saṁjñitaḥ

apatya-trayam ādhatta

[15] How he got his name is related in SB 4.19.18.

śikhaṇḍinyāṁ susammatam

Receiving the ability to disappear from Indra, Vijitāśva was called Antardhāna (disappearance). In his wife Śikhaṇḍinī, he begot three good sons.

He got this ability after taking the horse from Indra during the horse sacrifice. After getting the boon from Indra he was called Antardhāna or “one who disappears.”

|| 4.24.4 ||

pāvakaḥ pavamānaś ca

śucir ity agnayaḥ purā

vasiṣṭha-śāpād utpannāḥ

punar yoga-gatiṁ gatāḥ

The three sons of Antardhāna were named Pāvaka, Pavamāna and Śuci. Formerly they were the *devatās* of fire, but due to the curse of Vasiṣṭha, they became the sons of Antardhāna. Again they attained the powers of *devatās* of fire.

Yoga-gatim means they attained the position of fire *devatās.*

|| 4.24.5 ||

antardhāno nabhasvatyāṁ

havirdhānam avindata

ya indram aśva-hartāraṁ

vidvān api na jaghnivān

Antardhāna, who did not kill Indra while Indra was stealing his father's horse, though he knew about it, in another wife, named Nabhasvatī, obtained a son named Havirdhāna.

Nabhasvatī was another wife. Antardhāna, though knowing Indra had stolen the horse, did not kill him. Because of that Indra gave him the power of being invisible.

|| 4.24.6 ||

rājñāṁ vṛttiṁ karādāna-

daṇḍa-śulkādi-dāruṇām

manyamāno dīrgha-sattra-

vyājena visasarja ha

Antardhāna gave up the duties of the King such as receiving taxing, punishment and fines, since he thought they were giving suffering to the people, on the plea of performing a long sacrifice.

He gave up the King's duties because he though they were causing suffering.

|| 4.24.7 ||

tatrāpi haṁsaṁ puruṣaṁ

paramātmānam ātma-dṛk

yajaṁs tal-lokatām āpa

kuśalena samādhinā

Though engaged in sacrifice, because he saw *ātmā,* he worshipped the Supreme Lord, Paramātmā, in the form called Haṁsa, and thus easily attained the planet of the Lord by concentration.

Though engaged in a long sacrifice, in *karma-yoga,* he worshipped Haṁsāvatāra and attained his planet. Literally it means "He attained having the state of his planet."

|| 4.24.8 ||

havirdhānād dhavirdhānī

vidurāsūta ṣaṭ sutān

barhiṣadaṁ gayaṁ śuklaṁ

kṛṣṇaṁ satyaṁ jitavratam

O Vidura! From Havirdhāna, the son of Antardhāna, his wife named Havirdhānī begot six sons, named Barhiṣat, Gaya, Śukla, Kṛṣṇa, Satya and Jitavrata.

|| 4.24.9 ||

barhiṣat sumahā-bhāgo

hāvirdhāniḥ prajāpatiḥ

kriyā-kāṇḍeṣu niṣṇāto

yogeṣu ca kurūdvaha

Best of the Kurus! The most fortunate Barhiṣat, a son of Havirdhāna and a Prajāpati, was absorbed in performing sacrifices and *yoga.*

|| 4.24.10 ||

yasyedaṁ deva-yajanam

anuyajñaṁ vitanvataḥ

prācīnāgraiḥ kuśair āsīd

āstṛtaṁ vasudhā-talam

Under Barhiṣat, who proliferated excellent sacrifices, each of which was dedicated to all the *devatās*, the whole earth was covered with *kuśa* grass with tips pointing east (*prācīna*).

Under him, the earth was covered with *kuśa (barhis).* There was no place on earth where sacrifice was not performed by him. Thus he was called Prācīnabarhi. He spread sacrifices in which each sacrifice was for all the *devatās* (*anuyajñam*) with proficiency.

|| 4.24.11 ||

sāmudrīṁ devadevoktām

upayeme śatadrutim

yāṁ vīkṣya cāru-sarvāṅgīṁ

kiśorīṁ suṣṭhv-alaṅkṛtām

parikramantīm udvāhe

cakame 'gniḥ śukīm iva

He married the daughter of the ocean named Śatadruti under the instruction of Brahmā. Agni, seeing her with beautiful limbs and youth, and well decorated, as she went around the fire at the marriage ceremony, became attracted to her as he had become attracted to Śukī.

He married the daughter of the ocean on the instruction of Brahmā (*devadeva*). The story of Śukī is as follows. At a sacrifice of the great sages, Agni became attracted to the wives of the sages. Agni's wife named Svāhā took the form of those wives, and enjoyed with Agni. Putting his semen in the form of Śukī in some reeds, she then went away. Agni, thinking she was also a wife of the sages, desired her. Another version has *śukim iva.* Then the meaning is "Śatadruti was like a small stream of ghee."

|| 4.24.12 ||

vibudhāsura-gandharva-

muni-siddha-naroragāḥ

vijitāḥ sūryayā dikṣu

kvaṇayantyaiva nūpuraiḥ

The *devatās*, demons, Gandharvas, Siddhas, Nāgas and humans were captivated by the sound of her ankle bells jingling all around.

They were captivated by the sound of the bride's (*sūryayā*) ankle bells, not by her, since they could not see her.

|| 4.24.13 ||

prācīnabarhiṣaḥ putrāḥ

śatadrutyāṁ daśābhavan

tulya-nāma-vratāḥ sarve

dharma-snātāḥ pracetasaḥ

Prācīnabarhi begot ten children in the womb of Śatadruti called the Pracetās, who were all equal to their names in vows and were religious.

|| 4.24.14 ||

pitrādiṣṭāḥ prajā-sarge

tapase 'rṇavam āviśan

daśa-varṣa-sahasrāṇi

tapasārcaṁs tapas-patim

When ordered by their father to beget offspring, they entered the ocean for austerities, and, through austerity lasting for ten thousand years, began worshipping the Supreme Lord, master of austerity.

Tapas-patim means the Supreme Lord, master of austerities. They began worshipping him.

|| 4.24.15 ||

yad uktaṁ pathi dṛṣṭena

giriśena prasīdatā

tad dhyāyanto japantaś ca

pūjayantaś ca saṁyatāḥ

With complete control, they meditated on, chanted and worshipped the prayers taught by Śiva whom they met on their way to the ocean and had pleased. In this way they worshipped the Lord.

They worshipped the Lord by meditating on the prayers spoken by Śiva.

|| 4.24.16 ||

vidura uvāca

pracetasāṁ giritreṇa

yathāsīt pathi saṅgamaḥ

yad utāha haraḥ prītas

tan no brahman vadārthavat

Vidura said: Please clearly tell me what Śiva, being pleased, spoke when the Pracetās met him on the path.

Please tell what secret knowledge Śiva, being pleased, spoke through his words.

|| 4.24.17 ||

saṅgamaḥ khalu viprarṣe

śiveneha śarīriṇām

durlabho munayo dadhyur

asaṅgād yam abhīpsitam

O best among *brāhmaṇas*! It is rare in this world to meet with Śiva, the object of desire upon whom the sages meditate, after giving up all attachments.

Giving up material association (*asaṅgāt*), the sages, strongly (*abhi*) desiring to attain Śiva, meditated on him.

|| 4.24.18 ||

ātmārāmo 'pi yas tv asya

loka-kalpasya rādhase

śaktyā yukto vicarati

ghorayā bhagavān bhavaḥ

Though he appears to the sages by their meditation, he also appears in the world to bestow boons to those desiring material benefits.

Though he is self-satisfied, and in that form is the objective of sages, Śiva, engaged with his material energy, moves in this world to help people accomplish their material desires. *Loka-kalpasya rādhase* means “for accomplishing the desires of people.”

|| 4.24.19 ||

maitreya uvāca

pracetasaḥ pitur vākyaṁ

śirasādāya sādhavaḥ

diśaṁ pratīcīṁ prayayus

tapasy ādṛta-cetasaḥ

Maitreya said: Accepting the words of their father, the well-bred Pracetās, determined to perform austerities, went to the west.

|| 4.24.20 ||

samudram upa vistīrṇam

apaśyan sumahat saraḥ

mahan-mana iva svaccham

prasanna-salilāśayam

They saw a huge lake, wide like the small ocean, clear like the mind of a saint, which was the abode of contented fish.

Upasamudram means somewhat less than an ocean in size. *Upa* can mean “more” and “less.” It is a preposition called *karma-pravacanīya,* often joined to nouns.

|| 4.24.21 ||

nīla-raktotpalāmbhoja-

kahlārendīvarākaram

haṁsa-sārasa-cakrāhva-

kāraṇḍava-nikūjitam

The lake was a reservoir of blue and red night-blooming lotuses, day lotuses, twilight white lotuses and blue day-blooming lotuses, and resounded with the cries of swans, cranes, *cakravākas,* and ducks.

There were red and blue *utpalas* (night blooming). *Indīvara* is a blue lotus but blooms during the day. Thus there is no repetition in listing the flowers.

|| 4.24.22 ||

matta-bhramara-sausvarya-

hṛṣṭa-roma-latāṅghripam

padma-kośa-rajo dikṣu

vikṣipat-pavanotsavam

It was surrounded with trees and creepers, whose shoots stood up like hairs standing on end because of the humming of intoxicated bees humming. The wind threw lotus pollen everywhere in a great festival.

The lake had trees and creepers whose shoots stood up in joy on hearing the pleasing humming of the mad bees. A festival was created by the wind scattering lotus pollen everywhere.

|| 4.24.23 ||

tatra gāndharvam ākarṇya

divya-mārga-manoharam

visismyū rāja-putrās te

mṛdaṅga-paṇavādy anu

Hearing the sound of drums followed by attractive, celestial songs in classical style, the sons of King Prācīnabarhiṣat became astonished.

They heard songs (*gāndharvam*) of elevated style (*mārga*), after *(anu*) the sound of drums. An alternative version is *mṛdaṅga-panavādyavat:* they heard songs with drums. Or *avat* can mean “protecting.” Thus the songs were protected by the drums. They did not overpower the songs by their sound.

|| 4.24.24-25 ||

tarhy eva sarasas tasmān

niṣkrāmantaṁ sahānugam

upagīyamānam amara-

pravaraṁ vibudhānugaiḥ

tapta-hema-nikāyābhaṁ

śiti-kaṇṭhaṁ tri-locanam

prasāda-sumukhaṁ vīkṣya

praṇemur jāta-kautukāḥ

At that moment, they saw emerging from the lake the chief of the *devatās,* beautiful Śiva, effulgent like a pile of melted golden, with blue throat, three eyes, and brilliant face, accompanied by his followers, while being glorified by the followers of the *devatās.* With curiosity aroused, they offered respects.

|| 4.24.26 ||

sa tān prapannārti-haro

bhagavān dharma-vatsalaḥ

dharma-jñān śīla-sampannān

prītaḥ prītān uvāca ha

Śiva, who takes away the distress of the surrendered and who has affect for *dharma*, pleased with the Pracetās who knew *dharma* and had good conduct, spoke to them, to their delight.

|| 4.24.27 ||

śrī-rudra uvāca

yūyaṁ vediṣadaḥ putrā

viditaṁ vaś cikīrṣitam

anugrahāya bhadraṁ va

evaṁ me darśanaṁ kṛtam

Śiva said: You are the sons of Barhiṣat. I know what you plan to do. I have auspiciously shown myself to you to give mercy.

I have shown myself to you for giving mercy to you. I know that you plan to worship the Lord. Or I have come to see you to give you mercy.

|| 4.24.28 ||

yaḥ paraṁ rahasaḥ[16] sākṣāt

tri-guṇāj jīva-saṁjñitāt

bhagavantaṁ vāsudevaṁ

prapannaḥ sa priyo hi me

He who has completely surrendered to Vāsudeva, who is superior to *māyā,* to the *jīva-śakti* and Brahman*,* is dear to me.

Śiva explains why he is merciful to the Pracetās. One who has surrendered completely to the Supreme Lord Vāsudeva is dear to me. Who is he? He is superior to the subtle (*rahasaḥ*) *pradhāna* or *prakṛti,* and superior to the *puruṣa (jīva-saṁjñitāt).* That means the *antaryāmī*, Paramātmā. This is Śrīdhara Svāmī's explanation. Or, the Lord is superior to *māyā-śakti, jīva-śakti* and to that which is most difficult to perceive (*rahasaḥ*), the Brahman without qualities. *Gītā* says *brahmaṇo hi pratiṣṭhāham*: I am the basis of Brahman. (BG 18.27) The person who fully surrenders (*sākṣāt*) to Vāsudeva, not just offering *karmas,* and not mixing the worship with worship of *devatās* or *jñāna,* is dear to me, and not the person who worship me.

|| 4.24.29 ||

sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān

viriñcatām eti tataḥ paraṁ hi mām

avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ

padaṁ yathāhaṁ vibudhāḥ kalātyaye

A person fixed in *dharma* attains the post of Brahmā after a hundred births, and by more pious acts than that a person attains me, Śiva. But the devotee

[16] Another version has *raṁhasaḥ.*

attains the abode of Vaikuṇṭha beyond the material world after leaving the body. Similarly I in another form reside there, and the *devatās* who are qualified go there after destroying their subtle bodies.

Hear from my mouth the ranking of attainment of Brahmā, Śiva and Viṣṇu according to pious acts. Attaining Viṣṇu is by far superior. Being fixed in *dharma*, a person attains the post of Brahmā after a hundred births. And if he is not fixed, even after a hundred births, he does not attain that position. By greater pious acts one can attain me, superior (*param*) to Brahmā. But one who worships Viṣṇu (*bhāgavataḥ*) attains Vaikuṇṭha, beyond the material world (*avyākṛtam*), after leaving his body, just as I, residing in Vaikuṇṭha at every moment, worship the Lord in one form. The *devatās* who are qualified devotees also, with destruction of their subtle bodies, after finishing their duties, will go there. *Bhakti* is shown as the best because it is easy to perform during practice and after attainment of the Lord.

|| 4.24.30 ||

atha bhāgavatā yūyaṁ

priyāḥ stha bhagavān yathā

na mad bhāgavatānāṁ ca

preyān anyo 'sti karhicit

You devotees are dear to me just as the Supreme lord is dear to me. The devotees hold me dear, just as they hold the Lord dear.

Just as the devotees have affection for no one except the Lord, they also have affection for no one except me. *Ca* has the force of *yathā.*

|| 4.24.31 ||

idaṁ viviktaṁ japtavyaṁ

pavitraṁ maṅgalaṁ param

niḥśreyasa-karaṁ cāpi

śrūyatāṁ tad vadāmi vaḥ

Please hear this distinct, pure, auspicious, supreme *mantra* to be chanted, which bestows the highest benefit. I tell this to you.

|| 4.24.32 ||

maitreya uvāca

ity anukrośa-hṛdayo

bhagavān āha tāñ chivaḥ

baddhāñjalīn rāja-putrān

nārāyaṇa-paro vacaḥ

Maitreya said: With merciful heart, Śiva, the devotee of Nārāyaṇa, spoke to the King's sons who stood with folded hands.

Anukrśaḥ-hṛdayaḥ means he had a mercy in his heart.

|| 4.24.33 ||

śrī-rudra uvāca

jitaṁ ta ātma-vid-varya-

svastaye svastir astu me

bhavatārādhasā rāddhaṁ

sarvasmā ātmane namaḥ

Śiva said: You, the Lord, have revealed yourself as supreme for producing the most auspicious condition for the best of *ātmārāmas.* Let me also have that auspicious condition! Let me have perfection by worshipping you. I offer respects to you, who are everyone, including *guru.*

The devotee, in praising the Lord, first utters "Jaya! Jaya!" You have revealed yourself (*jitam*) as supreme in order to produce the most auspicious state for the best of *ātmārāmas.* S*vastaye* comes from *svasti*, formed from *su* and *asti*. The root of the verb *as* (to be) can be expresses as *asti* according to the rule *ik śatipau dhātu-nirdeśaḥ.* (Pāṇini 3.3.108, *Vārtikā*) This refers to the eternal condition of being a devotee such as Śukadeva, who had attraction for the sweet qualities of the Lord, devoid of the desire for liberation.

tathā paramahaṁsānāṁ munīnām amalātmanām |
bhakti-yoga-vidhānārthaṁ kathaṁ paśyema hi striyaḥ ||

How can we women hope to see you, the object of *bhakt*i for the omniscient, liberated sages? SB 1.8.20

ātmārāmāś ca munayo nirgranthā apy urukrame |

kurvanty ahaitukīṁ bhaktim ittham-bhūta-guṇo hariḥ ||

Some sages who are *ātmārāmas*, beyond the scriptures, false ego and rules, also practice unmotivated, pure *bhakti* to the master of pure *bhakti,* Kṛṣṇa, since he possesses qualities attractive to even them. SB 1.7.10

Let me also have that auspicious state! Let there be perfection (*rāddham*) by worshipping you. "But you attain that worship by *guru* or my devotee and no one else. Not by me." You are the form of everyone. You are *guru* and devotee. You can make me worship you.

|| 4.24.34 ||

namaḥ paṅkaja-nābhāya

bhūta-sūkṣmendriyātmane

vāsudevāya śāntāya

kūṭa-sthāya sva-rociṣe

I offer respects to the controller of *tan-mātras* and senses, to the Lord with a lotus sprouting from his navel, to Vāsudeva, the deity of *citta,* to the unchangeable form of beauty, to the Lord who is capable of making my consciousness steady.

However, *bhakti* to you involving the actions of all the senses directed to you, and all the senses are dependent on you and no one else. Please be merciful and make my senses dedicated to you. This is my prayer. I offer respects the controller of the *tan-mātras (bhūta-sūkṣma*) and the senses. O lotus navel Lord! Because my body has sprung from Brahmā, who came from the lotus in your navel, make this body favorable to *bhakti* to you. I offer respects to you, with that lotus navel. I offer respects to

Vāsudeva, the presiding deity of *citta,* the first deity, in order to purify each sense individually, after purifying the totality of body and senses made for material enjoyment. O Vāsudeva! Make my *citta* peaceful and unchanging (*kūtāsthāy*a) and then make it conscious of *bhakti* by revealing your beauty (*sva-rociṣe*). I offer respects to you.

|| 4.24.35 ||

saṅkarṣaṇāya sūkṣmāya

durantāyāntakāya ca

namo viśva-prabodhāya

pradyumnāyāntar-ātmane

I offer my respects to the unmanifest, the infinite Saṅkarṣaṇa, deity of ego, the destroyer of the universe and I offer respects to Pradyumna, deity of intelligence, the enlightener of the universe, dwelling within me.

I offer respects to the unmanifest *(sūkṣmāya),* the infinite (*durantāya*), to he who burns the universe by the fire from his mouth (*antakāya*). O Saṅkarṣaṇa! Burn up my bondage of infinite attachments to house and body, caused through the workings of possessiveness and ego. Then, after separating possessiveness and ego from those attachments, bind the possessiveness to the *viṣaya,* the Lord, and bind ego to my identity as a devotee (*āśraya).* I offer respects to you. Wake up my intelligence, O Pradyumna, so that it will situate me in *bhakti.*

|| 4.24.36 ||

namo namo 'niruddhāya

hṛṣīkeśendriyātmane

namaḥ paramahaṁsāya

pūrṇāya nibhṛtātmane

I offer my respects to Aniruddha, the lord of the mind, which is the chief sense. I offer respects to the perfect sun, who nourishes the *jīva.*

I offer respects to the controller (*ātmane*) of the mind (*indriya*), which is the chief of the senses *(hṛṣikeśa*). O Aniruddha! Attract my mind to *bhakti* alone! I offer respects to you. After purifying the four components of *antaḥkaraṇa* (*citta, ahaṅkāra, buddhi*

and *manas*) by worshipping their *upāsya* deities, he offers respects to the Lord in the form of the presiding deities of the elements, in four verses, in order to purify the five gross elements which constitute the body and the external senses. I offer respects to the sun *(paramahaṁsāya*), who constantly (*ni*) nourishes (*bhṛta*) the *jīva (ātmane)* by rain etc. (*nibhṛtātmane*). *Śrūti* says *haṁsaḥ śuciṣat*: *haṁsah* is the sun. (*Kāṭha Upaniṣad*) *śuciṣat* means "who dwells in the *antaḥkaraṇa."*[17] O *devatā* of the sun! Make my eyes see the beauty of the Lord's form. (The sun is the deity of the eyes.) May the energy coming from my body, non-different from the sun's energy, be purified!

|| 4.24.37 ||

svargāpavarga-dvārāya

nityaṁ śuci-ṣade namaḥ

namo hiraṇya-vīryāya

cātur-hotrāya tantave

I constantly offer my respects to the sun, the door to Svarga and liberation. I offer respects to Agni, who accomplishes actions of the four priests and expands the fire sacrifice.

I offer respects to Agni (*hiraṇya-vīryāya*) who accomplishes the actions of the four sacrificial priests. How? He expands the sacrifice *(tantave*). O *devatā* of fire! Just as you stimulate other actions, engage my words in chanting the glories of the Lord! (Agni is the deity of the voice.) May my strength, non-different from fire, be purified! I offer my respects to you.

|| 4.24.38 ||

nama ūrja iṣe trayyāḥ

pataye yajña-retase

tṛpti-dāya ca jīvānāṁ

namaḥ sarva-rasātmane

I offer respects to the deity of the moon, who is the form of the Pitṛ offerings, the *devatā* offerings, and the lord of the three worlds. I offer respects to giver of taste for the *jīvas,* to the form of all taste.

[17] Perhaps this is a mistake. The usual meaning is "he who dwells in the light."

I offer respects to the form of offerings to the Pitṛs (*ūrje*), the form of offerings to the *devatās (iṣe*), to the moon (*yajña-retase*). O moon *devatā*! Purify me of debts to the *devatās* and sages and engage my mind in *bhakti.* (The moon is the deity of the mind.) Purify my energy non-different from the moon. I offer respects to you. Though already the mind had been purified by offering respects to the *upāsya* deity (for worship) of the mind, Aniruddha, because the mind is difficult to control, he again purifies the mind by offering respects to the presiding deity, the moon *devatā.* After purifying the energy in the form of the sun, fire and moon, by offering respects to them in the form of energy, he offer respects to the moon as the form of taste to purify taste and the tongue. O *devatā* of taste! Make my tongue taste the sweetness of things related to you! Purify my daily water! I offer respects to you.

|| 4.24.39 ||

sarva-sattvātma-dehāya

viśeṣāya sthavīyase

namas trailokya-pālāya

saha ojo-balāya ca

I offer respects to the form of all the *jīvas* and to the form of all the elements. I offer respects to the protector of the three worlds, Vāyu, and his expansions *saha, ojas* and *bala*, which maintain the mind, senses and body.

I offer respects to the body containing the souls of all living beings (*sattva*),[18] and to the gross universal form (*sthaviyase*). O embodiment of the earth! Stimulate my nose to smell the fragrance of the Lord! And engage my body in your service! I offer respects to the protector of the three worlds, the life air. Entering the mind, senses and body as *saha, ojas* and *bala,* make them function properly. O *devatā* of air! Stimulate my touch to feel the softness of your body. Make my mind, senses and body suitable for worshipping you. I offer respects to you.

|| 4.24.40 ||

artha-liṅgāya nabhase

namo 'ntar-bahir-ātmane

namaḥ puṇyāya lokāya

[18]This is called Hiraṇyagarbha.

amuṣmai bhūri-varcase

I offer respects to ether, which reveals meaning through sound, which supports everything internally and externally. I offer respects to the highest planet, Vaikuṇṭha, with the greatest effulgence.

I offer respects to ether, which reveals meaning, since its quality is sound. It supports all activities internally and externally. O *devatā* of ether, Supreme Lord! Make my ears hear about your beauty! Reveal the meaning of the name, *mantra* and *bhakti* scriptures. Purify the ether in me. I offer respects to you. Having made his bodily elements, senses and mind favorably inclined to worship of the Lord, and ready for worship, he offers respects to the Lord in the form of the planet of Vaikuṇṭha. *Puṇyāya* means "to the best of all." *Amara-koṣa* says "*puṇya* means all." It has the highest effulgence. Thus all other planets are excluded as being material.

|| 4.24.41 ||

pravṛttāya nivṛttāya

pitṛ-devāya karmaṇe

namo 'dharma-vipākāya

mṛtyave duḥkha-dāya ca

I offer respects to you who inspire people to enjoy and to renounce through *karmas*, and who give the results of worshipping Pitṛs. I offer respects to you who give results to those committing sinful acts, who award death and sorrow.

He offers respects to the Lord as the instigator of other *dharmas*. I offer respects to the he who lets one attain the Pitṛs. I offer respects to the Lord in the form of he who gives results for forbidden activities (*adharma-vipākāya*).

|| 4.24.42 ||

namas ta āśiṣām īśa

manave kāraṇātmane

namo dharmāya bṛhate

kṛṣṇāyākuṇṭha-medhase

puruṣāya purāṇāya

sāṅkhya-yogeśvarāya ca

O bestower of Svarga! I offer respects to you. I offer respects to the form of all *mantras*, the cause of all actions. I offer respects the Lord who is *dharma* personified, to Kṛṣṇa, the omniscient, perfect Lord, who preaches Sāṅkhya and *yoga* in various *avatāras.*

He offers respects to the Lord as the giver of results for prescribed activities. O Lord who awards Svarga (*āśīyām īśa*)! I offer respects to the form of all *mantras* (*manave*), to the form who causes all *karmas* (*kāraṇātmaṇe*). He offers respects to the Lord in the form of *bhakti,* as its *viṣaya,* it object. I offer respects to the Lord who is *dharma*, to Kṛṣṇa. He is the establisher of Sāṅkhya and *yoga*, as *avatāra* forms such as Kapila and Dattātreya.

|| 4.24.43 ||

śakti-traya-sametāya

mīḍhuṣe 'haṅkṛtātmane

ceta-ākūti-rūpāya

namo vāco vibhūtaye

I offer respects to Śiva, endowed with the three energies (*adhidaiva, adhyātma* and *adhibhauta*), the lord of *ahaṅkāra,* the form of knowledge and action. I offer respects to the revealer of the Vedas.

By offering respects to the presiding deity of *ahaṅkāra,* he purifies *ahaṅkāra* again, along with its three aspects. I offer respects to Śiva (*mīḍhuṣe*), endowed with the three *śaktis* of *devatā,* sense and element (*karṭr, karma, karaṇa*), who is lord of *ahaṅkāra.* O Śiva! Purify the actions of my possessiveness and ego. Make them devotional! I offer respects to you. He speaks of purification of the knowledge senses and action senses. I offer respects to the form of knowledge (*cetaḥ*) and action (*akūti*). I offer respects to you who manifest various creations (*vibhūtaye*) called the Vedas (*vacaḥ*). Purification of the action senses is understood here also. Purification of the knowledge senses (eye, tongue, nose, ear and skin) was already mentioned, but he again offers respects to them. O Śiva! Make the working of my intelligence and *prāṇas* inclined to *bhakti.*

|| 4.24.44 ||

darśanaṁ no didṛkṣūṇāṁ

dehi bhāgavatārcitam

rūpaṁ priyatamaṁ svānāṁ

sarvendriya-guṇāñjanam

Show us the form worshipped by the devotees, the beautiful form most treasured by your devotees, endowed with all qualities and senses, for we desire to see it.

Remembering in this way, purifying the body, sense and mind by offering respects, he has become qualified. Now he prays to see the Lord. "What form should I show you?" It should be beautiful (*rūpam*), most loved by your devotees. This excludes the universal form. It is attractive, being covered with senses, qualities and form. This excludes the Brahman. Or the form has a beneficial (*guṇa*) ointment (*añjanam*) for all the senses, so that the senses give up the blindness of experiencing material enjoyment, and are able to experience the Lord, taking on his vision. The *śruti* says *cakṣuṣaś cakṣuḥ*: the Lord is the eye of the eye.

|| 4.24.45-46 ||

snigdha-prāvṛḍ-ghana-śyāmaṁ

sarva-saundarya-saṅgraham

cārv-āyata-catur-bāhu

sujāta-rucirānanam

padma-kośa-palāśākṣaṁ

sundara-bhru sunāsikam

sudvijaṁ sukapolāsyaṁ

sama-karṇa-vibhūṣaṇam

He shines, dark like a rain cloud, the sum of all beauty, with four long arms and noble, attractive face. He has lotus eyes, graceful brows and nose, fine teeth and forehead, and well-proportioned ears.

Sneha means affectionate, generating affection, glossy. The form is like a rain cloud, showering ra*sa*, giving relief from suffering and given joy to the mind which is like a *cātaka* bird drinking the rain. *Prāvṛṭ* can also mean "that which showers profusely what the devotee desires." (*prakṣena varṣati manoratham*) The form is very deep (*ghana*) black. In him there is the combination (*saṅgraham*) of the beauty of all material and spiritual objects. Or he is completely attractive by his beauty. There is no comparison with his beauty. Or all beauty accepts him as most attractive. All beauty feels successful in being accepted by him. *Catur-bāhu* can mean that he has arms extended in the four directions. This form is for worshippers of Padmanābha (Garbhodakaśāyī). It can mean he has four arms. This is for the worshippers in Vaikuṇṭha. Or it can mean that he has four arms for serving his lovers. This is for worshippers of Kṛṣṇa. His face is beautiful like a fine (*sujāta*) lotus. His eyes are like the soft petals within a lotus.

|| 4.24.47-48 ||

prīti-prahasitāpāṅgam

alakai rūpa-śobhitam

lasat-paṅkaja-kiñjalka-

dukūlaṁ mṛṣṭa-kuṇḍalam

sphurat-kirīṭa-valaya-

hāra-nūpura-mekhalam

śaṅkha-cakra-gadā-padma-

mālā-maṇy-uttamarddhimat

His joyful glance indicates his affection. His beauty is enhanced by his curling hair. His cloth glows like lotus pollen. He wears glittering earrings, crown, bracelets, necklace, anklets and belt. His beauty is increased by the conch, *cakra*, club, lotus, garland and jewels.

From the edge of his left eye he casts a glance to indicate his affection, revealing his association with his lovers. He holds the conch, *cakra*, club and lotus in his four hands. Or on his two hands are the marks of the conch, *cakra*, club and lotus. He has great wealth of garlands, ornaments and jewels (*uttamarddhimat).*

|| 4.24.49 ||

siṁha-skandha-tviṣo bibhrat

saubhaga-grīva-kaustubham

śriyānapāyinyā kṣipta-

nikaṣāśmorasollasat

His lion-like shoulders glitter with reflections from his jewels. The Kaustubha jewel enhances his neck with additional beauty. His chest glows with the mark of imperishable Lakṣmī, deriding the line on a gold-testing stone.

His two shoulders shine because of the light from his earrings and necklace. His neck is made beautiful by the Kaustubha jewel. His chest shines with a golden line of Lakṣmī with permanent beauty which derides the line on a testing stone.

|| 4.24.50 ||

pūra-recaka-saṁvigna-

vali-valgu-dalodaram

pratisaṅkrāmayad viśvaṁ

nābhyāvarta-gabhīrayā

His abdomen is shaped like a banyan leaf, whose lines move with his inhaling and exhaling. The universe seems to enter his body through his deep, twirled navel.

His abdomen is like a banyan leaf with delicate lines moving with his breathing. The universe seems to dissolve by his deep, twirled navel. Attracted by his beauty the universe which has arisen from his navel seems to enter it again.

|| 4.24.51 ||

śyāma-śroṇy-adhi-rociṣṇu-

dukūla-svarṇa-mekhalam

sama-cārv-aṅghri-jaṅghoru-

nimna-jānu-sudarśanam

He has especially attractive black hips covered with cloth and enclosed by a belt. He is elegant with symmetrical feet, calves, thighs and knees.

There is additional beauty in his black hips because of the cloth and the golden belt. His beautiful feet, ankles, knees and thighs are of the proper proportions.

|| 4.24.52 ||

padā śarat-padma-palāśa-rociṣā

nakha-dyubhir no 'ntar-aghaṁ vidhunvatā

pradarśaya svīyam apāsta-sādhvasaṁ

padaṁ guro mārga-gurus tamo-juṣām

Show your *svarūpa,* destroyer of fear, with a foot beautiful as an autumn lotus petal, which dissipates the darkness in the heart by the light from its toenails! O *guru*! You are the teacher of *bhakti* for us, who are covered in ignorance!

Show your *svarūpa* or abode (*padam*), along with your foot (*padā*) which destroys the darkness within us by the light from its toe nails. Or another meaning is as follows. O Lord! I have seen your beautiful form, but I have not seen the beauty of the soles of your feet. Even if it is impossible to show your two feet completely since you are standing in the Maha-yogapīṭha, just raise one foot a little while standing on the other. Standing on the earth with your left foot (*padā*), raise and tilt your right foot a little, and show the sole (*padam),* so that the fear of material existence will be destroyed by the sight of the marks of the *cakra,* flag, thunderbolt, and goad. You foot destroys the fear of the material world (*sādhvasam*). "But how did such a thought arise in you?" It has arisen by the mercy of *guru.* O *guru*! You are the teacher of *bhakti* (*mārga-guruḥ*) for us whose eyes are blind because of ignorance.

|| 4.24.53 ||

etad rūpam anudhyeyam

ātma-śuddhim abhīpsatām

yad-bhakti-yogo 'bhayadaḥ

sva-dharmam anutiṣṭhatām

Desiring purification of the *jīva,* one should repeatedly meditate on this form. Devotion to this form gives freedom from fear of death, even to those practicing *varṇāśrama* duties.

Śiva gives some special information in this verse. As long as one has not seen the Lord, the *sādhaka bhakta,* desiring purification of the *jīva*, the removal of ignorance, must repeatedly meditate (*anudhyeyam*) on this form. The devotee should not purify his identity by any other means. Just as purification of the body was described through offering respects to Vāsudeva and other deities, here there is purification of the *jīva* by repeated meditation on the beauty of the Lord. After this, the devotee sees the Lord and becomes his associate. Thus the goal of the *śuddha-bhakta* has been shown. How can *bhakti* be glorified? Even for persons performing their prescribed duties in different stages of life, *bhakti-yoga* gives freedom from fear of death.

|| 4.24.54 ||

bhavān bhaktimatā labhyo

durlabhaḥ sarva-dehinām

svārājyasyāpy abhimata

ekāntenātma-vid-gatiḥ

Desired by Brahmā, sought by the Kumāras and other knowers of *ātmā,* who have given up material aspirations, you who are rarely attained by any living being are attained by your devotees.

I will praise this form again. You are desired by he who has control over the upper planets, Brahmā. You are sought (*gatiḥ*) by the knowers of *ātmā* such as the Kumāras.

|| 4.24.55 ||

taṁ durārādhyam ārādhya

satām api durāpayā

ekānta-bhaktyā ko vāñchet

pāda-mūlaṁ vinā bahiḥ

Who would desire the happiness of Svarga, devoid of your lotus feet which are difficult to attain, but attained by worshipping you by *pure bhakti,* which also difficult to attain?

In three verses Śiva further praises the Lord. *Bahiḥ* refers to the happiness of Svarga.

|| 4.24.56 ||

yatra nirviṣṭam araṇaṁ

kṛtānto nābhimanyate

viśvaṁ vidhvaṁsayan vīrya-

śaurya-visphūrjita-bhruvā

Death, who destroys the universe by his brow which quivers with power and determination, cannot consider as his possession the person who has surrendered to those feet.

The devotee has no fear of *saṁsāra.* What need has he to pray for release from *saṁsāra*? Time (*kṛtāntaḥ*) does not consider that the person who has entered the shelter of the Lord's feet is his possession. Time destroys the universe by the movement of his brow, agitated by power and determination.

|| 4.24.57 ||

kṣaṇārdhenāpi tulaye

na svargaṁ nāpunar-bhavam

bhagavat-saṅgi-saṅgasya

martyānāṁ kim utāśiṣaḥ

What to speak of any blessings on this earth, or on Svarga, even the blessing of liberation cannot compare with even half a moment's association with the devotee of the Lord.

But he should desire association with devotees. By half a moment's association he obtains such results. How much more he will gain by several moments' association. And how much more result will be obtained if the association takes place with devotion, which produces further *bhaktī*? And how much more result if the association takes place with *prema*, the final result of *bhaktī*? Svarga, the result of *karma*, and liberation (*apunarbhavam*), the result of *jñāna,* cannot compare with a half a moment's association with the devotees. What to speak of comparing it to *jñāna,* to *karma*, and finally to blessings in the present world such as a kingdom?

|| 4.24.58 ||

athānaghāṅghres tava kīrti-tīrthayor

antar-bahiḥ-snāna-vidhūta-pāpmanām

bhūteṣv anukrośa-susattva-śīlināṁ

syāt saṅgamo 'nugraha eṣa nas tava

From this, we will attain association with persons who have been purified externally and internally by the famous Gaṅgā arising from your lotus foot which destroys sin, and with person who have proper conduct, pure hearts and show mercy to all beings. This is your mercy to us.

One who prays in this way will achieve association. We will have association of those whose sins are washed away by the external and internal baths of the famous Gaṅgā from your lotus foot which destroys sin, and who have proper conduct, pure hearts and mercy for all beings. This is your mercy to us.

|| 4.24.59 ||

na yasya cittaṁ bahir-artha-vibhramaṁ

tamo-guhāyāṁ ca viśuddham āviśat

yad-bhakti-yogānugṛhītam añjasā

munir vicaṣṭe nanu tatra te gatim

The devotee whose heart is pure, not agitated by external objects, and not subject to falling asleep during worship, having been blessed by Bhakti-devī herself, certainly sees the Lord's pastimes and beauty with ease.

From association with your devotees, the heart becomes particularly pure (*viśuddham*). With a pure heart, one can realize your form, pastimes and beauty. The pure heart (*cittam*) is described. It is not agitated by external objects at the time of remembering and hearing about you. It does not enter a hole for sleeping. At the time of hearing and remembering you, the heart does not become subject to the disturbance of drowsiness. The reason is that it has been blessed with *bhakti* and thus becomes pure. The meaning is this. The causes of sleep and agitation are the offenses to the name which are offenses to *bhakti.* When these disappear, Bhakti-devī is pleased. When she is pleased, she gives mercy. This means there will be no agitation or sleep while performing *bhakti.* When the heart is pure, one who is inclined to meditate (*muniḥ*) then sees your pastimes (*gatim*) and beauty.

|| 4.24.60 ||

yatredaṁ vyajyate viśvaṁ

viśvasminn avabhāti yat

tat tvaṁ brahma paraṁ jyotir

ākāśam iva vistṛtam

The universe is manifested in you, and you are manifest within the universe. You are also the Brahman, the supreme light, spread everywhere like ether.

However, some sages see your form as Brahman. It is you, since it is your effulgence spreading glory everywhere.

|| 4.24.61 ||

yo māyayedaṁ puru-rūpayāsṛjad

bibharti bhūyaḥ kṣapayaty avikriyaḥ

yad-bheda-buddhiḥ sad ivātma-duḥsthayā

tam ātma-tantraṁ bhagavan pratīmahi

You, unchanging, through many forms, have created this universe, maintain it and destroy it repeatedly, using *māyā,* which cannot bewilder you, and by which knowledge of variety, which appears so attractive, arises in this universe. O Bhagavān! We pray to realize you, who are independent.

We desire to realize you with your form as Bhagavān. You, as the *puruṣa,* have created this universe. As Viṣṇu, you maintain it. As Saṅkarṣaṇa you destroy it. You use *māyā.* What is this *māyā*? It cannot affect you (*ātma-duḥstayā*). By the Lord's *māyā* there appears people's knowledge in the world of various different objects, which appear to be wonderful (*sad iva*), though they are not. Neuter gender of *sat* is poetic license. O Lord Kṛṣṇa! We pray to realize you (*tam*), who are fully independent. This is a prayer.

|| 4.24.62 ||

kriyā-kalāpair idam eva yoginaḥ

śraddhānvitāḥ sādhu yajanti siddhaye

bhūtendriyāntaḥ-karaṇopalakṣitaṁ

vede ca tantre ca ta eva kovidāḥ

By various actions, *yogīs* expert in the Vedas and Pañcarātra, filled with faith and aiming for perfection, worship the Lord who has a form with his body, senses and *antaḥkaraṇa* under his control.

Some *karma-yogīs* and *aṣṭāṅga-yogīs* worship the first *puruṣa,* the *antaryāmī* of all beings. This is described briefly. What is this form? It is known to have a body, senses and *antaḥkaraṇa* under his control. He has a form controlling these items. Those who are learned among the *karmīs* and *yogīs* realize this form and not others.

|| 4.24.63 ||

tvam eka ādyaḥ puruṣaḥ supta-śaktis

tayā rajaḥ-sattva-tamo vibhidyate

mahān ahaṁ khaṁ marud agni-vār-dharāḥ

surarṣayo bhūta-gaṇā idaṁ yataḥ

You are the one original person, endowed with a sleeping energy *māyā.* By this energy, *rajas, sattva* and *tamas* are differentiated, and from the *guṇas* arise

the universe, *mahat-tattva, ahaṅkāra*, ether, air, fire, water, earth, the *devatās*, sages, and all living beings.

You, in the form of the *antaryāmī* of *prakṛti,* the first *puruṣa*, reveal yourself to some people. You possess the sleeping energy, *māyā.* Afterwards, by this awakened energy, the *guṇas* appear separate from you. From the *guṇas* arise *mahat-tattva* and other elements.

|| 4.24.64 ||

sṛṣṭaṁ sva-śaktyedam anupraviṣṭaś

catur-vidhaṁ puram ātmāṁśakena

atho vidus taṁ puruṣaṁ santam antar

bhuṅkte hṛṣīkair madhu sāra-ghaṁ yaḥ

The Lord has entered the bodies (*pura*) of four types created by *māyā* along with the *jīva.* Therefore the *jīva* within the body is known *puruṣa.* He enjoys the honey created by the bee using his senses, even though he gets stung.

He whom the *āntāryāmī* accompanies, the *jīva* should not be the object of worship. They have four types of bodies: from embryos, eggs, perspiration and seeds. The *antaryāmī (ātma)* enters this body of four types along with its inferior portion (*aṁsakena*). The *jīva* who is situated within the body is known as the *puruṣa*. He does not exist outside. He enjoys the honey created by the bee using the senses. This means that in spite of being bitten by the bee he cannot give up the attachment to the honey.

|| 4.24.65 ||

sa eṣa lokān aticaṇḍa-vego

vikarṣasi tvaṁ khalu kālayānaḥ

bhūtāni bhūtair anumeya-tattvo

ghanāvalīr vāyur ivāviṣahyaḥ

The Lord, possessing great force, disturbs the places of enjoyment and destroys living beings by other living beings using the invisible form of time, just an unbearable wind destroys the clouds.

In the form of time, you drag the non-devotee *jīva* along with his covering. This is explained in two verses. You agitate (*kālayānaḥ*) the places of enjoyment. You destroy one entity by another. This means *jīvo jīvasya jīvanam*: one living being lives off another. (SB 1.13.47) *Anumeya-tattvaḥ* means an invisible form.

|| 4.24.66 ||

pramattam uccair iti kṛtya-cintayā

pravṛddha-lobhaṁ viṣayeṣu lālasam

tvam apramattaḥ sahasābhipadyase

kṣul-lelihāno 'hir ivākhum antakaḥ

With great attention, in the form of time, you suddenly seize the greedy person desiring material objects, who is intensely mad with thoughts of all the things he should do, just as a snake, licking its lips, seizes a mouse.

This verse describes how the Lord destroys everyone. People become made thinking "This should be done. That should be done." *(iti kṛtya)* You seize them (*abhipadyase*). *Kṣul-lelihānaḥ* mean "touching the tip of tongue to the lip." You are like a snake seizing a mouse (*akhum*).

|| 4.24.67 ||

kas tvat-padābjaṁ vijahāti paṇḍito

yas te 'vamāna-vyayamāna-ketanaḥ

viśaṅkayāsmad-gurur arcati sma yad

vinopapattiṁ manavaś caturdaśa

What intelligent person, whose body will be destroyed by disrespecting you, would reject your lotus feet, which Brahmā worshipped out of fear of rebirth and the fourteen Manus worship with strong faith?

The foolish person never worships you. He has a body (*ketanaḥ*) destroyed by disrespecting you. Our *guru* Brahmā worshipped those feet out of fear of rebirth. That is the statement of all reciters (*sma*). Even the Manus worshiped those feet with naturally strong faith (*vina upapattim*), or without material desires.

|| 4.24.68 ||

atha tvam asi no brahman

paramātman vipaścitām

viśvaṁ rudra-bhaya-dhvastam

akutaścid-bhayā gatiḥ

O Brahman! Paramātmā! You are the goal of the wise; you are our goal in which there is no fear. The whole universe of ignorant *jīvas* is destroyed by fear of time.

This verse is a summary. You are the goal of the wise, not the fools, because everything in universe is destroyed by fear of Śiva. This means the ignorant *jīvas* in this world are destroyed by fear of time.

|| 4.24.69 ||

idaṁ japata bhadraṁ vo

viśuddhā nṛpa-nandanāḥ

sva-dharmam anutiṣṭhanto

bhagavaty arpitāśayāḥ

O princes! Being pure, offering your minds to the Lord, perform your prescribed duties and chant this prayer. It is auspicious for you.

“Perform your prescribed duties.” This statement indicates that the Pracetās had *karma-miśra-bhakti.*

|| 4.24.70 ||

tam evātmānam ātma-sthaṁ

sarva-bhūteṣv avasthitam

pūjayadhvaṁ gṛṇantaś ca

dhyāyantaś cāsakṛd dharim

Chanting his glories and meditating on the Lord, repeatedly worship the Supreme Lord situated in the hearts of all beings and in yourself.

|| 4.24.71 ||

yogādeśam upāsādya

dhārayanto muni-vratāḥ

samāhita-dhiyaḥ sarva

etad abhyasatādṛtāḥ

Having obtained this prayer called Yogādeśa, studying it, contemplating it, being strong in vows, and concentrating your intelligence, you should all chant this prayer repeatedly with great respect.

Yogādeśam upāsādya, means “having obtained this prayer called Yogādeśa and studying it.”

|| 4.24.72 ||

idam āha purāsmākaṁ

bhagavān viśvasṛk-patiḥ

bhṛgv-ādīnām ātmajānāṁ

sisṛkṣuḥ saṁsisṛkṣatām

Formerly Brahmā, the creator of the universe, desiring to carry out creation, spoke this prayer to us, his sons, including Bhṛgu, who desired to carry out creation.

Asmākam stands of *asmān* (to us).

|| 4.24.73 ||

te vayaṁ noditāḥ sarve

prajā-sarge prajeśvarāḥ

anena dhvasta-tamasaḥ

sisṛkṣmo vividhāḥ prajāḥ

Ordered by Brahmā, as controllers of the progeny, we all destroyed ignorance by this prayer and created a variety of progeny at the time of secondary creation.

|| 4.24.74 ||

athedaṁ nityadā yukto

japann avahitaḥ pumān

acirāc chreya āpnoti

vāsudeva-parāyaṇaḥ

Hence, the person surrendered to Vāsudeva who chants this prayer with great attention and concentration achieves the highest benefit.

Atha stands for *ataḥ* (therefore).

|| 4.24.75 ||

śreyasām iha sarveṣāṁ

jñānaṁ niḥśreyasaṁ param

sukhaṁ tarati duṣpāraṁ

jñāna-naur vyasanārṇavam

Of all auspicious items in this world, knowledge is supremely auspicious. It is the supreme bliss. The boat of knowledge crosses the ocean of *saṁsāra* which is hard to cross.

Just to praise knowledge, he says that knowledge surpasses the bliss of the Lord's form, qualities and powers and that knowledge is the boat suitable crossing *saṁsāra.* This is suitable for *kaivalya.* However, two verses show that knowledge gives more difficulties and is not suitable as the boat to cross *saṁsāra.*

kleśo 'dhikataras teṣām avyaktāsakta-cetasām |

avyaktā hi gatir duḥkhaṁ dehavadbhir avāpyate ||

Those who are attached to the impersonal realization encounter extreme difficulties. The unmanifest goal brings suffering to those who have bodies. BG 12.5

kṛcchro mahān iha bhavārṇavam aplaveśāṁ

ṣaḍ-varga-nakram asukhena titīrṣanti

tat tvaṁ harer bhagavato bhajanīyam aṅghriṁ

kṛtvoḍupaṁ vyasanam uttara dustarārṇam

There is great suffering for those without the boat to cross the ocean of saṁsāra filled with the crocodiles of the six senses, since they desire to cross with difficulty but cannot. Therefore cross the ocean of *saṁsāra*, difficult to cross by making a boat out of the lotus feet of the Lord, worthy of worship. SB 4.22.40

|| 4.24.76 ||

ya imaṁ śraddhayā yukto

mad-gītaṁ bhagavat-stavam

adhīyāno durārādhyaṁ

harim ārādhayaty asau

He who with faith studies my song praising the Lord pleases the Lord who is rarely conquered.

Therefore in this verse he speaks of *bhakti.* He who studies pleases the Lord.

|| 4.24.77 ||

vindate puruṣo 'muṣmād

yad yad icchaty asatvaram

mad-gīta-gītāt suprītāc

chreyasām eka-vallabhāt

From the Lord, the sole object of affection, the steady person attains the best of whatever he desires from singing my song, which pleases the Lord.

Asatvaram means steady. If one sings my song (*mad-gīta-gītāt*), the Lord becomes pleased (*suprītāt*).

|| 4.24.78 ||

idaṁ yaḥ kalya utthāya

prāñjaliḥ śraddhayānvitaḥ

śṛṇuyāc chrāvayen martyo

mucyate karma-bandhanaiḥ

A devotee who, rising early in the morning and folding his hands, hears these prayers and lets other hear them certainly becomes free from all bondage of *karma.*

|| 4.24.79 ||

gītaṁ mayedaṁ naradeva-nandanāḥ

parasya puṁsaḥ paramātmanaḥ stavam

japanta ekāgra-dhiyas tapo mahat

caradhvam ante tata āpsyathepsitam

O princes! With concentration, while chanting these prayers concerning the Supreme Lord, Paramātmā, sung by me, undertake great austerities, and in the end you will achieve the desired result.

“You will attain your desired result” indicates that they had material desires.

Thus ends the commentary on the Twenty-fourth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-five

Purañjana Meets His Queen

|| 4.25.1 ||

maitreya uvāca

iti sandiśya bhagavān

bārhiṣadair abhipūjitaḥ

paśyatāṁ rāja-putrāṇāṁ

tatraivāntardadhe haraḥ

Maitreya said: After instructing the sons of King Barhiṣat and being worshipped by them, Śiva disappeared while they watched.

Starting from the Twenty-fifth Chapter, for five chapters, Nārada awakens King Barhiṣat, who is absorbed in *karma-yoga,* using the story of King Purañjana. In the Twenty-fifth Chapter King Purañjana meets his wife in his city with nine gates and enjoys with her.

|| 4.25.2 ||

rudra-gītaṁ bhagavataḥ

stotraṁ sarve pracetasaḥ

japantas te tapas tepur

varṣāṇām ayutaṁ jale

Chanting Śiva's song concerning the Lord, the Pracetās performed austerities for ten thousand years in the water.

|| 4.25.3 ||

prācīnabarhiṣaṁ kṣattaḥ

karmasv āsakta-mānasam

nārado 'dhyātma-tattva-jñaḥ

kṛpāluḥ pratyabodhayat

O Vidura! Nārada, knowing spiritual truth and being compassionate, awakened the King whose mind was attached to *karma-yoga*.

While Śiva taught the Pracetās his song, Nārada was teaching their father *jñāna, vairāgya* and *bhakti* through the story of Purañjana. Without completing the story of the Pracetās, Maitreya now speaks about their father. Nārada was merciful, thinking, "This king in the dynasty of my dear devotee Dhruva is enamored by *karma*. I will save him."

|| 4.25.4 ||

śreyas tvaṁ katamad rājan

karmaṇātmana īhase

duḥkha-hāniḥ sukhāvāptiḥ

śreyas tan neha ceṣyate

O King! What benefit do you want for yourself by doing these *karmas*? It is not possible to destroy suffering and attain happiness by performance of *karma.*

Benefit is not seen (*iṣyate*) in *karma*, since the happiness attained by *karma* is mixed with suffering and is temporary.

|| 4.25.5 ||

rājovāca

na jānāmi mahā-bhāga

paraṁ karmāpaviddha-dhīḥ

brūhi me vimalaṁ jñānaṁ

yena mucyeya karmabhiḥ

The King said: O great fortunate saint! Since my intelligence is bewildered by *karma* I do not know what is beneficial. Tell me the pure knowledge by which I can become free from these duties.

Karmāpaviddha-dhīḥ means "my intelligence bewildered by *karma.*"

|| 4.25.6 ||

gṛheṣu kūṭa-dharmeṣu

putra-dāra-dhanārtha-dhīḥ

na paraṁ vindate mūḍho

bhrāmyan saṁsāra-vartmasu

One whose intelligence is fixed in sons, wife, wealth and acquisitions in family life, filled with many obligations and rules, does not enjoy liberation. Foolishly he wanders the road of repeated birth and death.

All householders are like me.

|| 4.25.7 ||

nārada uvāca

bho bhoḥ prajāpate rājan

paśūn paśya tvayādhvare

saṁjñāpitāñ jīva-saṅghān

nirghṛṇena sahasraśaḥ

Nārada said: O protector of the people! O King! Look at these animals, thousands of *jīvas,* killed by you in sacrifices without mercy.

By his power of *yoga* Nārada directly showed the King the sacrificial animals killed in order to make him detached from the results of *karma-yoga. Sañjñapitām* means killed.

|| 4.25.8 ||

ete tvāṁ sampratīkṣante

smaranto vaiśasaṁ tava

samparetam ayaḥ-kūṭaiś

chindanty utthita-manyavaḥ

Remembering how you killed them, the animals are waiting for you to die. With great anger they will tear you apart with their horns made of iron.

They are waiting for you, thinking "When will he die?" They remember that you cut their bodies (*vaiśasam*). They will cut you with horns made of iron when you are dead. He speaks in the present tense, to indicate that the time is not far off.

|| 4.25.9 ||

atra te kathayiṣye 'mum

itihāsaṁ purātanam

purañjanasya caritaṁ

nibodha gadato mama

I will relate to you this ancient, historical story of Purañjana. Please understand it as I speak.

Nārada considered. I will enlighten the King who is fond of material stories, with this material story. I will awaken him to his condition by relating a different story, using the ornament of *aprastuta-praśaṁsa* (conveying the message by something which is different). The meaning of the sentence is clear. However, actually this is story about you, who create (*janayati*) your body (*puram*) by your actions. It is ancient because it starts before you entered the womb of your mother.

|| 4.25.10 ||

āsīt purañjano nāma

rājā rājan bṛhac-chravāḥ

tasyāvijñāta-nāmāsīt

sakhāvijñāta-ceṣṭitaḥ

O King! There was a very famous king named Purañjana. He had an unknown friend, whose name and activities were unknown.

It will be explained five chapters later that Purañjana is King Barhiṣat. However, for easy understanding I will explain the story as it is. Purañjana is the *jīva.* Because he exists (*rāj*) with soul and other elements, he is called a king (*raja*). *Śravāḥ* means fame or hearing. Because he is famous for being intent on hearing about activities to produce happiness in the present and future, he is called *śravāḥ*, one who hears. The friend whose name and activities were unknown to him is the Supreme Lord. Or the friend has recognized activities (*vijñāta-ceṣtitaḥ*), such as inspiring the *jīva,* since he knows the dependent nature of the *jīva.*

|| 4.25.11 ||

so 'nveṣamāṇaḥ śaraṇaṁ

babhrāma pṛthivīṁ prabhuḥ

nānurūpaṁ yadāvindad

abhūt sa vimanā iva

Searching for a place to live he wandered the earth. Not finding a suitable place, he became depressed.

Śaraṇam means a place to live, a place for enjoyment, the body. He wandered through various births in various forms because he could not find all the happiness he desired. He was “as if morose,” since he was not actually morose on getting pleasure in a pig’s body.

|| 4.25.12 ||

na sādhu mene tāḥ sarvā

bhūtale yāvatīḥ puraḥ

kāmān kāmayamāno 'sau

tasya tasyopapattaye

Desiring objects for attaining enjoyment, he thought that all the houses on earth were not suitable.

Though attaining material happiness everywhere in all the houses, he did not consider it enough for satisfying his desires, since cow bodies and other were not suitable for enjoyment. *Yāvatīḥ* should be *yāvatyaḥ.* The *Śruti* also explains how the bodies are unsuitable:

tābhyo gāmānayat. tā abruvan na vai no ’yamalam iti. tābhyo ’śvamānāt. tā abruvan na vai no ’yamalamiti.” iti tattaddehānāmasādhumananañca

He brought them a cow. They said, “That is not suitable.” He brought them a horse. They said, “That is not suitable.” *Aitareya Upaniṣad* 1.2.2

Śruti also shows how even in the womb one has awareness:

garbha-daśāyām eva mṛtaś cāhaṁ punar jātaṁ

Lying in the womb, having died, I was again born.

|| 4.25.13 ||

sa ekadā himavato

dakṣiṇeṣv atha sānuṣu

dadarśa navabhir dvārbhiḥ

puraṁ lakṣita-lakṣaṇām

Once, the King saw on the southern ridge of the Himalayas a city with nine gates, which he understood had good qualities.

In Bhārata, in the land of *karma*, as a result of performing actions to get human body, he saw a human body (*puram*) which had visibly good qualities. This means he was not blind or born in a low caste.

|| 4.25.14 ||

prākāropavanāṭṭāla-

parikhair akṣa-toraṇaiḥ

svarṇa-raupyāyasaiḥ śṛṅgaiḥ

saṅkulāṁ sarvato gṛhaiḥ

It had walls, groves, a head, moats, lattice windows, gates, and pinnacles of gold, silver and iron, and houses.

The walls are the skin. The groves are the sense objects. The tower is the mouth. The moat is the combination of *guṇas. Parikhaiḥ* (masculine form instead of feminine) is poetic license. The lattices are the hair pores. The gates are the eyes and other openings. Gold, silver and iron refer to *pitta, kapha* and *vāta* or the three natures of *sattva, rajas* and *tamas.* The houses are the *cakras* in the body.

|| 4.25.15 ||

nīla-sphaṭika-vaidūrya-

muktā-marakatāruṇaiḥ

kÿpta-harmya-sthalīṁ dīptāṁ

śriyā bhogavatīm iva

The palace had places made of sapphire, crystal, cat’s eye, pearls, emeralds and rubies, shining with beauty like the city of Bhogavatī.

The palace had places made of ruby which are places within the heart, throat and brow. The other jeweled places represent the *nādīs. Bhogavarī* is a city of the Nāgas. It seemed to have pleasure, but actually did not.

|| 4.25.16 ||

sabhā-catvara-rathyābhir

ākrīḍāyatanāpaṇaiḥ

caitya-dhvaja-patākābhir

yuktāṁ vidruma-vedibhiḥ

It had a sitting place, an intersection, a main street, gambling houses, shops, a resting area, stages made of coral, and was decorated with flags and banners.

Sabhā means a place for the King to sit. It means the heart, where the *jīva* is situated. The intersection refers to the place below the palate where the passages for the mouth, nose, eyes and ears meet. The main road is the *suṣumnā, iḍā* and *piṅgalā* running down the spine. The gambling houses are the gross locations of the senses. The market is the gross mind (brain). The resting place (*caitya*) is within the *citta.* The flags are aversion to the Lord and the banners are the five miseries. The coral stages are the spaces within the various *cakras.*

|| 4.25.17-19 ||

puryās tu bāhyopavane

divya-druma-latākule

nadad-vihaṅgāli-kula-

kolāhala-jalāśaye

hima-nirjhara-vipruṣmat-

kusumākara-vāyunā

calat-pravāla-viṭapa-

nalinī-taṭa-sampadi

nānāraṇya-mṛga-vrātair

anābādhe muni-vrataiḥ

āhūtaṁ manyate pāntho

yatra kokila-kūjitaiḥ

Outside the city in groves of beautiful trees and creepers, with ponds resounding with the cries of flocks of birds and humming of bees, with lakes having banks abundant with lotuses and trees, whose branches moved in the spring wind laden with water drops from cool waterfalls, where cuckoos warbled as if calling out to travelers, there were various non-violent forest animals free of troubles, and no violent animals.

In three verses, the variety of sense objects are described as the various items in the grove outside the city, in order to convey how the *jīva* becomes fixed in his body by concentrating on sense objects.

|| 4.25.20 ||

yadṛcchayāgatāṁ tatra

dadarśa pramadottamām

bhṛtyair daśabhir āyāntīm

ekaika-śata-nāyakaiḥ

In that place, he saw a very beautiful woman who had arrived on her own with ten servants, each with unlimited courtesans.

The King saw a beautiful woman who arrived on her own. That is the intelligence, functioning with ignorance. This means that the initial relationship of *jīva* with intelligence arises without cause.

In terms of the story this may be said. “O King! Someone like you should never bring a beautiful woman into the grove. If you by accident meet, see or touch her, you will be condemned.” In terms of the soul, the intelligence should not be exposed to enjoyable objects like sound and touch. If by accident one contacts them, one should repent. This rule is suggested.

What are the sense objects? There were beautiful trees, or various forms. There were the calls of birds, or various attractive sounds. The trees had branches moving in the spring breeze, filled with water drops from water falls, growing abundantly on banks of lakes with lotuses. The cool water is the sense of taste and the spring breeze is smell. The breeze is touch. The description of the branches moving in the breeze shows the variety of the five sense objects available, since with the branch, birds, flowers, fruit, wind and water necessarily exist. The forest was without violent animals (*anāvādhe*), and endowed with non-violent animals (*muni-vrtaiḥ*). Because the Kind had accrued pious results and had no sinful reactions, his enjoyment was not troubled by obstacles. It seemed that the cuckoos warbling were inviting a guest to relax there. This means that, in the body, the person divides up his enjoyment and offers it to family members, friends and *brāhmaṇa* guests. He beckons them with his fame (for wealth). The ten servants are the knowledge and action senses. Each sense has infinite actions or courtesans. Another version has *nāyikaiḥ,* which would mean female attendants.

|| 4.25.21 ||

pañca-śīrṣāhinā guptāṁ

pratīhāreṇa sarvataḥ

anveṣamāṇām ṛṣabham

aprauḍhāṁ kāma-rūpiṇīm

She was protected by a gatekeeper in the form of a snake with five heads, and she was looking for a master. She was gentle and decorated attractively.

The intelligence was protected by a door keeper (*pratīhareṇa*) with five heads, the five functions of *prāṇa.* The master is the *jīva*, the enjoyer of the intelligence. She was gentle, unmarried (*apraudhām*). Just as she attracted a husband, the intelligence with ignorance attracts the *jīva.* She was always wearing various ornaments (*kāma-rūpiṇīm*). This means that she was filled with various impressions.

|| 4.25.22 ||

sunāsāṁ sudatīṁ bālāṁ

sukapolāṁ varānanām

sama-vinyasta-karṇābhyāṁ

bibhratīṁ kuṇḍala-śriyam

She had a beautiful nose, teeth, forehead, and face, and equally placed ears decorated with earrings.

Her beautiful nose represents the knowledge of smell, a function of intelligence. Her teeth represent the ability to taste flavors and to hew. Her forehead represents the clarity of intelligence. Her face represents the superior part of intelligence. Her ears were placed skillfully by the creator, sparkling with earrings, for understanding the meaning of the scriptures concerning enjoyment and liberation.

|| 4.25.23 ||

piśaṅga-nīvīṁ suśroṇīṁ

śyāmāṁ kanaka-mekhalām

padbhyāṁ kvaṇadbhyāṁ calantīṁ

nūpurair devatām iva

Dark in complexion, she was wearing yellow cloth and a gold belt. She moved using two feet jingling with ankle bells, like a *devatā.*

Her yellow clothe means the intelligence is covered by actions in *rajas.* The color of intelligence is blackish. As a cloud covers the sun, intelligence covers the Lord for the *jīva.* Walking on two feet with the sound of ankle bells indicates that the intelligence is unsteady in hearing scriptures. *Nūpuraiḥ* is in the plural to indicate not only the bells on the feet, but also on the toes.

|| 4.25.24 ||

stanau vyañjita-kaiśorau

sama-vṛttau nirantarau

vastrāntena nigūhantīṁ

vrīḍayā gaja-gāminīm

Her youthful breasts were round with no space between. She hid her them with the end of her cloth out of shyness and walked like a she-elephant.

Her breasts represent attachment and repulsion.

indriyasyendriyasyārthe rāga-dveṣau vyavasthitau |

tayor na vaśam āgacchet tau hy asya paripanthinau ||

Attachment and repulsion are firmly fixed in each of the sense objects. One should not come under control of attachment and repulsion. They are the two obstacles. BG 3.34

Her breasts were youthful. A person may be old, but attachment and hatred are always young. This is seen in the world. Her breasts were equally rounded. Attraction and repulsion equally bewilder the human. Her breasts had no space between, being very full at their bases. Attraction and repulsion actually are not different, for it is said *kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ:* attraction transforms into anger. (BG 3. 37) Just as she tried to hide her breasts with her cloth, cultured people try to hide attraction and repulsion.

|| 4.25.25 ||

tām āha lalitaṁ vīraḥ

savrīḍa-smita-śobhanām

snigdhenāpāṅga-puṅkhena

spṛṣṭaḥ premodbhramad-bhruvā

Pierced by the arrow shaft of her affectionate glance and the lusty movement of her brow, the brave King spoke to that beautiful woman with a shy smile.

The *jīva* by his free will becomes bound by the function of ignorance. To show that the Lord does not bind the j*īva* with ignorance by force, how they establish a relationship is explained. Because of her affection she continually glanced at him. The arrow pierced him up to its shaft. Because he was courageous (*vīraḥ)* he did not grow tired. He was energetic to obtain enjoyment. The meaning is this. Ignorance shows itself to be the object of enjoyment. The *jīva,* accepting himself as the enjoyer, thinking that there is some enjoyment in ignorance, pursues enjoyment. The Lord, knowing there is nothing to enjoy in ignorance, remains aloof.

|| 4.25.26 ||

kā tvaṁ kañja-palāśākṣi

kasyāsīha kutaḥ sati

imām upa purīṁ bhīru

kiṁ cikīrṣasi śaṁsa me

Lotus-eyed beauty! Chaste, timid woman! Who are you? Who do you belong to? Where to you come from? Tell me what you want to do around this city?

Even though the j*īva* is always situated with the intelligence and other factors, for the *jīva* in the human body the intelligence and other factors become outstanding. Because of attraction, he asks her questions as if not knowing her. From which place did you come? What do you want to do in the neighborhood of the city (*upapurīm*)?

|| 4.25.27 ||

ka ete 'nupathā ye ta

ekādaśa mahā-bhaṭāḥ

etā vā lalanāḥ subhru

ko 'yaṁ te 'hiḥ puraḥ-saraḥ

Who are your eleven followers, the powerful body guards? Who are these women attendants? Who is the snake moving in front of you?

Anupathā means followers. There are eleven powerful guards. “Powerful” indicates the mind. The women attendants are the functions of the senses. The snake, which has become a plaything, is the *prāṇa.*

|| 4.25.28 ||

tvaṁ hrīr bhavāny asy atha vāg ramā patiṁ

vicinvatī kiṁ munivad raho vane

tvad-aṅghri-kāmāpta-samasta-kāmaṁ

kva padma-kośaḥ patitaḥ karāgrāt

You are shyness personified. Or are you Bhavānī the wife of Śiva? Are you Sarasvaṭi or Lakṣmī? Alone in the forest, like a sage, are you looking for your

husband, whose desires are fulfilled by desiring your lotus feet? A lotus bud has fallen from your hand. Where is it?

One considers one's intelligence to be excellent, and attractive to all people, because of lack of discernment. This is indicated by the King's statements. Seeing her shyness because she covered her face and eyes, he says she is personified shyness, not just shy. That is attracting me. Are you looking for a husband who follows *dharma* in the forest alone? This indicates that he is attracted by the sweetness of intelligence. Noticing her beauty, he says "Are you the wife of Śiva? Are you looking for your husband Śiva?" Seeing her great intelligence, he asks, "Are you Sarasvatī (*vāk*)? Are you looking for your husband Brahmā?" Seeing her great wealth, he asks "Are you Lakṣmī (*ramā*), looking for Viṣṇu?" You have controlled your senses like a sage. What kind of husband do you have? He has fulfilled all desires by desiring your lotus feet. It is commonly said that for all people, all types of wealth are dependent on the strength of one's intelligence. The lotus bud is the discerning power of the *jīva.* It is under her control though no one can see this. She has thrown it away.

|| 4.25.29 ||

nāsāṁ varorv anyatamā bhuvi-spṛk

purīm imāṁ vīra-vareṇa sākam

arhasy alaṅkartum adabhra-karmaṇā

lokaṁ paraṁ śrīr iva yajña-puṁsā

O beautiful woman! You are not any of these women since your feet touch the ground. You should decorate this city along with me, a great hero of many exploits, just as Lakṣmī resides in Vaikuṇṭha with Viṣṇu.

He negates his previous questions to show that she is suitable for him. O beautiful woman! Because your feet touch the earth you are none of these. *Devatās* do not touch the earth. *Vīra-vareṇa* refers to the king. *Param* is Vaikuṇṭha. By a little consideration, one can understand that one's intelligence is not the best, but people think that they have the best intelligence.

|| 4.25.30 ||

yad eṣa māpāṅga-vikhaṇḍitendriyaṁ

savrīḍa-bhāva-smita-vibhramad-bhruvā

tvayopasṛṣṭo bhagavān mano-bhavaḥ

prabādhate 'thānugṛhāṇa śobhane

O beautiful woman! Since powerful Cupid, inspired by your bewildering brow and your shy, affectionate smile, is harassing me, whose senses are smashed by your glance, please be merciful to me!

Since Cupid (*manobhavaḥ*), inspired by your glances, is attacking me, whose eye is shattered by your glance, be merciful. His eye of knowledge is shattered. His impressions of sense objects, produced specially (*upaspṛṣṭaḥ*) by intelligence, attack him. Give me enjoyment of your sense objects such as sound and touch. Actually he should pray "Please give me knowledge, *vidyā*, your sister."

|| 4.25.31 ||

tvad-ānanaṁ subhru sutāra-locanaṁ

vyālambi-nīlālaka-vṛnda-saṁvṛtam

unnīya me darśaya valgu-vācakaṁ

yad vrīḍayā nābhimukhaṁ śuci-smite

O woman with a bright smile! Raise up your face. Show me your face with fine eyebrows and eyes with beautiful pupils, surrounded by long locks of black hair, and endowed attractive words, which you do not show out of shyness.

The lusty j*īva* with no memory shows his bewilderment. *Valgu-vācakaṁ* means "who speak attractive words." Show that face which you do not point towards me. O Avidyā, ignorance! You have cheated me of spiritual bliss but now provide a wealth of sense objects so that I can enjoy. Give up your stubbornness. The face with beautiful features indicates form, taste, smell, touch and sound. He prays to enjoy them.

|| 4.25.32 ||

nārada uvāca

itthaṁ purañjanaṁ nārī

yācamānam adhīravat

abhyanandata taṁ vīraṁ

hasantī vīra mohitā

Nārada said: O King! The smiling woman, attracted to foolish Purañjana who was imploring her in this way him, spoke to him.

Purañjana was foolish or seemingly foolish (*adhīravat*). Actually he was intelligent, having knowledge by his very nature. O valiant King! I have told you a story about yourself. Just as the *jīva* is attracted to sweetness of sense objects by the intelligence, the intelligence can be attracted (*mohitā*) to spiritual sweetness by the *jīva.*

|| 4.25.33 ||

na vidāma vayaṁ samyak

kartāraṁ puruṣarṣabha

ātmanaś ca parasyāpi

gotraṁ nāma ca yat-kṛtam

O best of men! I do not know who produced me, and I do not know my name or family, nor the names and family of others accompanying me.

I do not know the answers to your questions. In the context of the story, the King understood that she must be the daughter of some Apsarā who came to bewilder a sage. The spiritual meaning is the ignorance which covers the knowledge of the *jīv*a should not claim to know the Lord. I do not know into which lineage I was born, nor my name.

.

|| 4.25.34 ||

ihādya santam ātmānaṁ

vidāma na tataḥ param

yeneyaṁ nirmitā vīra

purī śaraṇam ātmanaḥ

O King! I know that I am existing here today and nothing else. I do not know by whom my shelter, this city, was built.

What do you know? I do not know by whom my shelter, this city, was built. The King understood that the city was built by some sage like Kardama by his power of *yoga* for material enjoyment.

|| 4.25.35 ||

ete sakhāyaḥ sakhyo me

narā nāryaś ca mānada

suptāyāṁ mayi jāgarti

nāgo 'yaṁ pālayan purīm

O respectful one! The men and women are my friends. While I sleep the snake protects this city.

She answers his question about her followers. The male friends are the senses and the female attendants are the actions of the senses. When I sleep along with my associates, the snake, *prāṇa* remains awake. When dreaming, the senses do not function and in deep sleep even the mind and intelligence do not function. But the *prāṇa* remains active.

|| 4.25.36 ||

diṣṭyāgato 'si bhadraṁ te

grāmyān kāmān abhīpsase

udvahiṣyāmi tāṁs te 'haṁ

sva-bandhubhir arindama

O killer of the enemy! By fortune, you have come here. All fortune to you! You desire material enjoyment. With my friends, I will supply that to you.

By good fortune, you have attained a human body. I will supply you with enjoyment with my male and female associates.

|| 4.25.37 ||

imāṁ tvam adhitiṣṭhasva

purīṁ nava-mukhīṁ vibho

mayopanītān gṛhṇānaḥ

kāma-bhogān śataṁ samāḥ

O lord! Stay in this city with nine gates, taking the pleasures brought by me for a hundred years.

It is said the life span after entering the human body is one hundred years (*samāḥ*).

|| 4.25.38 ||

kaṁ nu tvad-anyaṁ ramaye

hy arati-jñam akovidam

asamparāyābhimukham

aśvastana-vidaṁ paśum

Other than you, with whom can I enjoy? Others are all without sex enjoyment, unskillful at sex enjoyment, inexperienced in battle, or unable to think of the future, like animals.

Looking for a husband, I now see you, who have arrived suddenly. I will not look any further. Her intelligence follows *dharma,* since it is *rajas* mixed with a little *sattva.* She criticizes persons covered by intelligence which is predominantly in *tamas* and *sattva* in five verses. If one is born as a tree, one is completely ignorant of sexual enjoyment (*arati-jñam*). If one is born as an animal though one can enjoy sex, it is still without skill (*akovidam*). Though as *brāhmaṇas* and *vaiśyas* one can enjoy sex with skill, one has no experience of battle (*asamparāyaḥ*). One is without courage. If one is a *kṣatriyas,* one has courage, but he has no knowledge of what will happen tomorrow or the next day or after death. Therefore he is without *dharma*, like an animal.

|| 4.25.39 ||

dharmo hy atrārtha-kāmau ca

prajānando 'mṛtaṁ yaśaḥ

lokā viśokā virajā

yān na kevalino viduḥ

In household life there is *dharma, artha* and *kāma,* the bliss of children, remnants of sacrifice, attainment of higher planets, happiness and health, which the *sannyāsīs* do not know.

She glorifies household life which bestows the three goals. *Prajānanadaḥ* means bliss arising from union to produce children or the bliss of raising children. *Amṛtam* is what is eaten as remnants of sacrifice. Medinī says that *amṛta* means the remnants of sacrifice, nectar, water, and ghee. *Lokāḥ* means the places one attains by doing sacrifice. She does not approve of the fourth goal, liberation, difficult to attain. This indicates that sattvic intelligence is criticized. Of course, from the spiritual point of view, recommending only the first three goals is a result of ignorance.

|| 4.25.40 ||

pitṛ-devarṣi-martyānāṁ

bhūtānām ātmanaś ca ha

kṣemyaṁ vadanti śaraṇaṁ

bhave 'smin yad gṛhāśramaḥ

They say that, in this human birth, household life is the beneficial shelter for Pitṛs, *devatās,* sages, humans and you.

Householder life gives happiness to all. *Asmin bhave* means “in the human form of life.” They say what gives shelter is the household *āśrama.*

|| 4.25.41 ||

kā nāma vīra vikhyātaṁ

vadānyaṁ priya-darśanam

na vṛṇīta priyaṁ prāptaṁ

mādṛśī tvādṛśaṁ patim

O hero! What person like me would not accept a husband like you, famous, generous, handsome, and affectionate, whom I have happened to meet?

|| 4.25.42 ||

kasyā manas te bhuvi bhogi-bhogayoḥ

striyā na sajjed bhujayor mahā-bhuja

yo 'nātha-vargādhim alaṁ ghṛṇoddhata-

smitāvalokena caraty apohitum

Mighty-armed! What woman's mind would not be attracted to your snake-like arms? You travel through the world to relieve the distress of unsheltered women by your smiling glance. O man with extraordinary mercy!

What woman's mind would not take notice of your arms, and what woman would not be totally attracted to your arms? You wander about to remove the inner suffering of women like me who are without shelter, by your smiling glance. O man of extraordinary mercy! With the *jīva's* consciousness, the intelligence and other factors have a protector.

|| 4.25.43 ||

nārada uvāca

iti tau dam-patī tatra

samudya samayaṁ mithaḥ

tāṁ praviśya purīṁ rājan

mumudāte śataṁ samāḥ

Nārada said: O King! The man and woman, talking and agreeing mutually, entered that city and enjoyed for a hundred years.

Samayam samudīrya means speaking an agreement.

|| 4.25.44 ||

upagīyamāno lalitaṁ

tatra tatra ca gāyakaiḥ

krīḍan parivṛtaḥ strībhir

hradinīm āviśac chucau

Praised by singers, surrounded women while playing, he entered the river during the hot weather.

Their waking state was summarized by saying they enjoyed for a hundred years. Now the sleeping state is described. Playing with women describes his dream state. Because the senses do not function, the actions continue by the impressions of the senses (the women). Then the state of deep sleep is described. He entered the river, the space in the heart, where the *jīva* resides during deep sleep. *Śucau* means during the summer or during deep sleep.

|| 4.25.45 ||

saptopari kṛtā dvāraḥ

puras tasyās tu dve adhaḥ

pṛthag-viṣaya-gaty-arthaṁ

tasyāṁ yaḥ kaścaneśvaraḥ

The city which had a lord had seven gates above and two below, for going to different places.

The waking state is now described in detail, showing the nine gates. In the upper part of the city, in the tower, there were seven gates: two ears, two eyes, two nostrils and mouth. In the lower part of the city there were two gates: anus and penis. The lord of the city was Purañjana.

|| 4.25.46 ||

pañca dvāras tu paurastyā

dakṣiṇaikā tathottarā

paścime dve amūṣāṁ te

nāmāni nṛpa varṇaye

Five doors faced east, one south and one north. Two faced west. O King! I shall tell you their names.

Of the seven gates five faced east (*paurastyāḥ*) and the right ear faced south while the left ear faced north.

|| 4.25.47 ||

khadyotāvirmukhī ca prāg

dvārāv ekatra nirmite

vibhrājitaṁ janapadaṁ

yāti tābhyāṁ dyumat-sakhaḥ

The two gates named Khadyotā and Āvirmukhī were facing east, constructed next to each other. Through those two gates the King used to go to the city of Vibhrājita (form) with Dyumān (eye).

The left eye is weaker like a firefly and the right eye is stronger. *Śruti* says *tasmād dakṣiṇāṅgam ātmano vīryavattaram*: the limbs on the right side of the body are stronger. They were next to each other *(ekatra*). *Vibhrājitam* means form. *Dyumat sakhāh* means he went with Dyumat, the eye sense organ.

|| 4.25.48 ||

nalinī nālinī ca prāg

dvārāv ekatra nirmite

avadhūta-sakhas tābhyāṁ

viṣayaṁ yāti saurabham

In the east there were also two gates named Nalinī and Nālinī, constructed next to each other. Through these gates the King, accompanied by a friend named Avadhūta (air), went to the place called Saurabha (smell).

Nala and nāla mean holes. The left and right nostrils were facing east. The presiding deity of the nose is Vāyu, called Avadhūta. He went to place called Saurabha, since it was fragrant. This means the sense object smell.

|| 4.25.49 ||

mukhyā nāma purastād dvās

tayāpaṇa-bahūdanau

viṣayau yāti pura-rāḍ

rasajña-vipaṇānvitaḥ

On the eastern side was a gate named Mukhyā, or the chief. Through this gate, accompanied by Rasajña and Vipaṇa, he used to visit two places named Bahūdana and Āpaṇa.

The mouth is called the chief because it gives life to everything else. By that one gate the King went to two places. By each of the two other doors mentioned he only went one place. Thus this one door is superior. This is the mouth. It is used for speaking *(āpaṇa*) and taking food (*bahūdanaḥ*). This word is used instead of *bahvodana,* since it speaks of the past. *Rasajñam* is the tongue and *vipaṇaḥ* is the voice.

|| 4.25.50 ||

pitṛhūr nṛpa puryā dvār

dakṣiṇena purañjanaḥ

rāṣṭraṁ dakṣiṇa-pañcālaṁ

yāti śrutadharānvitaḥ

O King! Facing south was gate was known as Pitṛhū, and through that gate King Purañjana used to visit the state named Dakṣiṇa-pañcāla, accompanied by Śrutadhara

O King! *Dakṣiṇena* means facing south.

|| 4.25.51 ||

devahūr nāma puryā dvā

uttareṇa purañjanaḥ

rāṣṭram uttara-pañcālaṁ

yāti śrutadharānvitaḥ

Facing northern was the gate named Devahū. Through that gate, King Purañjana used to go with Śrutadhara to the place known as Uttara-pañcāla.

Uttarena means in the northern direction. *Śrutadhara* is the ear. By the right ear which is stronger, one first hears *karma-kāṇḍa.* By the left ear one hears *jñāna-kāṇḍa.* Thus they are given different names (Pitṛhū and Devahū). Since one first understands about the five sense objects through the ear, the sense object sound is called *pañcāla.*

|| 4.25.52 ||

āsurī nāma paścād dvās

tayā yāti purañjanaḥ

grāmakaṁ nāma viṣayaṁ

durmadena samanvitaḥ

On the western side was a gate named Āsurī. Through that gate King Purañjana used to go to the city of Grāmaka, accompanied by Durmada.

Asuras like to enjoy the senses. Therefore the gate is called Āsurī. *Grāmaka* means pleasure (*ka)* of the materialistic people (*grama*), sex life, using the sense organ Durmada (infatuated).

|| 4.25.53 ||

nirṛtir nāma paścād dvās

tayā yāti purañjanaḥ

vaiśasaṁ nāma viṣayaṁ

lubdhakena samanvitaḥ

On the western side was a gate known as Nirṛti. Purañjana used to go through this gate to the place known as Vaiśasa, accompanied by Lubdhaka.

Nirṛti (destruction) is the anus, since it is the gate of death. *Vaiśasam* (slaughter) means excretion. Then organ[19] is called Lubdhaka (greedy) because the pain endured to attain fortune is similar to the pain of excreting.

|| 4.25.54 ||

andhāv amīṣāṁ paurāṇāṁ

nirvāk-peśaskṛtāv ubhau

akṣaṇvatām adhipatis

tābhyāṁ yāti karoti ca

Among the inhabitants of this city, there were two blind men named Nirvāk and Peśaskṛt. Although King Purañjana was the ruler of the gates, he used to perform actions and go places with these two blind men.

Nirvāk is the feet and Peśaskṛt is the hands. They are blind because they do not have openings. *Akṣanvatām* means he was the ruler of the gates and the senses.

|| 4.25.55 ||

sa yarhy antaḥpura-gato

viṣūcīna-samanvitaḥ

mohaṁ prasādaṁ harṣaṁ vā

yāti jāyātmajodbhavam

When he went to his private quarters with Viṣūcī, he obtained illusion, satisfaction and joy from his wife and children.

Antaḥpura is the heart. *Viṣūśī,* the mind, means “wandering everywhere.” Illusion arises from *tamas*, satisfaction from *sattva* and joy from *rajas*. His wife was the

[19] The gate or site is Nirṛti and the sense organ (subtle) is Lubdhuka.

intelligence and the children were objects of intelligence such as generalizing, particularizing, ascertaining and realizing.

|| 4.25.56 ||

evaṁ karmasu saṁsaktaḥ

kāmātmā vañcito 'budhaḥ

mahiṣī yad yad īheta

tat tad evānvavartata

Thus, completely attached to activities, being lusty, cheated, and foolish, he did whatever his queen wanted.

|| 4.25.57 ||

kvacit pibantyāṁ pibati

madirāṁ mada-vihvalaḥ

aśnantyāṁ kvacid aśnāti

jakṣatyāṁ saha jakṣiti

When the Queen drank liquor, he also drank. When the Queen dined, he used to dine with her, and when she chewed, he used to chew with her.

These verses explain the conditioning imposed on the *jīva. Jakṣyantyām* means “when she chewed.” It is said:

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ |

ahaṅkāra-vimūḍhātmā kartāham iti manyate ||

The person bewildered by pride thinks that he is the doer of actions which are being done completely by the senses made of *prakṛti.* BG 3.27

|| 4.25.58 ||

kvacid gāyati gāyantyāṁ

rudatyāṁ rudati kvacit

kvacid dhasantyāṁ hasati

jalpantyām anu jalpati

When the Queen sang, he also sang. When the Queen cried, he also cried, and when the Queen laughed, he also laughed. When the Queen gossiped, he also gossiped.

|| 4.25.59 ||

kvacid dhāvati dhāvantyāṁ

tiṣṭhantyām anu tiṣṭhati

anu śete śayānāyām

anvāste kvacid āsatīm

When the Queen ran, the King ran. When the Queen would stand still, the King would also stand still, and when the Queen would lie down in bed, he would lie down with her. When the Queen sat, he would sit.

Āsatīm stands for *āsīnām* (when she sat).

|| 4.25.60 ||

kvacic chṛṇoti śṛṇvantyāṁ

paśyantyām anu paśyati

kvacij jighrati jighrantyāṁ

spṛśantyāṁ spṛśati kvacit

kvacic ca śocatīṁ jāyām

anu śocati dīnavat

anu hṛṣyati hṛṣyantyāṁ

muditām anu modate

When the Queen heard something, he would hear the same thing. When the Queen saw something, the King would also see, and when the Queen smelled something, the King would smell the same thing. When the Queen touched something, the King would also touch it. When the Queen lamented, King also lamented in misery. When the Queen felt joy, he also felt joy, and when the Queen was satisfied, the King also felt satisfaction.

|| 4.25.62 ||

vipralabdho mahiṣyaivaṁ

sarva-prakṛti-vañcitaḥ

necchann anukaroty ajñaḥ

klaibyāt krīḍā-mṛgo yathā

Specifically conditioned by the Queen, cheated of his own nature, the foolish King, though he did not want to, followed her like a pet animal. because of falling under another's control.

Vipralabdhaḥ means "having specially attained a condition in this way." Specially conditioned by the intelligence, at all times cheated of his nature of knowledge and bliss (*sarva-prakṛti*), giving up his nature, not wanting to because of his nature, but coming under the control of another (*klaibyāt*), assuming a different nature, he followed her. He imposed these qualities over the soul.

Thus ends the commentary on the Twenty-fifth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-six

Purañjana Goes Hunting

|| 4.26.1-3 ||

nārada uvāca

sa ekadā maheṣvāso

rathaṁ pañcāśvam āśu-gam

dvīṣaṁ dvi-cakram ekākṣaṁ

tri-veṇuṁ pañca-bandhuram

eka-raśmy eka-damanam

eka-nīḍaṁ dvi-kūbaram

pañca-praharaṇaṁ sapta-

varūthaṁ pañca-vikramam

haimopaskaram āruhya

svarṇa-varmākṣayeṣudhiḥ

ekādaśa-camū-nāthaḥ

pañca-prastham agād vanam

Nārada said: Once upon a time, the King took up his great bow, and equipped with golden armor and an inexhaustible quiver, accompanied by a commander among eleven, he sat on his chariot driven by five swift horses and went to the forest. The gold chariot had two shafts, two wheels, one axle, three flags, five supports, one rein, one chariot driver, one sitting place, two poles to which the yoke was fixed, five weapons and seven protective coverings. The chariot of widespread exploits moved to five destinations.

In the Twenty-sixth Chapter, the *jīva* gives up proper intelligence by the influence of *tamas* and then regains it. Though the *jīva* has discrimination and a sense of *dharma*, by fate, at some time of other, by the arousal of *tamas,* he loses his discrimination and becomes attached to forbidden objects. This is shown by describing the body, greedy for enjoyment, as a chariot. The King, at one time, got on the chariot and went to the forest towards five destinations. Three verses are one sentence. He had a bow. This indicates his absorption in being the doer and enjoyer. The five horses are the five knowledge senses, which travel quickly. There are two shafts on the chariot (*dvīṣam),* ego and possessiveness, and there are two wheels, sinful and pious acts. It has one axel, *pradhāna,* and three flags or *guṇas.* It has five supports (*bandhuram*), the five life airs. It has one rein, the mind and one driver, the intelligence. There is one seat, the heart. There are two shafts for binding the yoke, namely lamentation and illusion. There are five weapons, the activities of the five (knowledge) senses such as hearing. There are seven protective coverings on the chariot, the seven *dhātus*. *Pañca-vikrama* means widespread exploits. *Pañca* can mean widespread as well as five from the root *pac.* This refers to the actions of the five action senses. It is covered in gold (*haima*). The other meaning is the *jīva* has many material coverings as one puts on clothing to keep warm in winter (another meaning of *haima*). The golden armor is the protection

of *rajoguṇa*. The inexhaustible quiver means infinite desires. He has eleven commanders. The eleventh commander is mind. The mind is called the reins because of its desires or impressions, but is called the commander because of its power to make decisions. He went to a place called Pañcaprastha, which means articles containing the five sense objects. *Prasthā* means a plateau or plain.

|| 4.26.4 ||

cacāra mṛgayāṁ tatra

dṛpta ātteṣu-kārmukaḥ

vihāya jāyām atad-arhāṁ

mṛga-vyasana-lālasaḥ

Fond of hunting, giving up his wife who was difficult to give up, full of pride, he took his bow and arrow and went to hunt in the forest.

Hunting means the sin of going out to find another woman. His arrows are attachment and repulsion etc. His bow is absorption in enjoyment. His wife is intelligence possessing qualities of *dharma.*

|| 4.26.5 ||

āsurīṁ vṛttim āśritya

ghorātmā niranugrahaḥ

nyahanan niśitair bāṇair

vaneṣu vana-gocarān

Taking shelter of demonic tendencies, with vicious heart, without compassion, he killed wild animals with his sharp arrows.

He began sinful activities including violence using his arrows of attachment and repulsion.

|| 4.26.6 ||

tīrtheṣu pratidṛṣṭeṣu

rājā medhyān paśūn vane

yāvad-artham alaṁ lubdho

hanyād iti niyamyate

A king, greedy for meat, may kill animals suitable sacrifice, for special *śrāddha* rites only, only in the forest, and only as much as necessary, and not more. This is how hunting is regulated in the scriptures.

“But the king was allowed to hunt according to scripture. And, from the spiritual point of view, because the *jīva* is an enjoyer, he should enjoy sense objects. Why criticize him?” Three verses answer. The meaning is this. Hunting is not allowed simply because one is passionate. It is restricted. The tendency is limited. Six rules are shown. If he is very attached to eating meat (*alam lubdhaḥ*), he can hunt. But it should be for *śrāddha* rites (*tīrtheṣu*), on special occasions (*śruti-dṛṣṭeṣu*),[20] not daily *śrāddha* rites. Only the king can do this. Only animals suitable for sacrifice should be killed. This should be done only in the forest, and only when required. Similarly the *jīva* is allowed enjoyment of the sense objects as much as necessary, but not to the fullest extent.

|| 4.26.7 ||

ya evaṁ karma niyataṁ

vidvān kurvīta mānavaḥ

karmaṇā tena rājendra

jñānena na sa lipyate

O King! Any learned person who acts according to regulations is never contaminated by that action which arises from knowledge.

He is not contaminated by that action arising from knowledge.

|| 4.26.8 ||

anyathā karma kurvāṇo

mānārūḍho nibadhyate

guṇa-pravāha-patito

naṣṭa-prajño vrajaty adhaḥ

[20] This seems to be a different version.

If he performs unregulated actions, he then thinks himself the doer, and becomes bound by those actions. Falling under the influence by the *guṇas*, he loses his intelligence, and sinks down.

If he breaks the rules (*anyathā*), because of lack of purity in the *antaḥkaraṇa,* he begins to think of himself as the doer. He then becomes bound by the actions. Then he falls under the influence of the *guṇas* and goes downwards. Spiritually speaking, this verse describes the *jīva's* enjoyment of objects of forbidden by scriptures.

|| 4.26.9 ||

tatra nirbhinna-gātrāṇāṁ

citra-vājaiḥ śilīmukhaiḥ

viplavo 'bhūd duḥkhitānāṁ

duḥsahaḥ karuṇātmanām

This killing of animals who suffered with limbs pierced by his feathered arrows in the forest was unbearable for those with compassion.

After discussing a side issue, the story continues. The killing (*viplavaḥ*) by arrows *(vicitra-vājaiḥ*) was unbearable. The hint of Nārada is "Committing sin such as violence by senses filled with various faults is intolerable for persons like us with compassion. Therefore you are being informed."

|| 4.26.10 ||

śaśān varāhān mahiṣān

gavayān ruru-śalyakān

medhyān anyāṁś ca vividhān

vinighnan śramam adhyagāt

After killing rabbits, boars, buffalos, wild cows, antelopes and porcupines, suitable for sacrifice, he became tired.

He became tired. The *jīva* with some tendencies of *dharma* by good fortune may repent after committing sins for some time.

|| 4.26.11 ||

tataḥ kṣut-tṛṭ-pariśrānto

nivṛtto gṛham eyivān

kṛta-snānocitāhāraḥ

saṁviveśa gata-klamaḥ

Then, exhausted from hunger and thirst, he gave up hunting and returned home. He took bath, ate proper food, and, being refreshed, took rest.

“Exhausted from hunger and thirst” means that he was troubled on remembering his sinful acts. He then gave up his sinful acts. He then returned home, giving up sinful acts and establishing himself in the rules of *dharma.* He took his bath: he called *brāhmaṇas* and had them perform atonements for him. He took suitable food: he gave up meat and liquor. He took rest: he was somewhat steady.

|| 4.26.12 ||

ātmānam arhayāṁ cakre

dhūpālepa-srag-ādibhiḥ

sādhv-alaṅkṛta-sarvāṅgo

mahiṣyām ādadhe manaḥ

He worshipped himself with incense, ointments, and garland. With well groomed body, he then remembered his Queen.

Honoring devotees, sages and wise men, he purified himself internally, by hearing various instructions on *dharma* and knowledge. When internally he was completely attached to the rules of scripture, returning to his previous condition, he remembered his intelligence fixed in *dharma.*

|| 4.26.13 ||

tṛpto hṛṣṭaḥ sudṛptaś ca

kandarpākṛṣṭa-mānasaḥ

na vyacaṣṭa varārohāṁ

gṛhiṇīṁ gṛha-medhinīm

Satisfied, joyful, and very proud, his mind enamored by Cupid, he did not see his beautiful wife.

This verse indicates that his impressions of sinful life had left him. “Enamored by Cupid” means that he became eager to find his young intelligence fixed in *dharma* in his previous state. But he did not see her. According to the story, however, having gone to the forest on the pretext of hunting, he enjoyed with some women. He then thought of her as his wife. Spiritually speaking, because of the disappearance of the last traces of contamination due to committing some sin, though one desires one’s previous intelligence in order to act according to *dharma*, it does not appear immediately.

|| 4.26.14 ||

antaḥpura-striyo 'pṛcchad

vimanā iva vediṣat

api vaḥ kuśalaṁ rāmāḥ

seśvarīṇāṁ yathā purā

O King Prācīnabarhi! Somewhat dejected, he asked the women of the household, “O women! Are you who attend my Queen in good health as previously?”

O King Prācīnabarhi (*vediṣat*)! Are you who accompany the Queen well?

|| 4.26.15 ||

na tathaitarhi rocante

gṛheṣu gṛha-sampadaḥ

yadi na syād gṛhe mātā

patnī vā pati-devatā

vyaṅge ratha iva prājñaḥ

ko nāmāsīta dīnavat

Now the wealth of the house is not attractive. If there is no mother or wife in the house, what learned man would remain there? It is like a chariot without wheels.

Now (*etarhi*), without her, the house is not pleasing. The women of the house are the actions of the *antaḥkaraṇa* in their previous condition, inclined to *dharma.* They suddenly appeared. Seeing them, he considered "If the actions of my intelligence remain steady, destroying my present impressions of sin, they can deliver me." Thus he asks how they are. "But you should become happy by enjoying material objects. What is the use of *dharma*?" The first line of the verse answers: now, the forbidden objects do not give pleasure. The mother is *bhakti* to Viṣṇu. The wife is intelligence endowed with *dharma*. *Vyaṅge* means without wheels.

|| 4.26.16 ||

kva vartate sā lalanā

majjantaṁ vyasanārṇave

yā mām uddharate prajñāṁ

dīpayantī pade pade

Where is this woman who enlightens my intelligence, who delivers me at every step, when I am drowning in the ocean of *saṁsāra*?

Where is she? The actions of the intelligence (the Queen's assistants) are not so helpful. He laments that they are not the intelligence itself.

|| 4.26.17 ||

rāmā ūcuḥ

nara-nātha na jānīmas

tvat-priyā yad vyavasyati

bhūtale niravastāre

śayānāṁ paśya śatru-han

The women said: O King! Killer of enemies! We do not know what your beloved has decided to do. See her lying on the ground without bedding!

Niravastāre means “without bedding.” His heart is her flower bed. She has given that up. The intelligence endowed with *dharma* is lying on the ground.

|| 4.26.18 ||

nārada uvāca

purañjanaḥ sva-mahiṣīṁ

nirīkṣyāvadhutāṁ bhuvi

tat-saṅgonmathita-jñāno

vaiklavyaṁ paramaṁ yayau

Nārada said: Seeing the Queen lying on the ground without regard for her body, Purañjana, anxious to be with her again, became miserable.

Avadhūtām means “giving up respect for the body.” Seeing that she was injured because of leaving his heart on her own, he thought, “I have committed a great offense.” Being anxious to associate again with her, he deprecated his foolishness. *Vaiklayvam* means miserable.

|| 4.26.19 ||

sāntvayan ślakṣṇayā vācā

hṛdayena vidūyatā

preyasyāḥ sneha-saṁrambha-

liṅgam ātmani nābhyagāt

Pacifying her with sweet words filled with regret, he did not find in her any symptoms of anger caused by her affection.

By good fortune my previous intelligence has again appeared, without whom I will become unfortunate. He repeated this in his mind. He could not see in her anger caused by affection. For a moment he thought “Why did I commit those sinful activities?”

|| 4.26.20 ||

anuninye 'tha śanakair

vīro 'nunaya-kovidaḥ

pasparśa pāda-yugalam

āha cotsaṅga-lālitām

Gradually the hero, expert at conciliation, appeased her. He touched her two feet and, putting her on his lap, spoke.

He appeased her saying, “From today I will no longer use my intelligence for enjoying sinfully.” Her two feet represent giving up *ahaṅkāra* and respecting the devotees. “He put her on his lap” means he put her back in his heart.

|| 4.26.21 ||

purañjana uvāca

nūnaṁ tv akṛta-puṇyās te

bhṛtyā yeṣv īśvarāḥ śubhe

kṛtāgaḥsv ātmasāt kṛtvā

śikṣā-daṇḍaṁ na yuñjate

Purañjana said: Auspicious woman! If a master does not punish his servant to instruct him when the servant commits sin, because he considers the servant as a dependent, the servant should be considered unfortunate.

Dear wife! You have punished me by your anger. That is your mercy to teach this foolish servant who has committed offense. I will never give up in this life. He says this in two verses by introducing general principles. Considering the servant to be dependent on him (*ātmasāt kṛtvā*), the master does not punish the servant in order to teach him. That servant is unfortunate. Those who get punished are fortunate. I have been punished, and consider myself fortunate. On the spiritual level, the devotee thinks “Though I am reformed now, it is difficult to bear the public criticism and dissatisfaction in my heart caused by those temporary sinful acts. The Supreme Lord himself has punished me to teach me. I will not give up proper intelligence again in this life.” He addresses the intelligence by his mind in two verses.

|| 4.26.22 ||

paramo 'nugraho daṇḍo

bhṛtyeṣu prabhuṇārpitaḥ

bālo na veda tat tanvi

bandhu-kṛtyam amarṣaṇaḥ

O slender woman! The punishment awarded to the servant by the master is the greatest mercy. Only a foolish person will become angry at his punishment, because he does not know it is done out of friendship.

The victim of punishment who laments is a fool. *Amarṣaṇaḥ* means one who becomes angry. The devotee speaks internally to good intelligence. I have given up good intelligence and now repent. That is my punishment given by you. It is the highest mercy to me, for I will not become attached to sin again.

|| 4.26.23 ||

sā tvaṁ mukhaṁ sudati subhrv anurāga-bhāra-

vrīḍā-vilamba-vilasad-dhasitāvalokam

nīlālakālibhir upaskṛtam unnasaṁ naḥ

svānāṁ pradarśaya manasvini valgu-vākyam

Beautiful woman! Show your face with beautiful teeth, brow, and nose, with sweet words and languid, bright, smiling glances indicating attachment and shyness, decorated with black locks like a swarm of bees.

Having given punishment, now give mercy. You are my mistress (*sā*). You have languid, bright, smiling glances showing attraction, and shyness and sweet words. The devotee prays, “That is certainly my previous intelligence. May she become favorable and steady!”

|| 4.26.24 ||

tasmin dadhe damam ahaṁ tava vīra-patni

yo 'nyatra bhūsura-kulāt kṛta-kilbiṣas tam

paśye na vīta-bhayam unmuditaṁ tri-lokyām

anyatra vai mura-ripor itaratra dāsāt

O wife of a hero! Except for the *brāhmaṇa* and the Vaiṣṇava, I will punish anyone who has offended you. I do not see anyone in the three worlds who can remain fearless and joyful in my presence other than these two.

O wife of a hero! You are the wife of a king! I will punish whoever has offended you, because I belong to you (*aham tava*), I am dependent on you. But I do not have power over the *brāhmaṇas* and the servants of Viṣṇu. Purañjana is actually Prācīnabarhiṣat, who would not break the rules established by his father and grandfather (Pṛthu). The rule was:

sarvatrāskhalitādeśaḥ sapta-dvīpaika-daṇḍa-dhṛk

anyatra brāhmaṇa-kulād anyatrācyuta-gotrataḥ

His order was unchallenged anywhere. He had authority over all except the *brāhmaṇas* and Vaiṣṇavas. SB 4.21.12

Pṛthu would not punish or take taxes from the *brāhmaṇas* or Vaiṣṇavas. Other than these two, I do not see anyone in the three worlds or beyond the three worlds who can remain without fear and have great joy. That offender will die out of fear of me. Spiritually speaking, the following is implied. "If I have faults because of old impressions or committing sin, I will perform charity, vows and pious acts to atone (*damam*) for the faults. But if an obstacle has arisen from the anger of a *brāhmaṇa* or offense to a Vaiṣṇava, that is difficult to remove. Except for offenses to *brāhmaṇas* and Vaiṣṇavas I can make atonement. The only relief from offending these two is their mercy, and nothing else." He speaks with pride at being able to uproot irreligion in the last two lines of the verse.

|| 4.26.25 ||

vaktraṁ na te vitilakaṁ malinaṁ viharṣaṁ

saṁrambha-bhīmam avimṛṣṭam apeta-rāgam

paśye stanāv api śucopahatau sujātau

bimbādharaṁ vigata-kuṅkuma-paṅka-rāgam

I never see your face without *tilaka,* soiled and devoid of joy, frightful with anger, dull, and without affection. I never see your splendid breasts soaked in tears, or your red lips without betel stain.

I never see your face without *tilaka.* Now I see it without *tilaka.* That is my misfortune. I never see you without red lips stained with betel (*kuṁkuma-paṅka-rāgam*). In another version, the phrase modified "breasts." The present condition indicates that the intelligence is not pleased as she was formerly.

|| 4.26.26 ||

tan me prasīda suhṛdaḥ kṛta-kilbiṣasya

svairaṁ gatasya mṛgayāṁ vyasanāturasya

kā devaraṁ vaśa-gataṁ kusumāstra-vega-

visrasta-pauṁsnam uśatī na bhajeta kṛtye

Be kind to me, your friend, suffering from attachment, who committed sin by going to hunt on my own! For amorous activities, what woman would not embrace her husband under her control, whose independence has been shattered by the agitation of Cupid's arrow?

He prays for the mercy of his wife. *Devaram* (beloved husband) means "he who bestows (*ra*) amusement (*deva*)." His independence as a man (*pauṁsnam*) has been shattered by the agitation of Cupid's arrow. Who would not accept such a husband for affectionate activities of love (*uśatī-kṛtye*)? This verse describes directly meeting with the dharmic intelligence. Be pleased and reside in my heart. I am uncontrollable (*svairam*), having committed sin by going hunting and killing. Hunting and committing sin are equivalent in meaning according to the dictionary. Good intelligence should be situated with him. He expresses this principle by a particular question. Just as a woman does not give up her lover who has done wrong, so intelligence should not give me up. O good intelligence! Do not give me up.

Thus ends the commentary on the Twenty-sixth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-seven

Purañjana Enjoys Life

|| 4.27.1 ||

nārada uvāca

itthaṁ purañjanaṁ sadhryag

vaśamānīya vibhramaiḥ

purañjanī mahārāja

reme ramayatī patim

Nārada said: O King! Purañjana's wife, who gave him enjoyment, enjoyed with her husband Purañjana, who was completely controlled by her charming actions.

The Twenty-seventh Chapter describes how Purañjana, endowed with proper intelligence performed pious acts, but became afflicted by old age and disease, which is described through another story.

The dharmic *jīva,* encountering some obstacles, becomes contaminated internally by various sins. He then regains his intelligence and performs charity, vows, and atonements. However, because the contamination does not leave his mind, he becomes torn apart by constant regret. By good fortune he attains his proper intelligence. This has been described. This chapter describes his household life with proper conduct and intelligence rules by *dharma* as previously. He was controlled completely (*sadhryak*) by her affectionate actions (*vibhramaiḥ*). Giving up the inclination for sinful life, the *jīva* becomes attached to dharmic intelligence as before.

|| 4.27.2 ||

sa rājā mahiṣīṁ rājan

susnātāṁ rucirānanām

kṛta-svastyayanāṁ tṛptām

abhyanandad upāgatām

O King! The King welcomed the satisfied Queen with attractive face, who had bathed, dressed auspiciously, and then approached him.

Seeing the happiness of his dharmic intelligence, and freed from contaminations in his mind, he felt himself successful.

|| 4.27.3 ||

tayopagūḍhaḥ parirabdha-kandharo

raho 'numantrair apakṛṣṭa-cetanaḥ

na kāla-raṁho bubudhe duratyayaṁ

divā niśeti pramadā-parigrahaḥ

Embraced by the Queen, held by the neck, attracted in his mind by her private jokes, captured by the women, he was not aware of the power of insurmountable time, of the passing of days and nights.

He was attracted by her private, pleasing words (*animantraiḥ*). He lost his intelligence for crossing *saṁsāra* because of *mantras* concerning *dharma* and *karma.* He was not aware of the force of time because he had no detachment. He was not aware that day had passed and night had arrived.

|| 4.27.4 ||

śayāna unnaddha-mado mahā-manā

mahārha-talpe mahiṣī-bhujopadhiḥ

tām eva vīro manute paraṁ yatas

tamo-'bhibhūto na nijaṁ paraṁ ca yat

Lying down on a valuable bed on the pillow of his wife's arms, under extreme illusion, generous in giving charity, he thought his wife, not the *jīva* or the Supreme Lord, to be the ultimate goal in life, , because he was defeated by ignorance.

He made a pillow his wife's arms. In another version, *bhujopadhi* becomes a modifier of *śayānaḥ.* Because of sex life he thought she was the ultimate. He thought that association with his wife was the goal of life. Another version has *amanuta* instead of *manute.* He did not consider himself or anyone else, because he was defeated by ignorance. The spiritual meaning is that because of association with *dharma* represented by his wife, he became attached to *dharma*, and that became his goal of life, rather than liberation, because he did not know himself as *jīva* and did not know the Lord. He became engrossed in *dharma* (*unnada-madaḥ*) and thought of performing charities (*mahā-manāḥ*). He slept on a valuable bed: he was engrossed in pious acts. He made a pillow (*upadhi*) of his wife's arms: he was covered (*upādhi*) by ignorance.

|| 4.27.5 ||

tayaivaṁ ramamāṇasya

kāma-kaśmala-cetasaḥ

kṣaṇārdham iva rājendra

vyatikrāntaṁ navaṁ vayaḥ

O King! With his heart soiled by lust as he enjoyed with his wife, his youth passed away in half a moment

|| 4.27.6 ||

tasyām ajanayat putrān

purañjanyāṁ purañjanaḥ

śatāny ekādaśa virāḍ

āyuṣo 'rdham athātyagāt

King Purañjana bore a hundred and eleven sons in his wife. In this way half his life passed.

Virāṭ is the king or the *jīva.* He passed fifty years in sex life and material enjoyment.

|| 4.27.7 ||

duhitṝr daśottara-śataṁ

pitṛ-mātṛ-yaśaskarīḥ

śīlaudārya-guṇopetāḥ

paurañjanyaḥ prajā-pate

O Prajāpati! He begot a hundred and ten daughters. They were generous, full of good qualities and behavior, giving fame to their father and mother.

He had daughters like shame, enthusiasm and thoughtfulness. The number of sons was more, because it is considered proper in household life to have more sons. The

daughters had good qualities because of their previous pious acts. Because they were his daughters, they were called *paurañjanyaḥ.*

|| 4.27.8 ||

sa pañcāla-patiḥ putrān

pitṛ-vaṁśa-vivardhanān

dāraiḥ saṁyojayām āsa

duhitṝḥ sadṛśair varaiḥ

King Purañjana, lord of Pañcāla, in order to increase the descendants of his paternal family, got his sons married with wives and got his daughters married with husbands.

The wives were consideration, determination etc. The grooms were humility, affection etc.

|| 4.27.9 ||

putrāṇāṁ cābhavan putrā

ekaikasya śataṁ śatam

yair vai paurañjano vaṁśaḥ

pañcāleṣu samedhitaḥ

Each son produced a hundred and one sons, by whom the dynasty of Purañjana increased in the Pañcāla states.

The sons of the sons were pious acts etc. *Pañcāla* refers to the sense objects such as sound.

|| 4.27.10 ||

teṣu tad-riktha-hāreṣu

gṛha-kośānujīviṣu

nirūḍhena mamatvena

He became attached to enjoyment, retinue, treasury, house and his plundering sons because of deep-rooted possessiveness.

He became attached to sons such as discrimination, who stole his treasure of pride, to his life airs (*gṛha anujīviṣu*) and his strength of mind and senses (*koṣa anujīviṣu*).

.

|| 4.27.11 ||

īje ca kratubhir ghorair

dīkṣitaḥ paśu-mārakaiḥ

devān pitṝn bhūta-patīn

nānā-kāmo yathā bhavān

Having many desires, he worshipped the *devatās,* Pitṛs, leaders of ghosts, using violent sacrifices with animal slaughter, just like you.

There is only one meaning here. I am telling a story about you. I have hidden the meaning only to make an example of you.

|| 4.27.12 ||

yukteṣv evaṁ pramattasya

kuṭumbāsakta-cetasaḥ

āsasāda sa vai kālo

yo 'priyaḥ priya-yoṣitām

Inattentive to beneficial acts and absorbed in family life, he reached old age, which is disliked by the women.

He was inattentive to things beneficial for him, like *bhakti* and detachment. *Kālaḥ* means old age. It is disliked by the women, since it is unfavorable for enjoyment.

|| 4.27.13-14 ||

caṇḍavega iti khyāto

gandharvādhipatir nṛpa

gandharvās tasya balinaḥ

ṣaṣṭy-uttara-śata-trayam

gandharvyas tādṛśīr asya

maithunyaś ca sitāsitāḥ

parivṛttyā vilumpanti

sarva-kāma-vinirmitām

O King! Caṇḍavega, King of the Gandharvas and his 360 powerful Gandharva soldiers, paired with female Gandharvas, some of whom were white and some of whom were black, circled the city built to fulfill all desires and plundered it.

Caṇḍavega (moving strongly), which is the year, was the leader of the Gandharvas. The Gandharvas are days. The women Gandharvas are the nights. They were paired with the days. The white ones were the waxing phase of the moon, and the black one were the waning phase of the moon. They circled around the city and plundered it. This indicates that from birth, every day the life span is stolen by time.

|| 4.27.15 ||

te caṇḍavegānucarāḥ

purañjana-puraṁ yadā

hartum ārebhire tatra

pratyaṣedhat prajāgaraḥ

When Caṇḍavega and his followers began to plunder the city of Purañjana, the watchman began to defend the city.

When they began to plunder the body which had surpassed fifty years, the watchman, the life air, defended it. “Do not loot this city while I am here!” he said with pride. Even if one reaches fifty years, for two or three years the strength does not decrease.

|| 4.27.16 ||

sa saptabhiḥ śatair eko

viṁśatyā ca śataṁ samāḥ

purañjana-purādhyakṣo

gandharvair yuyudhe balī

The five-hooded serpent, the superintendent of the city of King Purañjana, actually fought alone with the 720 Gandharvas for one hundred years.

The battle between the Gandharvas and the guard actually began from birth. For 720 days and nights each year, they fought. The lifespan is one hundred years.

|| 4.27.17 ||

kṣīyamāṇe sva-sambandhe

ekasmin bahubhir yudhā

cintāṁ parāṁ jagāmārtaḥ

sa-rāṣṭra-pura-bāndhavaḥ

Seeing his relative grow weak from fighting with many soldiers, the unhappy King and the citizens became very worried.

For fifty-three years, the watchman could not be defeated. After that, however, gradually he was defeated. Purañjana became unhappy on seeing that his life air, his relative, was growing weak.

|| 4.27.18 ||

sa eva puryāṁ madhu-bhuk

pañcāleṣu sva-pārṣadaiḥ

upanītaṁ baliṁ gṛhṇan

strī-jito nāvidad bhayam

The King, enjoying insignificant pleasures in the city along with his followers, controlled by women, accepting taxes brought from the five provinces, did not know fear.

He enjoyed insignificant pleasures (*madhu-bhuk*) along with the senses (*sva-pārṣadaiḥ*).

|| 4.27.19 ||

kālasya duhitā kācit

tri-lokīṁ varam icchatī

paryaṭantī na barhiṣman

pratyanandata kaścana

O King! Wandering through the three worlds, the daughter of Time desired a husband, but no one wanted her.

The entrance of old age is described through a story. O Barhiṣman! No one wanted (*pratyanandata)* her.

|| 4.27.20 ||

daurbhāgyenātmano loke

viśrutā durbhageti sā

yā tuṣṭā rājarṣaye tu

vṛtādāt pūrave varam

Because she brought misfortune, she was known as Misfortune. Accepted by saintly King Puru and pleased with him, she gave him a benediction.

Since she was accepted by the son of Yayāti, Puru, she gave him a boon. Yayātī, satisfied with the son for accepting his old age, gave him the kingdom. That is the meaning when it is said in this verse that old age gave him a benediction.

|| 4.27.21 ||

kadācid aṭamānā sā

brahma-lokān mahīṁ gatam

vavre bṛhad-vrataṁ māṁ tu

jānatī kāma-mohitā

One time, bewildered by lust, knowing that I was a *brahmacārī*, she proposed on her own to me when I came to earth from Brahmaloka.

She thought Nārada was an earthling when he came to the earth. She did not at all reject him even though he was a life-long celibate, or *sannyāsī,* having great powers.

|| 4.27.22 ||

mayi saṁrabhya vipulam

adāc chāpaṁ suduḥsaham

sthātum arhasi naikatra

mad-yācñā-vimukho mune

Angry with me, she uttered a great, intolerable curse. “O sage! You cannot stay in one place since you have refused my request.”

Angry with me for refusing, she cursed me. Actually, because I do not have any *prārabdha-karmas* in my body, and thus am devoid of the six afflictions of lamentation, illusion, old age, death, hunger and thirst, she cannot affect me. By refusing her request, I am able to travel everywhere to deliver people as a result of her curse, which became a form of mercy.

|| 4.27.23 ||

tato vihata-saṅkalpā

kanyakā yavaneśvaram

mayopadiṣṭam āsādya

vavre nāmnā bhayaṁ patim

Having been thwarted in her determination, the daughter of Time, as instructed by me, approached the King of the Yavanas named Fear, and choose him as her husband.

Nārada, showing mercy instructed, “People’s fear should be weakened by the influence of old age.”

|| 4.27.24 ||

ṛṣabhaṁ yavanānāṁ tvāṁ

vṛṇe vīrepsitaṁ patim

saṅkalpas tvayi bhūtānāṁ

kṛtaḥ kila na riṣyati

O hero! I accept you, best of the Yavanas, as my desired husband, since the desires of the people should not be destroyed by fear.

Fear was the king of the Yavanas, who represents mental and physical diseases. There is a second meaning to the last phrase. The vow of the devotees is never destroyed (*riṣyati*). The devotee Nārada made a vow that peoples’ fear should become lessened. So let that not be otherwise. Therefore, become my husband so I can enjoy you. *Bhūta* can mean the devotee of the Lord for it is said:

janasya kṛṣṇād vimukhasya daivād

adharma-śīlasya suduḥkhitasya

anugrahāyeha caranti nūnaṁ

bhūtāni bhavyāni janārdanasya

In order to give mercy to the suffering people engaged in sin, under the control of *karma,* who are ignorant of Kṛṣṇa, the auspicious devotees of the Lord move in this world. SB 3.5.3

|| 4.27.25 ||

dvāv imāv anuśocanti

bālāv asad-avagrahau

yal loka-śāstropanataṁ

na rāti na tad icchati

The devotees lament two types of ignorant people who accept the temporary world: those who do not give what should be given according to scripture and common understanding, and those who do not accept what should be accepted according to scripture and common understanding.

The devotees lament two types of ignorant people. The ignorant person does not give things that should be given according to scripture and common understanding and does not receive things to be received. I, an unmarried girl, have come suddenly to your house. You, as a householder, should accept me. Or, Nārada, being merciful to the people, desired that people's fear should decrease. That wish is according to common understanding and scripture. Therefore accept me.

|| 4.27.26 ||

atho bhajasva māṁ bhadra

bhajantīṁ me dayāṁ kuru

etāvān pauruṣo dharmo

yad ārtān anukampate

O good man! Therefore, accept me. Be merciful to me, who worship you, for the *dharma* of man is showing compassion to the suffering.

Paursaḥ means "accomplished by a man." Even if you show strength, you cannot say "I will not accept old age" because, equipped with Nārada's vow, I will destroy you. Internally saying this, externally she then spoke with crooked, joking words.

|| 4.27.27 ||

kāla-kanyodita-vaco

niśamya yavaneśvaraḥ

cikīrṣur deva-guhyaṁ sa

sasmitaṁ tām abhāṣata

Hearing the words uttered by the daughter of Time, the leader of the Yavanas, desiring to enact the secret desire of the Lord, spoke to her while smiling.

He desired to put the wheel of *saṁsāra* into motion. This is the secret of the Lord (*deva-guhyam*). By smiling, he indicated that he could not refuse her words.

|| 4.27.28 ||

mayā nirūpitas tubhyaṁ

patir ātma-samādhinā

nābhinandati loko 'yaṁ

tvām abhadrām asammatām

After some thought, I have decided on a husband for you. Earth people do not welcome you, who are inauspicious and unacceptable.

I have decided on a husband to enjoy you. The people of the earth planet (*ayam lokaḥ*) do not want you. *Ātma-samādhinā* means "by thoughts in the mind."

|| 4.27.29 ||

tvam avyakta-gatir bhuṅkṣva

lokaṁ karma-vinirmitam

yā hi me pṛtanā-yuktā

prajā-nāśaṁ praṇeṣyasi

With invisible movement, enjoy this world made of *karma.* Assisted by my troops, you will destroy the population.

Everyone will ask “Where has she come from?” Your movement is invisible. Acting in this way, you will attack the people and by force, the world will be your husband. This is the meaning. If you fear that the people will kill you, since you are so undesirable, you will be assisted by my troops. With them, be victorious! After enjoying the people, you will destroy them. Who will have the power to kill you?

|| 4.27.30 ||

prajvāro 'yaṁ mama bhrātā

tvaṁ ca me bhaginī bhava

carāmy ubhābhyāṁ loke 'sminn

avyakto bhīma-sainikaḥ

This is my brother Prajvāra. Become my sister. I shall move about with you two in this world, invisibly, with my fearful soldiers.

Prajvāra means the Visnujvāra, since it includes the destructive nature of Śiva as well. I do not have a sister, so you become my sister. “But Nārada’s words should not become false. Please be my husband.” This will also be true. You are my sister, since we were both born in the family of Adharma, and you will also be my wife.[21] I am your brother and your husband. Thus, Nārada’s words will be true. If I go near the devotees of the Lord, however, having enjoyed me exceedingly, destroy me. And just as you did not make Nārada your husband, do not make the devotee of the Lord your husband. Therefore, I have said, “Enjoy invisibly the people made of *karma.”* Since the devotees are not made of *karma,* they do not become your husbands. I am your husband among all people (since they all have fear). Thus, Nārada’s words are made true.

Thus ends the commentary on the Twenty-seventh Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-eight

Purañjana Leaves His Body

[21] Fear was born in Adharma’s lineage as the son of Quarrel and Profanity, along with Death, according to SB 4.8.2-4. Death had five children named Vyādhi, Jarā (Kāla-kanyā), Śoka, Tṛṣṇā and Krodha according to *Agni Purāṇa.*

|| 4.28.1 ||

nārada uvāca

sainikā bhaya-nāmno ye

barhiṣman diṣṭa-kāriṇaḥ

prajvāra-kāla-kanyābhyāṁ

vicerur avanīm imām

Nārada said: O King Prācīnabarhiṣat! The soldiers of Fear, the fulfillers of *karma,* along with Prajvāra and the old age, began to travel the earth.

The Twenty-eighth Chapter describes how, leaving the worn-out city with his wife, Purañjana attained *bhakti* by the influence of devotees.

Now the method of giving up the gross body is described until the twenty-fourth verse. The soldiers are various diseases. *Diṣṭa-kāriṇaḥ* means those who bestow the bad reactions of one's deeds.

|| 4.28.2 ||

ta ekadā tu rabhasā

purañjana-purīṁ nṛpa

rurudhur bhauma-bhogāḍhyāṁ

jarat-pannaga-pālitām

Once, they forcefully besieged the city of Purañjana, full of material enjoyment, which was protected by the old snake.

The city was protected by a worn-out life air.

|| 4.28.3 ||

kāla-kanyāpi bubhuje

purañjana-puraṁ balāt

yayābhibhūtaḥ puruṣaḥ

sadyo niḥsāratām iyāt

The daughter of Time, old age, who overpowers a person and makes him immediately useless, took possession of that city by force

|| 4.28.4 ||

tayopabhujyamānāṁ vai

yavanāḥ sarvato-diśam

dvārbhiḥ praviśya subhṛśaṁ

prārdayan sakalāṁ purīm

When she took possession of that city, the Yavanas then entered the city through the gates on all sides and caused great affliction to the whole city.

The diseases entered through the eyes and other openings.

|| 4.28.5 ||

tasyāṁ prapīḍyamānāyām

abhimānī purañjanaḥ

avāporu-vidhāṁs tāpān

kuṭumbī mamatākulaḥ

When the city was suffering, Purañjana, identifying with the city, overcome with possessiveness for family, underwent a great variety of pains.

Abhimānī means that he completely identified with the city.

|| 4.28.6 ||

kanyopagūḍho naṣṭa-śrīḥ

kṛpaṇo viṣayātmakaḥ

naṣṭa-prajño hṛtaiśvaryo

gandharva-yavanair balāt

viśīrṇāṁ sva-purīṁ vīkṣya

pratikūlān anādṛtān

putrān pautrānugāmātyāñ

jāyāṁ ca gata-sauhṛdām

Embraced by old age, bereft of beauty, miserable, thinking of enjoyment, his wisdom and wealth destroyed, he saw his city being violently smashed by the Gandharvas and Yavanas, and saw that his sons, grandsons, followers, ministers and wife had become indifferent, disrespectful and were acting adversely.

Viśīrṇām should be *viśīryamānām* (being destroyed.) *Pratikūlān* means they acted adversely, against their natures—they were subject to lamentation and other distresses. They did not respect *him (anādṛtān*). The sons are discernment and other such qualities. The grandsons are patience and other qualities. The followers are the senses and the ministers are the controlling deities of mind and senses. The word *ca* indicates that they could not at all perform their functions (*gata-sauhṛdān)* and as well, the wife, intelligence had no power of apprehension.

|| 4.28.8 ||

ātmānaṁ kanyayā grastaṁ

pañcālān ari-dūṣitān

duranta-cintām āpanno

na lebhe tat-pratikriyām

Seeing himself attacked by old age and the districts plundered by the enemy, he became very worried, but could not find a remedy.

He was attacked by old age (*kanyayā*) and the five sense objects were spoiled by diseases. He could find no cures by *mantras* or medicines.

|| 4.28.9 ||

kāmān abhilaṣan dīno

yāta-yāmāṁś ca kanyayā

vigatātma-gati-snehaḥ

putra-dārāṁś ca lālayan

Though he desired to eat, the foods were useless. By the influence of old age, he was miserable, having lost a higher status in next life and having lost the affection of his sons and others in this life. But he remained affectionate to sons and wife.

He desires sweets but they were useless, since he could not digest them. He lost the goal of a better next life, and lost the goal of this life, affection from sons and family. Another version has *snehāt.* He was miserable because of losing life's goal and the affection of his sons.

|| 4.28.10 ||

gandharva-yavanākrāntāṁ

kāla-kanyopamarditām

hātuṁ pracakrame rājā

tāṁ purīm anikāmataḥ

Though he did not desire to do, the King began to abandon the city which was being crushed by old age and attacked by the Gandharvas and Yavanas.

Anikāmataḥ means "though not desiring to do so."

|| 4.28.11 ||

bhaya-nāmno 'grajo bhrātā

prajvāraḥ pratyupasthitaḥ

dadāha tāṁ purīṁ kṛtsnāṁ

bhrātuḥ priya-cikīrṣayā

Fear's elder brother Prajvāra arrived and burned the city completely, desiring to please his brother.

Pravāraḥ is Viṣṇuvjāra.

|| 4.28.12 ||

tasyāṁ sandahyamānāyāṁ

sapauraḥ saparicchadaḥ

kauṭumbikaḥ kuṭumbinyā

upātapyata sānvayaḥ

As the city began burning, the King, along with the citizens, retinue, his wife, and extended family, began to feel the heat.

The citizens are the seven *dhātus.* The retinue or servants are the senses. *Kauṭumbikaḥ* means one who enjoys with the wife. He suffered along with his intelligence. The descendents are the sons and grandsons. The lack of *sandhi* is poetic license.

|| 4.28.13 ||

yavanoparuddhāyatano

grastāyāṁ kāla-kanyayā

puryāṁ prajvāra-saṁsṛṣṭaḥ

pura-pālo 'nvatapyata

When the city was being attacked by old age, the protector of the city, seeing his abode attacked by Yavanas, and himself touched by Prajvāra, became most distressed.

The protector of the city was the snake, the life air.

|| 4.28.14 ||

na śeke so 'vituṁ tatra

puru-kṛcchroru-vepathuḥ

gantum aicchat tato vṛkṣa-

koṭarād iva sānalāt

He could not protect the city. Undergoing great difficulty and quivering to the extreme, he desired to leave the city, just as a snake desires to leave hollow tree which is on fire.

He could not protect the city. He desired to leave just as a snake desire to leave a tree hole which is on fire.

|| 4.28.15 ||

śithilāvayavo yarhi

gandharvair hṛta-pauruṣaḥ

yavanair aribhī rājann

uparuddho ruroda ha

O King! When his limbs were weakened by the Gandharvas and his strength stolen by the Yavanas, his throat became choked up, and he began the death rattle.

As death approached, he made a rattling sound in his throat.

|| 4.28.16 ||

duhitṝḥ putra-pautrāṁś ca

jāmi-jāmātṛ-pārṣadān

svatvāvaśiṣṭaṁ yat kiñcid

gṛha-kośa-paricchadam

ahaṁ mameti svīkṛtya

gṛheṣu kumatir gṛhī

dadhyau pramadayā dīno

viprayoga upasthite

Since he was a foolish householder, accepting me and mine concerning his household, he became miserable at impending separation from his wife. He began to think of his daughters, sons, grandsons, daughters-in-law, sons-in-law, followers, remaining property, house, treasury and furniture.

Yāmi means daughter-in-law. *pramadayā viprayote upasthitaḥ* means "when separated from a woman." This does not refer to his intelligence since, when the gross body of the j*īva* is destroyed, there is no separation of the *jīva* from the intelligence. This refers to a conditioned j*īva's* normal material wife, object of attachment, enjoyed by all the senses. The daughters and others mentioned in this verse also refer to conventional daughters and relatives, not the symbols in the spiritual metaphor. Some say that, at the time of death, the *jīva* thinks of his wife and sons, not of intelligence, discernment and other elements. Others say that dharmic intelligence was previously represented by his wife Purañjanī, but at the time of death, there is separation from dharmic intelligence, and joining with another intelligence. There are statements such as *na mayy anāśite bhuṅkte*: his wife would not take her dinner until he had finished his. (SB 4.28.19) This refers to a time before the separation from his dharmic intelligence. This will be explained later. The description in this verse presents the idea "I am not satisfied with my actions of *dharma.* What should I do? Death is now approaching."

|| 4.28.18 ||

lokāntaraṁ gatavati

mayy anāthā kuṭumbinī

vartiṣyate kathaṁ tv eṣā

bālakān anuśocatī

When I go to another world, how will my wife, without a husband, lamenting for her children, continue to exist?

|| 4.28.19 ||

na mayy anāśite bhuṅkte

nāsnāte snāti mat-parā

mayi ruṣṭe susantrastā

bhartsite yata-vāg bhayāt

If I did not eat, she would not eat. If I did not bathe, she would not bathe. She was devoted to me. When I became angry, she would become frightened. When I scolded her, she remained silent in fear.

When I did not eat (*anāśite*), she did not eat. When I scolded her (*bhartsite*) she remained silent.

|| 4.28.20 ||

prabodhayati māvijñaṁ

vyuṣite śoka-karśitā

vartmaitad gṛha-medhīyaṁ

vīra-sūr api neṣyati

She would instruct me when I was foolish. When I was away, she became thin because of lamentation. Having many sons, how will she will be able to perform household duties?

She would enlighten me, a fool. When I was away (*vyuṣite*), she became thin. How will she undertake the tasks? Though she has sons to take care of, she will die, unable to bear separation from me.

|| 4.28.21 ||

kathaṁ nu dārakā dīnā

dārakīr vā parāyaṇāḥ

vartiṣyante mayi gate

bhinna-nāva ivodadhau

How will my poor sons and daughters who were dedicated to serving me, remain living, when I am gone? They will be like a shattered boat in the ocean.

Dārakīḥ means *dārikāḥ* (daughters). They were dedicated to serving me with affection in my old age (*parāyanāḥ*). How will they remain? They will die from continual crying. *Bhinna* means cracked.

|| 4.28.22 ||

evaṁ kṛpaṇayā buddhyā

śocantam atad-arhaṇam

grahītuṁ kṛta-dhīr enaṁ

bhaya-nāmābhyapadyata

At that time, Fear approached to take the King, who was lamenting in this way, though it was not befitting, along with his wretched intelligence.

He should not have lamented since his he was actually a spiritual particle (*atad-arhaṇam*). *Atad-arhaṇam* can also mean "he did not deserve to be taken by fear, since he practiced *dharma."*

.

|| 4.28.23 ||

paśuvad yavanair eṣa

nīyamānaḥ svakaṁ kṣayam

anvadravann anupathāḥ

śocanto bhṛśam āturāḥ

Like an animal, he was led by the Yavanas to their abode. His retinue followed, lamenting and greatly distressed.

He was lead away like an animal by the Yamadūtas (*yavanaiḥ*). His life air and followers (*anupathāḥ*) ran after him. *Śruti* says *tam anukrāmantaṁ prāṇo 'nukrāmati prāṇam anukrāmantaṁ sarve prāṇā anukrāmanti*: the life air follows the *jīva* when it leaves the body and the other life airs follow the main life air.

|| 4.28.24 ||

purīṁ vihāyopagata

uparuddho bhujaṅgamaḥ

yadā tam evānu purī

viśīrṇā prakṛtiṁ gatā

When the snake, captured by the Yavanas, left the city, the city was broken down and returned to the five elements.

The snake was captured by the Yavanas. The city returned to the elements (*prakṛtim gatā*).

|| 4.28.25 ||

vikṛṣyamāṇaḥ prasabhaṁ

yavanena balīyasā

nāvindat tamasāviṣṭaḥ

sakhāyaṁ suhṛdaṁ puraḥ

As he was being dragged forcibly by the strong Yavanas, since he was covered by ignorance, he did not recognize the Supreme Lord his friend and his well-wisher from previous time.

By ignorance he did not know the Supreme Lord who was his friend previously.

|| 4.28.26 ||

taṁ yajña-paśavo 'nena

saṁjñaptā ye 'dayālunā

kuṭhāraiś cicchiduḥ kruddhāḥ

smaranto 'mīvam asya tat

The sacrificial animals that he had killed, remembering his sins, angrily chopped him with axes without mercy.

The animals cut by his knife during material sacrifices began to cut him with axes. *Amīvam* means offense.

|| 4.28.27-28 ||

ananta-pāre tamasi

magno naṣṭa-smṛtiḥ samāḥ

śāśvatīr anubhūyārtiṁ

pramadā-saṅga-dūṣitaḥ

tām eva manasā gṛhṇan

babhūva pramadottamā

anantaraṁ vidarbhasya

rāja-siṁhasya veśmani

Merged in unending darkness, devoid of memory, experiencing pain for infinite years, and, contaminated by association with a woman, he remembered in his mind that woman, and finally was born in the house of a great king of Vidarbha as the best of women.

He was merged in darkness devoid of end, in suffering. Since he worshipped through many sacrifices, it should be understood that he also enjoyed happiness in Svarga for many years. This is not mentioned in order to create a sense of renunciation in Prācīnabarhi. Because of remembering a woman he became a woman. The spiritual perspective is this. It was said that, because one faints from the extreme pain at the time of death, the loss of dharmic intelligence is temporary. After enjoying in Svarga with the exhaustion of pious deed, he regains his dharmic intelligence and is born in the house of a person following *dharma*. That is the intention of the verse. However, attaining a body of a man or woman was not mentioned. The various options of birth however, such as man or woman, are not mentioned here. This is explained later:

kvacit pumān kvacic ca strī kvacin nobhayam andha-dhīḥ

devo manuṣyas tiryag vā yathā-karma-guṇaṁ bhavaḥ

This foolish *jīva* is sometimes a man and sometimes he is a woman. Sometimes he is eunuch. Sometimes he is a *devatā,* a human or an animal. His birth takes place according to the *guṇas* and his actions. SB 4.29.29

|| 4.28.29 ||

upayeme vīrya-paṇāṁ

vaidarbhīṁ malayadhvajaḥ

yudhi nirjitya rājanyān

pāṇḍyaḥ para-purañjayaḥ

Intelligent Malayadhvaja, the conqueror of enemy cities, after defeating other kings in battle, married the daughter of the King of Vidarbha, as prize for his chivalry.

As long as the *jīva* does not have *bhakti*, he cannot get deliverance from *saṁsāra. Bhakti* is spontaneous. It arises from association with devotees, by spontaneous mercy of devotees. That is shown in Purañjana's next life as Vaidarbhī, where he attained association with a devotee through marriage. Malayadhvaja means the best (*dhvaja*) among the devotees, who are equal to Malaya mountain range, since they are worthy of the same worship. *Upayeme* (married) can mean "accepting to be a student." *Vīrya-paṇām* (prize for valor) can also mean no one else could be accepted as teacher because he had great mercy as his power (*vīrya*).

asmiû loke vartamānaḥ sva-dharma-stho 'naghaḥ śuciḥ

jñānaṁ viśuddham āpnoti mad-bhaktiṁ vā yadṛcchayā

One who is situated in his prescribed duty, free from sinful activities and cleansed of material contamination, in this very life obtains transcendental knowledge or, by fortune, devotional service unto me. SB 11.20.11

bhavāpavargo bhramato yadā bhavej

janasya tarhy acyuta sat-samāgamaḥ

sat-saṅgamo yarhi tadaiva sad-gatau

parāvareśe tvayi jāyate matiḥ

When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of your devotees. And when he associates with them, there awakens in him

devotion unto you, who are the goal of the devotees and the Lord of all causes and their effects. SB 10.51.53

These verses show that *bhakti* arises in the *jīva* in some birth, from sudden association with a devotee. He had defeated other kings. This means that he had uprooted all sins, offenses, time and *karma*. *Pāṇḍyaḥ* means he was from Paṇḍya province, or "he who could discriminate between matter and spirit." *Para-purañjayaḥ* means "he who conquered the cities of enemies" or "he who cut the doubts arising from other philosophies."

|| 4.28.30 ||

tasyāṁ sa janayāṁ cakra

ātmajām asitekṣaṇām

yavīyasaḥ sapta sutān

sapta draviḍa-bhūbhṛtaḥ

In her, he begot a daughter named Asiteksaṇā and seven younger sons who became kings of seven southern provinces.

Asitekṣaṇā was the daughter's name. It can also mean she who received the glance of Kṛṣṇa *(asita).* Thus it means one who has a taste for serving Kṛṣṇa. By the mercy of *guru,* the *jīva* develops a taste for serving Kṛṣṇa. The seven sons were born later. They are hearing, remembering, chanting, serving the lotus feet, deity worship, bowing down and servitude. Because friendship and full surrender are difficult in the beginning, and will appear spontaneously later, they are not mentioned. The sons were kings of the southern provinces. The southern provinces are renowned for prominence of *bhakti*, hearing and chanting. The seven processes ruled like kings, having subdued *karma, jñāna* and other processes.

|| 4.28.31 ||

ekaikasyābhavat teṣāṁ

rājann arbudam arbudam

bhokṣyate yad-vaṁśa-dharair

mahī manvantaraṁ param

Each of them had tens of millions of children, the descendents of whom ruled the earth during Manu's period and after.

The seven sons had many sons and grandsons. This also means that the processes like hearing can each be subdivided into hearing the name, the pastimes, or the qualities. Or they can be divided according to worship of different *avatāras*. Or they can be divided according to different *rasas.* Thus there are innumerable subdivisions of each process.

bhakti-yogo bahu-vidho mārgair bhāvini bhāvyate

svabhāva-guṇa-mārgeṇa puṁsāṁ bhāvo vibhidyate

Bhakti appears in many forms by particular actions in a person according to his intentions. The intentions of men are classed by the actions of the *guṇas* arising from one's nature. SB 3.29.7

The descendants are the different *sampradāyas.* They ruled the whole earth. This means that the earth was protected from ignorance and materialistic *karma-yoga.*

|| 4.28.32 ||

agastyaḥ prāg duhitaram

upayeme dhṛta-vratām

yasyāṁ dṛḍhacyuto jāta

idhmavāhātmajo muniḥ

The sage Agastya married the first-born daughter of Malayadhvaja, who had firm vows, in whom one son named Dṛḍhacyuta was born. Dṛḍhacyuta had Idhmavāha as his son.

Agastya married the first daughter. Agastya means "one who brings together (*stya*) all the senses which cannot act (*aga*) on their own." This means the mind, which accepted a taste (*rucī*) for Kṛṣṇa (the first daughter). That taste produced firm vows of mercy, tolerance and other good qualities (*dṛdha-vratām)*. This means that from taste (*rucī*), by great mercy, the mind of the j*īva* then developed *āsakti* for serving Kṛṣṇa. That *āsakti* was devoid of (*cyutaḥ*) attachment (*dṛdha*) to Satyaloka and other places. This means it had distaste for enjoyments of this world and higher worlds. Or there

developed distaste for other practices like *jñāna* and for liberation. That means the mind was completely devoid of desire for other practices or goals because of the exclusive taste for serving Kṛṣṇa. How did all this arise? He had a son Idhmavāha (one who carries firewood for sacrifice). This is famous in the *śruti* passage *tad-vijñānārthaṁ sa gurum evābhigacchet samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham*: with fuel in hand, one should approach a *guru* learned in the Vedas and fixed in the Lord for knowledge of the Lord. (*Muṇḍaka Upaniṣad* 1.2.12) It means surrender to *guru.* According to the story line, Agastya had a son named Dṛdhacyuta who had a son named Idhmavāha. This is a description of the descendents of Malaydhvaja's daughter.

|| 4.28.33 ||

vibhajya tanayebhyaḥ kṣmāṁ

rājarṣir malayadhvajaḥ

ārirādhayiṣuḥ kṛṣṇaṁ

sa jagāma kulācalam

The saintly king Malayadhvaja, desiring to worship Kṛṣṇa after dividing the earth among his sons, departed to Kulācala.

Dividing the earth means after dividing up the types of *bhakti. Kulācalam* means a place for concentration, a place giving *bhakti* or Veṅkaṭa hill.

|| 4.28.34 ||

hitvā gṛhān sutān bhogān

vaidarbhī madirekṣaṇā

anvadhāvata pāṇḍyeśaṁ

jyotsneva rajanī-karam

Giving up he house, sons and enjoyments, the daughter of King Vidarbha with attractive eyes followed her husband, just as moon light follows the moon.

Just as the wife serves the husband by rejecting enjoyment, the disciple engages in service to *guru* by hearing and chanting, giving no regard even to solitary places (*grhān*) which could give rise to the bliss of *prema (bhogān*), in order to attain with ease the perfection of all goals by serving *guru.* This is the teaching in this verse. *Mad* means exciting. *Irā* means message or the Vedas. Her glance was always in the Veda,

which gave joy, since the Vedas say that service to *guru* is the highest. Jīva Gosvāmī says that *madira* means the Lord who gives joy. She had a glance always in the form of the Lord who gives joy. The meaning according to the story is that she had ever-youthful glances in her eyes.

|| 4.28.35-36 ||

tatra candravasā nāma

tāmraparṇī vaṭodakā

tat-puṇya-salilair nityam

ubhayatrātmano mṛjan

kandāṣṭibhir mūla-phalaiḥ

puṣpa-parṇais tṛṇodakaiḥ

vartamānaḥ śanair gātra-

karśanaṁ tapa āsthitaḥ

At Kulācala the King bathed daily internally and externally in the Candravaṣa, Tāmraparṇī and Vaṭodakā Rivers. Undergoing austerities, subsisting on roots, seeds, bulbs, fruits, flowers, leaves, grass and water, his body eventually became thin.

Internally and externally (*ubhayatra*) he washed away impurities. As in the case of Pṛthu, his intense austerity arose from his great eagerness for the Lord.

|| 4.28.37 ||

śītoṣṇa-vāta-varṣāṇi

kṣut-pipāse priyāpriye

sukha-duḥkhe iti dvandvāny

ajayat sama-darśanaḥ

Seeing all things equally, he conquered the dualities of cold and heat, wind and rain, hunger, thirst, favorable and unfavorable conditions, happiness and distress.

|| 4.28.38 ||

tapasā vidyayā pakva-

kaṣāyo niyamair yamaiḥ

yuyuje brahmaṇy ātmānaṁ

vijitākṣānilāśayaḥ

Burning all impurities by austerity, knowledge, *niyama* and *yama,* and conquering his senses, life air and mind, he fixed his mind on Vāsudeva.

Brahmaṇi means Vāsudeva by the context of the following verses. *Ātmanam* is the mind.

|| 4.28.39 ||

āste sthāṇur ivaikatra

divyaṁ varṣa-śataṁ sthiraḥ

vāsudeve bhagavati

nānyad vedodvahan ratim

For a hundred years of the *devatās* he remained fixed in one place. Possessing *rati* for the Supreme Lord Vāsudeva, he was not aware of anything else.

By such remembrance in *bhakti,* continuous *rati* for the Lord appeared.

|| 4.28.40 ||

sa vyāpakatayātmānaṁ

vyatiriktatayātmani

vidvān svapna ivāmarśa-

sākṣiṇaṁ virarāma ha

Momentarily realizing the Lord externally in all things and internally as well, he then fainted. It was like seeing a dream, whose witness is internal reflection.

By that *rati,* the Lord appeared everywhere. He realized (*vidvān*) the Lord as a form suddenly appearing in all directions (*vyāpakatayā*) because of the appearance of *rati,* and he realized the Lord within himself separately (*vyatiriktatayā*). By the fire of eagerness for *prema* he fainted (*virarāma*). The separation was not fully relieved by this sudden appearance of the Lord arising from intense separation. An example is given. It was just like knowing something in a dream. The hunger of a person is not relieved by eating food in a dream. What is the proof for such appearances of the Lord? The function of the *antaḥkaraṇa* called reflection is the witness, not a person with an eye. Because the pain of separation does not disappear by the functioning of the *antaḥkaraṇa* with his internal vision*,* he also realized the Lord who had appeared in his vision directly with his eyes. .

|| 4.28.41-42 ||

sākṣād bhagavatoktena

guruṇā hariṇā nṛpa

viśuddha-jñāna-dīpena

sphuratā viśvato-mukham

pare brahmaṇi cātmānaṁ

paraṁ brahma tathātmani

vīkṣamāṇo vihāyekṣām

asmād upararāma ha

O King! By direct vision of the Lord who takes away all suffering, shining brightly everywhere, by the lamp of pure knowledge taught by *guru* concerning the Lord's sweetness, he saw himself possessing love for the Lord and saw the Lord possessing love for him, and after losing that vision because of fainting, he gave up all connection with the gross and subtle bodies.

Then, when *prema* arose, he saw the Lord directly. By the Supreme Lord who takes away all suffering (*hariṇā*), with bright effulgence spreading everywhere (*viśvataḥmukham sphuratā),* and by the lamp of knowledge, the means of realizing the Lord's sweetness, what is taught by the *guru,* one sees himself as the possessor of *rati* for the supreme Brahman (*ātmānam pare brahmaṇi),* because it has already been said *vāsudeve bhagavati nānyad vedodvahan ratim:* he saw only that he had *rati* for

Vāsudeva. The Lord also says *ye yathā māṁ prapadyante tāṁstathaiva bhajāmyaham*: according to how they surrender to me, I reward them. (BG 4.11) Thus he saw the Lord to be full of attraction for him (*ātmani parabrahman*). At that moment, giving up that vision because of fainting in bliss, he lost interest in gross and subtle coverings completely.

But those who favor the regal aspect of the Lord explain the three verses in the following way. The King, knowing the Supreme Lord (*ātmānam*) as all-pervading and also situated within the *jīva,* gave up *saṁsāra.* Examples are given of each vision. All pervasiveness of the Lord is similar to the witness of reflection, the mind, which spreads through the body of the *jīva*. The Lord within is similar to realizing in deep sleep that there is only the *ātmā*, for one says "I slept soundly." In the deep sleep state, there is realization of only the *ātmā*, separate from body. How does this knowledge arise? It arises from the Lord who is the witness. *Dadāmi buddhiyogaṁ taṁ yena māmupayānti*: I give intelligence by which one attains me. (BG10.10) By the lamp of that knowledge, one sees in the Supreme Lord, who is the *āśraya-tattva,* the pure *jīva,* who takes shelter of the Lord. And he sees in the pure *jīva*, you, the Supreme Lord, presiding over the *jīva.* After attaining *prema*, one gives up the process of reflection (*vihāya īkṣām*). Because the *Bhāgavatam* is like Mohinī *avatāra,* giving nectar to the devotees and cheating the demons, others interpret these verses differently. The devotees do not accept those interpretations.

.

|| 4.28.43 ||

patiṁ parama-dharma-jñaṁ

vaidarbhī malayadhvajam

premṇā paryacarad dhitvā

bhogān sā pati-devatā

Vaidarbhī, seeing her husband as the Lord, served her husband, the highest knower of *dharma,* with devotion, giving up all enjoyment.

The disciple remains serving the *guru* until attaining perfection. That is shown in four verses.

|| 4.28.44 ||

cīra-vāsā vrata-kṣāmā

veṇī-bhūta-śiroruhā

babhāv upa patiṁ śāntā

śikhā śāntam ivānalam

Wearing old clothing, thin because of austerity, with hair tangled, peaceful like the coals of a fire without flame, she remained by the side of her husband.

Upa is a preposition governing a noun in the accusative. It means “near the husband slightly lower in position.” She was peaceful like the coals of a fire, just shining, but without smoke.

|| 4.28.45 ||

ajānatī priyatamaṁ

yadoparatam aṅganā

susthirāsanam āsādya

yathā-pūrvam upācarat

When he passed away, she approached her dear husband sitting in a fixed position and served him as before, unaware of his passing.

|| 4.28.46 ||

yadā nopalabhetāṅghrāv

ūṣmāṇaṁ patyur arcatī

āsīt saṁvigna-hṛdayā

yūtha-bhraṣṭā mṛgī yathā

When she could not feet warmth in her husband’s feet as she served him, she became disturbed in heart like a doe bereft of her partner.

Serving him (*arcatī*), she could not feet warmth. The verb should be *nopālabheta.*

|| 4.28.47 ||

ātmānaṁ śocatī dīnam

abandhuṁ viklavāśrubhiḥ

stanāv āsicya vipine

susvaraṁ praruroda sā

Lamenting her pitiable condition without a husband, wetting her breasts with her tears, she cried loudly in the forest.

When the *guru* leaves his mortal body, the disciple becomes overcome with lamentation with pain of separation, like a wife for her departed husband. That is described here. She lamented her condition. Who will protect me from now on? Thus she became grief stricken.

|| 4.28.48 ||

uttiṣṭhottiṣṭha rājarṣe

imām udadhi-mekhalām

dasyubhyaḥ kṣatra-bandhubhyo

bibhyatīṁ pātum arhasi

Get up! Get up, O saintly King! You must protect this frightened earth surrounded by the seas from thieves and false kings.

O *guru*! Protect this earth in which you established *bhakti,* which is now frightened by those opposing *bhakti.*

|| 4.28.49 ||

evaṁ vilapantī bālā

vipine 'nugatā patim

patitā pādayor bhartū

rudaty aśrūṇy avartayat

Lamenting in the forest, the women, obedient to her husband, falling at the feet of her husband, wailed and began to shed tears.

Avartayat means released.

|| 4.28.50 ||

citiṁ dārumayīṁ citvā

tasyāṁ patyuḥ kalevaram

ādīpya cānumaraṇe

vilapantī mano dadhe

After piling up wood and lighting fire on the body of her husband on the pyre, in a state of lamentation, she decided to die with her husband.

She placed the body on the pyre and lit ablaze with fire. Having performed the last rites for his *guru*, the disciple then decides in his mind, "Separated from the feet of my *guru,* I cannot maintain my life. My body is burning in the fire of lamentation on remembering his qualities. I cannot put my energy in the *bhakti* of hearing and chanting that he taught. Therefore I will die today." That is shown here.

|| 4.28.51 ||

tatra pūrvataraḥ kaścit

sakhā brāhmaṇa ātmavān

sāntvayan valgunā sāmnā

tām āha rudatīṁ prabho

In that place, as she wailed, "O master!" a previous *brāhmaṇa* friend, with composed nature, pacifying her with sweet words, spoke.

In a state similar to separation from g*uru*, if one has pain in separation from the Lord, the Lord will appear. That is indicated here. The friend from previous time is the Lord with no beginning. The *śruti* says *dvā suparṇā*: the Lord is situated with the *jīva* in the body, like two birds in a tree. (*Śvetāśvatara Upaniṣad* 4.6) He had the dress of a *brāhmaṇa:* if a person does not have *prema* the Lord does not reveal himself directly to that person. *Ātmavān* means the Lord was situated in his *svarūpa* but that was covered over.

|| 4.28.52 ||

brāhmaṇa uvāca

kā tvaṁ kasyāsi ko vāyaṁ

śayāno yasya śocasi

jānāsi kiṁ sakhāyaṁ māṁ

yenāgre vicacartha ha

The *brāhmaṇa* said: Who are you? Who do you belong to? Who is this man lying here, for whom you lament? Do you know me, your friend, with whom you moved about previously?

"Who is this lying here?" He is my *guru.* According to the story the answer is "He is my husband." On answering that, the next question is "Do you know me?" You are a *brāhmaṇa.* "Who am I?" You are my friend. "How did I become your friend?" You wandered with me before the creation (*agre*). This means "Along with me you remained experienced happiness in my association."

|| 4.28.53 ||

api smarasi cātmānam

avijñāta-sakhaṁ sakhe

hitvā māṁ padam anvicchan

bhauma-bhoga-rato gataḥ

Do you remember yourself, who had an unknown friend? O friend! Giving me up, desiring a place, you became engaged in material enjoyment.

"I do not know anything." Though you do not recognize me, do you remember yourself, who had a friend you did not recognize (*avijyāta-sakham*), someone who was your friend, but unrecognized by you?" The *bahuvrīh*i compound *avijñāta-sakham* is poetic license. Or it can mean the friend of someone unknown. The form *sakhe* is the masculine form of address, though at present she was a woman. This indicates that the Lord wants to make her remember her previous life as a man. "You please remember. I cannot." Giving me up, you became attached to enjoying. This means that the *jīva* gave up the Lord at the beginning of creation of the universe, because of previous *karmas. Padam* means place.

|| 4.28.54 ||

haṁsāv ahaṁ ca tvaṁ cārya

sakhāyau mānasāyanau

abhūtām antarā vaukaḥ

sahasra-parivatsarān

O noble one! I and you were two swans, friends in Mānasa Lake. Previously, for a thousand years, we were without a house.

We were two pure *ātmās. Mānasa ayanam* is the shelter of the heart. We were two pure *ātmās,* friends, whose dwelling place is the heart. In the story, the meaning is "We were born as two birds in Mānasa Lake." We were without a house (*okaḥ antarā*). The word *vā* is for emphasis like *eva.* (Previously to dwelling together in the heart), during the great devastation or *mahā-pralaya* (*sahasras-parivatsarān*), [22]we remained without a house.

|| 4.28.55 ||

sa tvaṁ vihāya māṁ bandho

gato grāmya-matir mahīm

vicaran padam adrākṣīḥ

kayācin nirmitaṁ striyā

O friend! Leaving me, with material consciousness you went to the earth. Wandering about, you saw a place made by some woman, by *māyā.*

Striyā means "by *māyā*."

|| 4.28.56 ||

pañcārāmaṁ nava-dvāram

eka-pālaṁ tri-koṣṭhakam

ṣaṭ-kulaṁ pañca-vipaṇaṁ

pañca-prakṛti strī-dhavam

[22] During *mahā-pralaya* no material bodies or hearts exist.

It had five gardens, nine doors, one protector, three storehouses, six communities, five markets, five causes, a mistress and a master.

It had five gardens or sense objects, nine openings of the body for the *prāṇa.* One *prāṇa* was the guard. The three treasuries are earth, water and fire. The six mercantile communities are the five knowledge senses and mind. The five markets are t he five action senses. The five powers of state are the five gross elements, the material substance. The mistress is intelligence. The master is husband of the intelligence.

|| 4.28.57 ||

pañcendriyārthā ārāmā

dvāraḥ prāṇā nava prabho

tejo-'b-annāni koṣṭhāni

kulam indriya-saṅgrahaḥ

The five sense objects are the gardens. The gates are nine openings of the body. The storerooms are fire, water and earth. The communities are the senses and mind combined.

Two verses explain the previous verse. There are nine openings for *prāṇa*. The families or communities are merchants.

|| 4.28.58 ||

vipaṇas tu kriyā-śaktir

bhūta-prakṛtir avyayā

śakty-adhīśaḥ pumāṁs tv atra

praviṣṭo nāvabudhyate

The markets are the action senses, and the five gross elements are the causes. The controller of energy, the man, entering there, does not gain knowledge.

The five gross elements are the cause (*prakṛtiḥ*). Entering that place, a man becomes bewildered. What is the energy or *śaktī*? It is intelligence. He is the controller of the intelligence. This is the explanation of the man and wife (*strī-dhavakam*). But the word also means he who is controlled by the wife. What can be said? Entering the

body, the *jīva*, though master, becomes controlled by the intelligence. This is indicated by the masculine gender.

|| 4.28.59 ||

tasmiṁs tvaṁ rāmayā spṛṣṭo

ramamāṇo 'śruta-smṛtiḥ

tat-saṅgād īdṛśīṁ prāpto

daśāṁ pāpīyasīṁ prabho

O friend! Having entered that place with the woman, enjoying, without hearing about knowledge of the self, you have attained this sinful condition by association with her.

Aśruta-smṛtiḥ means “who had heard nothing by which to gain knowledge of the self.”

|| 4.28.60 ||

na tvaṁ vidarbha-duhitā

nāyaṁ vīraḥ suhṛt tava

na patis tvaṁ purañjanyā

ruddho nava-mukhe yayā

You are not the daughter of King Vidarbha. This hero is not your friend or husband. You are not the husband of Purañajanī, who kept you in the city with nine gates.

“If I have never heard any knowledge about the self, then you should tell me what I should know.” This verse informs her. You are not the daughter of any common person. You are *cit-śakti jīva* belonging to me. This hero is not your friend, giving benefit, but I am the friend. In this form, I have become your *guru* and have taught you devotion to me. In this way I have acted as your friend. You were blockaded in the city with nine gates. You are not the husband of Purañjanī, but the conscious particle covered with ignorance. In this way two meanings have been explained in the story. The meaning of the story line is clear.

|| 4.28.61 ||

māyā hy eṣā mayā sṛṣṭā

yat pumāṁsaṁ striyaṁ satīm

manyase nobhayaṁ yad vai

haṁsau paśyāvayor gatim

This *māyā* has been created by me. By this *māyā,* you think you are a pure woman, a man or a eunuch. Therefore, you should see our natures as two pure entities.

"If this is so, why am I aware of all this?" It is *māyā,* because of which (*yat)* you think your self a man, sometimes a woman, and sometimes a eunuch. This also implies that sometimes you are a human, sometimes a *devatā* and sometimes an animal. Therefore (*yat*), certainly, see the *svarūpa (gatim)* of us two as pure entities *(haṁsau).*

|| 4.28.62 ||

ahaṁ bhavān na cānyas tvaṁ

tvam evāhaṁ vicakṣva bhoḥ

na nau paśyanti kavayaś

chidraṁ jātu manāg api

I and you are different, but you are not something different from me. Ah! See without anger! The wise never see us in a faulty manner at all.

I am Paramātmā and you are *jīva.* You are not anything else. You are not different from me, being a conscious entity. "Why do you say such an intolerable thing?" Ah! My pure devotee! See with discretion, without anger (*a-ham*). Medinī says that *ha* means anger, Śiva, and a dog. "But I am your servant and you are the master. "Will not others criticize you when you say we are also non-difference?" The wise do never see such a fault (*chidram*) in our relationship. Only the foolish see contradiction.

|| 4.28.63 ||

yathā puruṣa ātmānam

ekam ādarśa-cakṣuṣoḥ

dvidhābhūtam avekṣeta

tathaivāntaram āvayoḥ

Just as a man, though one entity, will the image of himself in a mirror and in the eye are different, you should see that I and you are also different.

"You have said that you and I are not different. That is intolerable." Please do not become angry. Try to understand. The *jīva (puruṣaḥ),* though the same entity, in liberation or in bondage, sees himself as two different forms in a mirror and in the eye. In a polished mirror he sees a large image, bright, without change. In the eye, he sees a small image, dull, that flickers. Just as one form becomes two different forms by being uncontaminated or contaminated with the qualities of obstructing elements, so one should see difference (*antaram*) between the Paramātmā and *jīva* at all times. *Amara-koṣa* says *antaram* means opportunity, neighborhood, clothing interim, and difference. I exist in the body as Paramātmā, and you exist there as *jīva*. By nature I have no covering, and by my will, enter all bodies in the world as *antaryāmī,* with appropriate size, with full brightness, powerful, without change. Like the liberated *jīva,* I am never contaminated. You however, a *jīva,* are small in size, with small brightness, weak, and always influenced by coverings. In the liberated state, however, you are uncontaminated. You should understand that we are different at all times. It has just been said *aham bhavān na cānyaḥ:* I and you are not different. I am conscious, and you, my devotee are conscious. You are not dull matter. That is the meaning of the statement. The demons however can take another meaning of these two verses of *Bhāgavatam,* which shows different faces to the demons and devotees like Mohinī. This is wrong since the Lord himself rejects the philosophy of one *ātmā.* It is said in the Third Canto:

yatholmukād visphuliṅgād dhūmād vāpi sva-sambhavāt

apy ātmatvenābhimatād yathāgniḥ pṛthag ulmukāt

bhūtendriyāntaḥ-karaṇāt pradhānāj jīva-saṁjñitāt

ātmā tathā pṛthag draṣṭā bhagavān brahma-saṁjñitaḥ

Just as fire is actually different from a blazing coal, and similarly is different from the spark and the smoke, which arise from fire, though by imagination they appear to be fire, similarly, Paramātmā, possessor of inconceivable powers, who also appears as impersonal Brahman, is different from *pradhāna*, the conscious *jīva*, and the body, senses and *antaḥkaraṇa,* because he is the witness of the others. SB 3.28.40-41

Śruti says:

yathāgneḥ kṣudrā visphuliṅgā vyuccaranti evem evāsmād ātmānaḥ sarvāni bhūtāni vyuccaranti

Just as small sparks arise from fire, all living beings emanate from the Supreme Lord. *Bṛhad-āraṇyaka Upaniṣad* 2.1.20

Smṛti says:

ekadeśe sthitasyāgner jyotsnā vistāriṇī yathā

parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat

Just as fire situated in one place spreads itself in the form of light, the energy of the Supreme Lord spreads through the whole universe. *Viṣṇu Purāṇa*

Thus, the Supreme Lord, a form of eternity, knowledge and bliss, is without coverings at all. However, according to demonic philosophers, he is said to have a covering material knowledge, *vidyā.*

|| 4.28.64 ||

evaṁ sa mānaso haṁso

haṁsena pratibodhitaḥ

sva-sthas tad-vyabhicāreṇa

naṣṭām āpa punaḥ smṛtim

Thus one swan, after being instructed by the other swan who was situated in without material coverings, regained his memory which was lost by aversion to the Lord.

This is a summary. *Svasthaḥ* means the *jīva* not covered by *prakṛti.* He again attained memory which was lost by aversion to the Lord, which previously he had attained by devotion to a *guru.* By the discussion of non-difference and by the greater strength of the *śruti* concerning two birds, one should understand that the highest goal, according to Nārada, is attaining the position of *prema* as an associate of the Lord.

|| 4.28.65 ||

barhiṣmann etad adhyātmaṁ

pārokṣyeṇa pradarśitam

yat parokṣa-priyo devo

bhagavān viśva-bhāvanaḥ

O King Prācīnabarhi! I have given spiritual instructions indirectly through an allegory, since the Lord, acting for the welfare of the universe, is fond of indirect expression.

Do not take this to be simply a story. On the pretext of telling a story about a king (*pārokṣyeṇa*) I have given spiritual instruction. The reason is given. The Lord is fond of indirect expression. I have told a story to you which is beyond the limits of time.

Thus ends the commentary on the Twenty-eighth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-nine

The Meaning of the Story of King Purañjana

|| 4.29.1 ||

prācīnabarhir uvāca

bhagavaṁs te vaco 'smābhir

na samyag avagamyate

kavayas tad vijānanti

na vayaṁ karma-mohitāḥ

Prācīnabarhi said: O great devotee! I cannot completely understand your words. The wise understand, but I cannot, since I am bewildered by *karma.*

In the Twenty-ninth Chapter, the spiritual explanation of the story of Purañjana is given, along with questions of the King concerning *karma* and a story to illustrate renunciation.

I have understood a little of the meaning of this story.

|| 4.29.2 ||

nārada uvāca

puruṣaṁ purañjanaṁ vidyād

yad vyanakty ātmanaḥ puram

eka-dvi-tri-catuṣ-pādaṁ

bahu-pādam apādakam

Nārada said: Know that Purañjana is the *jīva* who manifests his city or body with one, two, three, or many legs, or without legs at all.

Puruṣam means the *jīva.*

|| 4.29.3 ||

yo 'vijñātāhṛtas tasya

puruṣasya sakheśvaraḥ

yan na vijñāyate pumbhir

nāmabhir vā kriyā-guṇaiḥ

He who was described as unknown, the friend of the j*īva*, is the Supreme Lord, since man does not recognize him by his names, his actions or his qualities.

He who was described by the word “unknown” is the Lord.

|| 4.29.4 ||

yadā jighṛkṣan puruṣaḥ

kārtsnyena prakṛter guṇān

nava-dvāraṁ dvi-hastāṅghri

tatrāmanuta sādhv iti

When the *jīva* desires to enjoy the *guṇas* of *prakṛti* fully, he thinks that, among the different bodies, the one with nine openings, two hands and two feet is most suitable.

Tatra means among the bodies of the different species like animals.

|| 4.29.5 ||

buddhiṁ tu pramadāṁ vidyān

mamāham iti yat-kṛtam

yām adhiṣṭhāya dehe 'smin

pumān bhuṅkte 'kṣabhir guṇān

Know that the women is intelligence (actually ignorance), which produces the concepts of I and mine, taking shelter of which, the *jīva* enjoys the *guṇas* with his senses in the body.

Buddhim means ignorance. *Akṣabhiḥ* means “by the senses.”

|| 4.29.6 ||

sakhāya indriya-gaṇā

jñānaṁ karma ca yat-kṛtam

sakhyas tad-vṛttayaḥ prāṇaḥ

pañca-vṛttir yathoragaḥ

The male friends are the senses by which knowledge and action is accomplished. The female friends are the actions of the senses. The snake with five heads is the life air with five different functions.

The snake has five heads for five different functions.

|| 4.29.7 ||

bṛhad-balaṁ mano vidyād

ubhayendriya-nāyakam

pañcālāḥ pañca viṣayā

yan-madhye nava-khaṁ puram

One should know that the powerful mind is the leader of the ten senses. The Pañcāla states are the five sense objects within which the city of nine gates is situated.

The eleven warriors were described. Their leader is the mind, which has great strength. *Nava-khaṁ puram* means the city with nine gates.

|| 4.29.8 ||

akṣiṇī nāsike karṇau

mukhaṁ śiśna-gudāv iti

dve dve dvārau bahir yāti

yas tad-indriya-saṁyutaḥ

The nine gates are the two eyes, two nostrils, two eyes, mouth, penis and anus. The *jīva* goes out along with the senses through the doors.

Dve deva dvārau should also include the mouth, genital and anus. By these gates the *jīva* goes out along with the senses.

|| 4.29.9 ||

akṣiṇī nāsike āsyam

iti pañca puraḥ kṛtāḥ

dakṣiṇā dakṣiṇaḥ karṇa

uttarā cottaraḥ smṛtaḥ

paścime ity adho dvārau

gudaṁ śiśnam ihocyate

The two eyes, two nostrils and mouth are the eastern gates and the two ears are the southern and northern gates. The penis and anus are the western gates.

The city faces east. This is the front side of Purañjana.

|| 4.29.10 ||

khadyotāvirmukhī cātra

netre ekatra nirmite

rūpaṁ vibhrājitaṁ tābhyāṁ

vicaṣṭe cakṣuṣeśvaraḥ

The two gates named Khadyotā and Āvirmukhī which have been mentioned are the two eyes constructed side by side. The city called Vibhrājita is the sense object called form. The j*īva* sees by the eye sense organ.[23]

The names of the eyes are Khadyotā and Āvirmukhī. With his friend Dyuman, the eye sense organ (*cakṣuṣā*), the *jīva* went to the sense object form (*rūpam*).

|| 4.29.11 ||

nalinī nālinī nāse

gandhaḥ saurabha ucyate

ghrāṇo 'vadhūto mukhyāsyaṁ

vipaṇo vāg rasavid rasaḥ

The gates called Nalinī and Nālinī are the two nostrils. The place called Saurabha is the sense object smell. Avadhūta refers to the sense organ called the nose. The gate called Mukhya is the mouth. Vipaṇa is the voice. Rasajña is the sense organ called the tongue.

[23] Purañjana went with his friend Dyumān to the city of Vibhrājita by the two gates. This means that the jīva along with the subtle sense organ of the eye, contacts the sense object form through the gross organ of the eye (the gate).

Avadhūta means shaking. It refers to air. Air is used in breathing, which is performed with the nose also. Therefore the nose is called Avadhūta. The name Mukhya refers to the mouth, which functions for tasting and speaking. Vipaṇa means the voice and Rasajña or Rasavit means the tongue. Nine syllables in the last line is an irregularity in the meter.

|| 4.29.12 ||

āpaṇo vyavahāro 'tra

citram andho bahūdanam

pitṛhūr dakṣiṇaḥ karṇa

uttaro devahūḥ smṛtaḥ

The place called Apaṇa is speaking and the place called Bahūdana is various types of food. Pitṛhū is the right ear and Devahū is the left ear.

Citram andaḥ refers to the four types of food.

|| 4.29.13 ||

pravṛttaṁ ca nivṛttaṁ ca

śāstraṁ pañcāla-saṁjñitam

pitṛ-yānaṁ deva-yānaṁ

śrotrāc chruta-dharād vrajet

With the sense organ called the ear, the *jīva* hears scriptures encouraging enjoyment leading to Pitṛloka (Dakṣaina-pañcāla) by the left ear, and he hears scriptures for liberation (Uttara-pāñcāla) by the right ear.

Śruti-dharaḥ refers to the ear.

|| 4.29.14 ||

āsurī meḍhram arvāg-dvār

vyavāyo grāmiṇāṁ ratiḥ

upastho durmadaḥ prokto

nirṛtir guda ucyate

Āsurī, the lower door, is the penis. Sex life is the place called Grāmaka. Durmada is the sense organ called the penis. The gate called Nirṛti is the anus.

Grāmaka is the sense object of the penis. It is called here enjoyment of the materialistic people. It is defined as sex life (*vyavāyaḥ*).

|| 4.29.15 ||

vaiśasaṁ narakaṁ pāyur

lubdhako 'ndhau tu me śṛṇu

hasta-pādau pumāṁs tābhyāṁ

yukto yāti karoti ca

Vaiśaṣa, the sense object of the anus, means hell. Lubdhaka is the anus sense organ. The two blind men are the hands and feet, by which men perform action and move about.

|| 4.29.16 ||

antaḥ-puraṁ ca hṛdayaṁ

viṣūcir mana ucyate

tatra mohaṁ prasādaṁ vā

harṣaṁ prāpnoti tad-guṇaiḥ

The inner chamber refers to the heart. His servant Viṣūci is the mind. The *jīva* experiences illusion, satisfaction, and joy though its natures of *tamas, sattva* and *rajas.*

Viṣūci is explained as the mine. By its qualities of *tamas, sattva* and *rajas* the *jīva* experiences illusion, satisfaction and joy.

|| 4.29.17 ||

yathā yathā vikriyate

guṇākto vikaroti vā

tathā tathopadraṣṭātmā

tad-vṛttīr anukāryate

Whatever changes the intelligence undergoes during sleep or however it transforms the senses during waking state, the *jīva,* contaminated by the qualities of the intelligence, imitates the intelligence's actions.

This verse explains the description starting in SB 4.25.56. Whatever the Queen did the King followed. However the intelligence changes during a dream and whatever senses it transforms in the waking state, the *ātmā* contaminated by the qualities of that intelligence imitates its functions such as seeing or touching. The *ātmā* is simply a witness, and acts by force of the intelligence. The intelligence is the cause the *jīva* acting.

|| 4.29.18-20 ||

deho rathas tv indriyāśvaḥ

saṁvatsara-rayo 'gatiḥ

dvi-karma-cakras tri-guṇa-

dhvajaḥ pañcāsu-bandhuraḥ

mano-raśmir buddhi-sūto

hṛn-nīḍo dvandva-kūbaraḥ

pañcendriyārtha-prakṣepaḥ

sapta-dhātu-varūthakaḥ

ākūtir vikramo bāhyo

mṛga-tṛṣṇāṁ pradhāvati

ekādaśendriya-camūḥ

pañca-sūnā-vinoda-kṛt

The chariot is the body. The horses are the senses. Its speed is the force of time. The two wheels are sin and piety. The three flags are the *guṇas.* The five connecting rods are the five life airs. The bridle is the mind. The driver is the intelligence. The seat is the heart. The two poles attached to the yoke are happiness and distress. The five weapons are the five sense objects. The seven coverings are the seven *dhātus.* The five exploits are the actions of the action senses. The eleven commanders are the eleven senses. Going hunting on the chariot means seeking material pleasure through the five senses.

The momentum (*rayaḥ*) of the year is the chariot's quick motion, mentioned as *aśugam* in SB 4.26.1. Another version of the first line is *samvatsaraśca tat kṛtaṁ rayaś:* the chariot's speed is the year. The flags refer to *triveṇum* in SB 4.26.1. These are the three *guṇas-- sattva, rajas* and *tamas*. The five weapons (*prakṣepaḥ*) are the five sense objects such as sound. The five action senses *(ākūtiḥ*) are the exploits (*vikramaḥ*). *Pañca-sūnā-vinoda-kṛt* means enjoying objects sinfully through the five senses. This is an explanation of going out hunting.

|| 4.29.21 ||

saṁvatsaraś caṇḍavegaḥ

kālo yenopalakṣitaḥ

tasyāhānīha gandharvā

gandharvyo rātrayaḥ smṛtāḥ

haranty āyuḥ parikrāntyā

ṣaṣṭy-uttara-śata-trayam

Caṇḍavega is the year by which time is perceived. The Gandharvas are the days and the female Gandharvas are the nights. By the rotation of 360 days and nights the life span decreases.

Parikrāntyā means rotating.

|| 4.29.22 ||

kāla-kanyā jarā sākṣāl

lokas tāṁ nābhinandati

svasāraṁ jagṛhe mṛtyuḥ

kṣayāya yavaneśvaraḥ

The daughter of Time is Old Age. People do not want to meet her. The King of the Yavana's is death. He accepted her as a sister for destroying the world.

Death accepts old age as his sister for destroying the people. Or he accepted her as his sister for his own destruction. Because she came in the family of Adharma he became her husband, though she was his sister. She is merciful to the Vaiṣṇavas. By the order of Nārada she helps them surpass death.

|| 4.29.23-25 ||

ādhayo vyādhayas tasya

sainikā yavanāś carāḥ

bhūtopasargāśu-rayaḥ

prajvāro dvi-vidho jvaraḥ

evaṁ bahu-vidhair duḥkhair

daiva-bhūtātma-sambhavaiḥ

kliśyamānaḥ śataṁ varṣaṁ

dehe dehī tamo-vṛtaḥ

prāṇendriya-mano-dharmān

ātmany adhyasya nirguṇaḥ

śete kāma-lavān dhyāyan

mamāham iti karma-kṛt

The soldiers of the King of the Yavanas are mental and physical diseases. He experiences difficulties in the body due to the elements. Prajvāra is fever of two types. Thus the *jīva*, covered by ignorance, dwells in the body for a

hundred years, suffering from various pains due to body, mind and higher causes. Imposing the qualities of the life air, senses and mind on his soul, though he is actually without material qualities, he performs actions, meditating on me and mine, and lies down on particles of enjoyment.

Carāḥ means those who move together with him. Quickly he develops symptoms related the elements. That means heavy breathing, fatigue and meaningless speech, caused by wind, water, cold, fire, heat of the sun and wrong diet. The two types of fever are cold and hot. Another version is *bhūtopasargās tv arayaḥ*: he is attacked by enemies (*arayaḥ*) and has pains (*upasarga*) caused by kings, thieves, and insects. Nārada then speaks to produce a sense of detachment from the body. The *jīva* suffers from *adhidaivika, adhyātmika* and *adhibhautika* causes. The qualities of the life air are hunger, thirst etc. the qualities of the sense are blindness etc. the qualities of the mind are lust etc. Though he is without these qualities, they are imposed on him.

|| 4.29.26-27 ||

yadātmānam avijñāya

bhagavantaṁ paraṁ gurum

puruṣas tu viṣajjeta

guṇeṣu prakṛteḥ sva-dṛk

guṇābhimānī sa tadā

karmāṇi kurute 'vaśaḥ

śuklaṁ kṛṣṇaṁ lohitaṁ vā

yathā-karmābhijāyate

When the *jīva,* self seer, forgetting the Supreme Lord, the supreme *guru,* identifies with the *guṇas* and becomes attached to the *guṇas*, he helplessly performs actions in *sattva, rajas* or *tamas*, and takes birth according to his actions.

Ātamānam means Paramātmā. Śu*kla* means *sattva. Kṛṣṇa* means *tamas* and *lohita* means *rajas.*

|| 4.29.28 ||

śuklāt prakāśa-bhūyiṣṭhāû

lokān āpnoti karhicit

duḥkhodarkān kriyāyāsāṁs

tamaḥ-śokotkaṭān kvacit

By actions in *sattva* he attains planets illuminated by knowledge. Sometimes he attains planets whose final result is suffering, and filled with efforts for action. Sometimes he attains planets filled with ignorance and lamentation.

He attains planets whose final result (*udarka*) is suffering, and he makes efforts by action. He attains tamasic planets filled with ignorance and lamentation.

|| 4.29.29 ||

kvacit pumān kvacic ca strī

kvacin nobhayam andha-dhīḥ

devo manuṣyas tiryag vā

yathā-karma-guṇaṁ bhavaḥ

This foolish *jīva* is sometimes a man and sometimes he is a woman. Sometimes he is eunuch. Sometimes he is a *devatā,* a human or an animal. His birth takes place according to the *guṇas* and his actions.

Why did Purañjana become a woman? That is answered here. *Na ubhayam* means a eunuch. One attains birth without surpassing *guṇas* and *karma.*

|| 4.29.30-31 ||

kṣut-parīto yathā dīnaḥ

sārameyo gṛhaṁ gṛham

caran vindati yad-diṣṭaṁ

daṇḍam odanam eva vā

tathā kāmāśayo jīva

uccāvaca-pathā bhraman

upary adho vā madhye vā

yāti diṣṭaṁ priyāpriyam

Just as a wretched dog, afflicted with hunger, wandering from house to house, by fate sometimes gets the stick and sometimes gets food, the j*īva*, full of desires, wandering on high or low roads, by fate attains enjoyable or disagreeable bodies in the higher, middle or lower planets.

By the force of fate, he attains happiness and distress in these births. An example is given in two verses. The word *dīna* (wretched) is used to exclude the dog belonging to a king.

|| 4.29.32 ||

duḥkheṣv ekatareṇāpi

daiva-bhūtātma-hetuṣu

jīvasya na vyavacchedaḥ

syāc cet tat-tat-pratikriyā

Even if there is a remedy, there is no cessation of even one of the *jīva's* miseries caused by fate, other beings, his body and mind.

"The foolish dog gets the stick, but the intelligence man does not do activities to cause suffering. He has remedies for his suffering caused by sickness which he happens to get." There is no separation from even one of the three types of suffering, even if there is remedy for the suffering. This means that the remedy is also a cause of suffering.

|| 4.29.33 ||

yathā hi puruṣo bhāraṁ

śirasā gurum udvahan

taṁ skandhena sa ādhatte

tathā sarvāḥ pratikriyāḥ

All the remedies are similar to a man who, carrying a heavy burden on his head, places it on his shoulder.

An example is given.

|| 4.29.34 ||

naikāntataḥ pratīkāraḥ

karmaṇāṁ karma kevalam

dvayaṁ hy avidyopasṛtaṁ

svapne svapna ivānagha

O sinless King! There is no remedy for action by more action. Both the sinful act and the remedial measure take shelter of ignorance. It is like the suffering in a dream while one sleeps.

“The cause of suffering is sinful actions. Therefore with a desire to destroy all sinful actions, by perform in a great sacrifice one can destroy all suffering.” Two verses give the answer. Both the sinful act and the action of atonement take shelter of (*upasṛtam*) ignorance, since both are caused by t*amas* and *rajas.* Though the *sattva* portion of the remedy in *rajas* destroys the *tamas* portion of acts previously committed*,* the *tamas* portion of the remedy in *rajas* remains. Thus, though a sacrifice destroys all sinful acts, the *tamas* portion, consisting of killing animals, remains. An example is given. In a dream a son dies and one grieves. In that same dream, one dreams that the son lives, and one’s grief disappears. Then a snake bites the son, and again one suffers. Just as the suffering in the dream cannot be stopped except by waking up, the suffering in *saṁsāra* cannot be stopped except by destroying *saṁsāra*.

|| 4.29.35 ||

arthe hy avidyamāne 'pi

saṁsṛtir na nivartate

manasā liṅga-rūpeṇa

svapne vicarato yathā

Though suffering does not really exist, *saṁsāra* will never cease, as long as the conception of suffering continues, just as the suffering in a dream will never cease for the *jīva* wandering about with the covering of the mind, as long as he identifies with the dream.

“Because happiness and distress are qualities of the body, actually there is no suffering for the *jīva* who is dissociated from the body. What is the use of trying to destroy suffering that does not exist?” Though suffering (*arthe*) does not exist for the *jīva,* without wiping out that misconception of suffering, material existence will not cease. In a dream, false objects continue to give suffering to the *jīva* moving about with the mind, a covering (*upādhi*) on the *jīva* (*liṅga-rūpeṇa*), until the person wakes up.

|| 4.29.36-37 ||

athātmano 'rtha-bhūtasya

yato 'nartha-paramparā

saṁsṛtis tad-vyavacchedo

bhaktyā paramayā gurau

vāsudeve bhagavati

bhakti-yogaḥ samāhitaḥ

sadhrīcīnena vairāgyaṁ

jñānaṁ ca janayiṣyati

For the *jīva* who is actually a spiritual entity, from whose ignorance arises the unending succession of miseries birth after birth, that misery ceases by pure *bhakti* to the *guru.* The stage of *prema-bhakti* completely dedicated to Vāsudeva produces complete *jñāna* and *vairāgya.*

How can one stop *saṁsāra*? At the beginning stage of *bhakti,* for the *jīva* dedicated to the highest goal, from whose ignorance (*yataḥ*) arises a succession of obstacles in *saṁsāra*, the cessation of *saṁsāra* will take place by devotion to *guru*. This means there should be *bhakti* to *guru* and to the Lord, since *guru* is a person who teaches about *bhakti* to the Lord. This is the function of *guru*:

gurur na sa syāt sva-jano na sa syāt

pitā na sa syāj jananī na sā syāt

daivaṁ na tat syān na patiś ca sa syān

na mocayed yaḥ samupeta-mṛtyum

One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable *devatā*. SB 5.5.18

Therefore it is explained that the deliverance of Purañjana took place by *bhakti* to the Lord and *guru* in his next life.

By *sādhana-bhakti* one attains *prema-bhakti.* This is explained in verses 37-38. *Prema-bhakti* to Vāsudeva is completely dedicated to the Lord alone (*samāhitaḥ*). It is for his pleasure, not for one's own happiness. In a complete manner (*sadhrīcīnena*), this *prema* produces j*ñāna* and *vairāgya.* But *jñāna* and vairāgya aiming at merging with the Lord are excluded. It has been said:

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ |
janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam ||

Bhakti dedicated to Lord Kṛṣṇa, endowed with special moods, quickly produces detachment from material goals and knowledge of the Lord devoid of the desire for liberation. SB 1.2.7

The word *ahaitukam* (without motive) suggests that, since this *jñāna* and *vairāgya* have arisen from *bhakti,* they will not have any goal other than *bhakti.*

|| 4.29.38 ||

so 'cirād eva rājarṣe

syād acyuta-kathāśrayaḥ

śṛṇvataḥ śraddadhānasya

nityadā syād adhīyataḥ

O saintly King! One who hears and studies with faith very soon attains *bhakti-yoga* in the form of shelter of topics of the Lord to attain *prema.*

Sādhana for attaining *prema* is also *bhakti-yoga*. On should take shelter of topics of the Lord to attain *prema.* Who is qualified? Those who study *bhagavad-dharma*, and hear, chant and remember the Lord with faith. “Hearing” in the verse means these three principle activities of *bhakti.*

|| 4.29.39-40 ||

yatra bhāgavatā rājan

sādhavo viśadāśayāḥ

bhagavad-guṇānukathana-

śravaṇa-vyagra-cetasaḥ

tasmin mahan-mukharitā madhubhic-caritra-

pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti

tā ye pibanty avitṛṣo nṛpa gāḍha-karṇais

tān na spṛśanty aśana-tṛḍ-bhaya-śoka-mohāḥ

Where there are devotees with pure hearts and proper conduct, who are eager to hear discussions of the qualities of the Lord, profuse streams of nectar of the pastimes of the Lord emanating from the mouths of the saintly devotees, the *mahāprasāda* of the devotees, flow everywhere. Those who drink that nectar with firm ears, with constant thirst, O King, will not be touched by hunger, thirst, fear, lamentation and illusion.

Where will *bhakti* take place? It takes place where there are devotees with hearts eager to hear about the Lord, just as those attached to the house are eager for engaging in household activities. “The time for discussions about the Lord, hearing about the Lord, have passed! What great misfortune! Now the time for chanting the Lord’s glories has arrived. I am so unfortunate! I have wasted my time in oversleeping and in performing disgusting daily rituals. How can I quickly go to the assembly of devotees?” Where there are such devotees, speaking about the Lord takes place. “What are the rules?” *Mukharitāḥ* means “topics which accept the mouth” or in other words “topics which reside at all times in the mouths of the devotees.” In that assembly of great devotees (*tasmin*), the great rivers of nectar of topics of the Lord, which are *prasāda (śeṣa*) of the great devotees, having been tasted by them, and which are continually present in the mouths of the great devotees (*mukharitāḥ*), flow in all directions. Those who drink those rivers (indicating great thirst because of the intense taste), not being able to neglect even a drop of those rivers (indicating

attraction), thinking that it is never enough (*avitṛṣaḥ*), with ears made sturdy to prevent the nectar from flowing out (*gāḍha-kārṇaiḥ*), cannot be touched by hunger and thirst, fear, lamentation or illusion. They do not have a desire for eating, thinking "Where is my food today?" since they have been fed by the devotees. They are fearless, since they are not attached to anything.

te na smaranty atitarāṁ priyam īśa martyaṁ

ye cānv adaḥ suta-suhṛd-gṛha-vitta-dārāḥ

ye tv abja-nābha bhavadīya-padāravinda-

saugandhya-lubdha-hṛdayeṣu kṛta-prasaṅgāḥ

O Lord with a lotus navel! Those who have taken association with those whose hearts have smelled the fragrance of your lotus feet do not care for this very dear material body or the things accompanying it, such as sons, friends, house, wealth and wife. SB 4.9.12

They have no lamentation or illusion because they have forgotten possessiveness.

|| 4.29.41 ||

etair upadruto nityaṁ

jīva-lokaḥ svabhāvajaiḥ

na karoti harer nūnaṁ

kathāmṛta-nidhau ratim

Those who are constantly disturbed by habitual hunger, thirst, fear, lamentation and illusion can never develop attraction for the ocean of nectar of topics concerning the Lord.

Bhakti will rarely blossom in those afflicted by hunger, thirst and fear, because they lack absorption in the *rasa,* caused by habitual lack of enthusiasm for thinking about topics of the Lord, due to lack of devotee association.

|| 4.29.42-44 ||

prajāpati-patiḥ sākṣād

bhagavān giriśo manuḥ

dakṣādayaḥ prajādhyakṣā

naiṣṭhikāḥ sanakādayaḥ

marīcir atry-aṅgirasau

pulastyaḥ pulahaḥ kratuḥ

bhṛgur vasiṣṭha ity ete

mad-antā brahma-vādinaḥ

adyāpi vācas-patayas

tapo-vidyā-samādhibhiḥ

paśyanto 'pi na paśyanti

paśyantaṁ parameśvaram

Omniscient Brahmā, the father of all progenitors, Śiva, Manu, Dakṣa and the other rulers of humankind, the four Kumāras, Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha, and I as well, though we know the Vedas and skilful at speaking and though even today we reflect upon the Supreme Lord by austerity, knowledge and concentration, cannot see the Lord who sees everything.

"Śruti says *tarati śokam ātmavit*: the knower of *ātmā* surpasses lamentation. What is the use of *bhakti* for the j*ñānīs*?" *Jñānīs* never know the Lord. This is expressed by *kaimutya-nyāya* in four verses (We do not know the Lord. What then to speak of others?). *Bhagavān* means "knowing everything." I criticize not only these persons, but myself also. We try to see him by austerity, knowledge and meditation, but we do not use *bhakti.* Though they are actually all famous as devotees, they express themselves as very fallen, without *bhakti.* We are all expert at teaching the meaning of scriptures to others (*vācaspataḥ*), but we do not know the actual meaning of the scriptures, since we do no have *bhakti.* "Even today" indicates they are expert at austerities, knowledge and meditation. They reflect on the Lord, but do not see him. This means they do not know him.

|| 4.29.45 ||

śabda-brahmaṇi duṣpāre

caranta uru-vistare

mantra-liṅgair vyavacchinnaṁ

bhajanto na viduḥ param

Those who study the Vedas, vast in meaning and words, and who worship the *devatās* distinguished by typical markings and *mantras*, do not know the Supreme Lord.

Therefore, those involved in *karma* do not know the Lord at all. Those who study the Vedas, with vast meaning and words, who worship *devatās* distinguished by typical characteristics and *mantras*, do not know the Lord**.**

|| 4.29.46 ||

yadā yasyānugṛhṇāti

bhagavān ātma-bhāvitaḥ

sa jahāti matiṁ loke

vede ca pariniṣṭhitām

When the Lord shows mercy to the devotee, the devotee gives up thinking of *karma-kāṇḍa* and material affairs.

"If the j*ñānīs* and *karmīs* do not know the Lord, who knows him?" The devotee knows him. Then, how does he become a devotee, and by what qualities is he recognized? *Ātma-bhāvitaḥ* means "of one whose devotion is in the Lord." This means the devotee. The devotee prays in his mind, "O Lord! Please accept this person and deliver him from *saṁsāra."* When the Lord is merciful to that person, that devotee gives up absorbing his mind in thinking of mundane affairs *(loke)* and *karma-kāṇḍa (vede).*

|| 4.29.47 ||

tasmāt karmasu barhiṣmann

ajñānād artha-kāśiṣu

mārtha-dṛṣṭiṁ kṛthāḥ śrotra-

sparśiṣv aspṛṣṭa-vastuṣu

O King Prācīnabarhiṣat! Therefore, out of ignorance, never make your ultimate goal of life prescribed *karmas,* which appear to be legitimate goals,

which are pleasing to hear about, but which do not produce substantial results.

Artha-kāśiṣu means "those *karmas* which appear to be legitimate goals." *Artha – dṛṣtim* means "taking as the goal of life." *Karma* is pleasing to hear (*śrotra-sparśiṣu*) for excitement, and which do not touch the substantial (*aspṛṣta-vastuṣu*).

|| 4.29.48 ||

svaṁ lokaṁ na vidus te vai

yatra devo janārdanaḥ

āhur dhūmra-dhiyo vedaṁ

sakarmakam atad-vidaḥ

Foolish people do not know the Lord's planet where the Lord resides. Not knowing the Vedas, they speak of the Vedas in terms of prescribed *karmas* alone.

"Then why do my priests and the sages, learned men, make me do *karmas* such as sacrifices?" They do not know Vaikuṇṭha where the Lord resides. They know Svarga as their planet, because, having contaminated intelligence (*dhūmra-dhiyaḥ*), they say that *karma* is the ultimate message of the Vedas. They do not know the meaning of the Vedas. The Lord has said:

kālena naṣṭā pralaye vāṇīyaṁ veda-saṁjñitā

mayādau brahmaṇe proktā dharmo yasyāṁ mad-ātmakaḥ

By the influence of time, the Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke to Brahmā the Vedic knowledge in which *bhakti* is the essence. SB 11.14.3

|| 4.29.49 ||

āstīrya darbhaiḥ prāg-agraiḥ

kārtsnyena kṣiti-maṇḍalam

stabdho bṛhad-vadhān mānī

karma nāvaiṣi yat param

tat karma hari-toṣaṁ yat

sā vidyā tan-matir yayā

Covering the whole earth with *kuśa* grass, with tips facing east, thinking yourself a great sacrificer because of sacrificing animals, and misbehaving, you do not know the supreme activity. That activity which is pleasing the Lord is the real activity. That activity by which one concentrates on the Lord is knowledge.

Taught by ignorant people, you have become a fool. You think (*manī*) you are a great sacrificer because you have killed animals and have bad conduct (*stabdhaḥ*). "What then is the supreme activity? Please tell me." What is pleasing to the Lord is real activity. Anything else is not called activity. Anything else is not called knowledge.

|| 4.29.50 ||

harir deha-bhṛtām ātmā

svayaṁ prakṛtir īśvaraḥ

tat-pāda-mūlaṁ śaraṇaṁ

yataḥ kṣemo nṛṇām iha

The Supreme Lord is the soul of all beings. He is the mother and the father of the universe. His feet are the shelter of all beings. From those feet arise all auspiciousness.

Deha-bhṛtām ātmā means that there is no satisfaction without satisfying him. He is the mother of the universe (*prakṛtiḥ*) and the father or *puruṣa (īśvaraḥ).*

|| 4.29.51 ||

sa vai priyatamaś cātmā

yato na bhayam aṇv api

iti veda sa vai vidvān

yo vidvān sa gurur hariḥ

The Lord is most beloved, though the *jīva* is also dear, because from worshipping the Lord there is not the least fear or suffering. He who knows the two *ātmās* is learned. Such a learned person should be considered your *guru* and should be worshipped like the Lord.

The Lord is dearest thought the *jīva (ātmā)* is dear, because from worshipping *devatās* and receiving Svarga there is only suffering for the *jīva (*and from worshipping the Lord there is no suffering or fear). You should know that he who knows the two *ātmās* to be distinct (*iti veda*) is learned. He who is that learned person is your *guru,* someone to take shelter of. He is the Lord. That means the *guru* is to be worshipped by you (like the Lord).

|| 4.29.52 ||

nārada uvāca

praśna evaṁ hi sañchinno

bhavataḥ puruṣarṣabha

atra me vadato guhyaṁ

niśāmaya suniścitam

Nārada said: O best of men! Thus your question has been answered. Please hear from me a secret I have ascertained.

The subject is here concluded. The question has been dealt with (*sañchinnaḥ*). Understanding that the King was considering in his mind that he would have his servants bring his sons, hand over the kingdom to them, and depart for the forest, after understanding that one should be delivered by *bhakti* and renunciation according to the story of Purañjana, Nārada then told another story about a deer to make him immediately leave the house. Please hear the secret words of me, who speak to you.

|| 4.29.53 ||

kṣudraṁ caraṁ sumanasāṁ śaraṇe mithitvā

raktaṁ ṣaḍaṅghri-gaṇa-sāmasu lubdha-karṇam

agre vṛkān asu-tṛpo 'vigaṇayya yāntaṁ

pṛṣṭhe mṛgaṁ mṛgaya lubdhaka-bāṇa-bhinnam

Search out the deer, who is grazing on grass, enjoying with his mate in garden of flowers, his ears attracted to the songs of swarms of bees, moving about without considering the hungry tigers in front of him, with a hunter behind him ready to shoot him with his arrows.

Examine this deer which will soon die, without knowing the calamity awaiting him. He is grazing (*caram*) on insignificant grass. Not making a proper compound (*kṣudra-caram*) is poetic license. He is attached to being together with his wife in a garden (*śaraṇe*) of flowers. He listens to the songs (*sāmasu*) of a swarm of bees. In front are hiding wolves. He moves about, not considering them, because he does not know. He is almost pierced by the arrows of a hunter hiding behind him. Find that deer and lead him quickly from the flower garden to another place, otherwise the wolves and hunter will kill him.

|| 4.29.54 ||

sumanaḥ-sama-dharmaṇāṁ strīṇāṁ śaraṇa āśrame puṣpa-madhu-gandhavat kṣudratamaṁ kāmya-karma-vipākajaṁ kāma-sukha-lavaṁ jaihvyaupasthyādi vicinvantaṁ mithunī-bhūya tad-abhiniveśita-manasaṁ ṣaḍaṅghri-gaṇa-sāma-gītavad atimanohara-vanitādi-janālāpeṣv atitarām atipralobhita-karṇam agre vṛka-yūthavad ātmana āyur harato 'ho-rātrān tān kāla-lava-viśeṣān avigaṇayya gṛheṣu viharantaṁ pṛṣṭhata eva parokṣam anupravṛtto lubdhakaḥ kṛtānto 'ntaḥ śareṇa yam iha parāvidhyati tam imam ātmānam aho rājan bhinna-hṛdayaṁ draṣṭum arhasīti.

While you contemplate the drop of sense enjoyment from the tongue and genital arising as a result of *kāmya-karmas,* which is actually insignificant, like the sweet fragrance of flowers which fades away, in the *āśrama* or garden of women who are beautiful like flowers, with your mind absorbed in sex life like the deer with his mate, with your ears extremely greedy for attractive gossip with women, which similar to the songs of the bees, while you play in houses without considering each second of time or the days and the nights, which steal way your life like a pack of wolves hiding in front—death, like a unseen hunter lurking behind, pursues you with his arrow that pierces the heart. O King! You should understand that the deer, pierced in the heart, is you.

This is an explanation of the previous verse. The flower garden is household life with women (similar to flowers). The aroma of fresh jasmine is attractive but becomes disgusting when old. This is the nature of household life. It is thus compared to eating insignificant grass. The man absorbed in his wife’s company, thinking of sex life, is

compared to the deer attached (*raktam*) to enjoying the company of its mate. The decrease of life span is compared to the wolves hiding in front. Moving about (*yāntam*) is compared to enjoying in household life (*viharantam gṛheṣu*). *Atitarām* is a modifier. *Antaḥ śarena* means by the arrow which goes deeply to the heart. This means a death-inflicting weapon, which is not recognized as such. You should see this. You should immediately leave household life. This way the deer will be saved from death.

|| 4.29.55 ||

sa tvaṁ vicakṣya mṛga-ceṣṭitam ātmano 'ntaś

cittaṁ niyaccha hṛdi karṇa-dhunīṁ ca citte

jahy aṅganāśramam asattama-yūtha-gāthaṁ

prīṇīhi haṁsa-śaraṇaṁ virama krameṇa

Reflecting on the actions of the deer, fix your mind within yourself in the heart, and understand the futility of the attractive results of *karma*. Give up household life and the topics discussed by materialists. Accept the simple cottage of the devotees. Gradually become detached.

In this verse he makes the meaning clear. *Vicakṣya* is poetic license. It means considering in the context. Place the mind (*cittam*) within the heart (*antaḥ hṛdi*). Also place in the heart what is like the sweet sound of a river for the ears. The *śruti* promises sweet results such as *apāma somam amṛtā abhūma:* we drank *soma* and became immortal. You should merge that knowledge in your heart. This means "After considering the results of *karma-kāṇḍa,* understand it is useless." Accept the shelter of the swans. This means accept the leaf hut of the renounced devotees. Or it can mean please the Supreme Lord, who is the shelter of the devotees.

|| 4.29.56 ||

rājovāca

śrutam anvīkṣitaṁ brahman

bhagavān yad abhāṣata

naitaj jānanty upādhyāyāḥ

kiṁ na brūyur vidur yadi

The King said: O *brāhmaṇa*! I have heard and considered what you have spoken. The teachers do not know this. If they knew, why did they not tell me?

What you spoke has been heard and later seen (*anu īkṣitam*), considered and absorbed. The sages present here made me study *karma.* They do not know this. If they know, then why do they not tell me? From today you are my *guru.*

|| 4.29.57 ||

saṁśayo 'tra tu me vipra

sañchinnas tat-kṛto mahān

ṛṣayo 'pi hi muhyanti

yatra nendriya-vṛttayaḥ

O *brāhmaṇa*! You have destroyed my great doubt created by these teachers by your teachings. Even sages who have controlled the senses are bewildered.

The doubt created by the teachers who taught by contrary statements that *bhakti, jñāna* and *vairāgya* were impossible, has been completely, decisively (*sam*) cut by you. The sages, in whom sense actions do not prevail, who have conquered the senses, are bewildered. Out of illusion they perform *karma,* and make persons like me perform *karma.* How unfortunate for persons like us!

|| 4.29.58 ||

karmāṇy ārabhate yena

pumān iha vihāya tam

amutrānyena dehena

juṣṭāni sa yad aśnute

Giving up the body by which he performs actions, a person then enjoys the results in a different body on another planet after death.

I have one more doubt concerning the path of *karma.* Please destroy that doubt. A person gives up the body which he performed acts and then attains results in Svarga or hell in another body in another planet after death. This is explained in the scripture. How is that suitable? In other words, it is not right that he performs actions in one body and enjoys results in another body.

|| 4.29.59 ||

iti veda-vidāṁ vādaḥ

śrūyate tatra tatra ha

karma yat kriyate proktaṁ

parokṣaṁ na prakāśate

This statement is heard from the knowers of the Vedas. Also, the action prescribed in the Vedas that is performed disappears with the end of the act, and its future result also is absent.

He raises another doubt. The action mentioned in the Vedas which is performed by men immediately disappears the next moment. The fate generated from the act, though existing, is absent, since we see no evidence of it existing. How then can one enjoy the results on another planet after death?

|| 4.29.60 ||

nārada uvāca

yenaivārabhate karma

tenaivāmutra tat pumān

bhuṅkte hy avyavadhānena

liṅgena manasā svayam

Nārada said: One enjoys the results after death by the same body which performed the actions while living--through the subtle body with the mind as the principal sense organ, without obstruction of the gross body.

He answers the first question. By the subtle body, by the mind principally, by the senses of which the mind is predominant in performing sin and piety, one enjoys. One enjoys the results of Svarga and hell by these senses in the subtle body. The subtle body gives no obstacle to enjoyment (*avyavadhānena*). There is not obstacle of a gross body.

|| 4.29.61 ||

śayānam imam utsṛjya

śvasantaṁ puruṣo yathā

karmātmany āhitaṁ bhuṅkte

tādṛśenetareṇa vā

Just as a sleeping person gives up his identity as a waking person and experiences actions in the mind through impressions while dreaming, so the person after death enjoys on another planet with a gross body similar to the dream body.

“Though doer and enjoyer exist through the subtle body, without the gross body they cannot accomplish enjoyment.” That is true. It is the gross body which is procured by actions. An example is given. Just as a sleeping body, giving up the living (*śvasantam*) body of waking state, giving up that identity, enjoys actions through impressions in the mind, a person enjoys in other worlds after death in a gross body (for instance, an animal body) procured through *karma,* similar to the dream body.

|| 4.29.62 ||

mamaite manasā yad yad

asāv aham iti bruvan

gṛhṇīyāt tat pumān rāddhaṁ

karma yena punar bhavaḥ

Saying “This is mine or I am this person,” the *jīva* identifies with his gross body and performs action. The *jīva* then receives the results of that action in his subtle body. By that action performed with a certain identity, the *jīva* then takes birth with another gross body.

This verse explains how one’s identity in the gross body helps the *jīva* attain his next body. He says “I did this activity. This is my sacrifice for attaining Svarga.” And he identifies with his particular gross body (*yad yad gṛhṇīyāt*). Then the *jīva* in his subtle body accepts the result accomplished through actions of the previous gross body. The previous gross body is not necessary for this. Thus by that action performed with *ahaṅkāra*, one takes birth again. Birth cannot take place otherwise.

|| 4.29.63 ||

yathānumīyate cittam

ubhayair indriyehitaiḥ

evaṁ prāg-dehajaṁ karma

lakṣyate citta-vṛttibhiḥ

Just as one can infer the *citta* by the knowledge senses and action senses, one can infer the actions in the previous gross body by the present functioning of *citta.*

This answers the question “Since action disappear the moment it is performed, how can one enjoy its results in the next life?” One can infer the *citta* by the knowledge senses or action senses, which are not operating at the same time. Knowledge does not arise from simultaneous action of the different senses. Akṣapāda says *yugapaj jñānānutpattir manaso liṅgam*: the quality of the mind is that knowledge does not arise simultaneously from different senses. Thus, when the mind unites with a particular sense, there is knowledge for the sense object of that particular sense. Similarly, by the present functions of *citta*, which do not arise simultaneously, the actions generated from previous bodies can be inferred. When the operation of *citta* unites with a certain action, the *citta* then appears to be auspicious or inauspicious, depending on the particular action. Though an action disappears the moment it is performed, its impression remains in the *citta.* Thus the conclusion has been shown.

|| 4.29.64 ||

nānubhūtaṁ kva cānena

dehenādṛṣṭam aśrutam

kadācid upalabhyeta

yad rūpaṁ yādṛg ātmani

Sometimes one experiences objects in the mind in the present body which have not been experienced, seen or heard in this life, with particular forms and varieties.

“How can we perceive the subtle body which is not destroyed when the gross body is destroyed?” This is explained in two verses. In the present body, sometimes one experiences things which have not been experienced, seen or heard of in this life, things from the previous body, in dreams or imagination. The forms and varieties are experienced in the mind.

|| 4.29.65 ||

tenāsya tādṛśaṁ rājaû

liṅgino deha-sambhavam

śraddhatsvānanubhūto 'rtho

na manaḥ spraṣṭum arhati

O King! Please believe that these forms arise from experiences in previous bodies of the *jīva.* It is not possible for anything to appear in the mind which has not been previously experienced.

Consider for certain those forms and varieties to be produced from a previous body (*deha-sambhavam*) of the *jīva (liṅginaḥ).* O King! It is not possible for things to appear in the mind that have not been experienced. Just as things seen or heard when a person is young appear in his mind when he is older, things experienced in many previous bodies appear in the mind in this body. If that is so, then you should know that it is the mind and nothing else.

|| 4.29.66 ||

mana eva manuṣyasya

pūrva-rūpāṇi śaṁsati

bhaviṣyataś ca bhadraṁ te

tathaiva na bhaviṣyataḥ

Good fortune to you! The mind of man indicates his past forms and his future forms and indicates as well whether he will not take another birth at all.

The present mental states inform us of the past and future inauspicious and auspicious bodies of the *jīva*. The mind alone indicates the previous bodies of man by his display of ferocity, peacefulness, miserliness and generosity. The present mind indicates “He was this type of person previously.” It also indicates what his future body will be. By seeing his knowledge and renunciation in the present body, one understands that he had control of his senses and mind in a previous body and that he will not be born in the future (*na bhaviṣyataḥ*). He will be liberated. The mind indicates all this. The same mind which always remains in the subtle body does this. The mind is not produced again and again with each body. Good fortune to you! This means “Understand this!” It is a blessing out of Nārada’s mercy.

|| 4.29.67 ||

adṛṣṭam aśrutaṁ cātra

kvacin manasi dṛśyate

yathā tathānumantavyaṁ

deśa-kāla-kriyāśrayam

Sometimes one sees in the mind things that are impossible to see or hear in this life. These things should be understood to be experiences dependent on a place, time and action.

“How is it that one sometimes sees impossible things in dreams, such as an ocean on a mountain top, stars during the day or one’s own body without a head?” It should be understood that whatever form appears is dependent on a place, time, or action. The ocean on a mountain top depends on seeing those things in particular places. Seeing stars in the daylight depends on experiencing stars in the night (a particular time). Taking a massage or other events depends on actions performed during the day. One may then perceive the illusory action of having one’s head cut off in a dream because of a disturbance of the *dhātus.* .

|| 4.29.68 ||

sarve kramānurodhena

manasīndriya-gocarāḥ

āyānti bahuśo yānti

sarve samanaso janāḥ

All *jīvas* are endowed with subtle bodies. All experiences of the senses come and go in the mind in a particular sequence.

One *jīva,* at different times, entering into thousands of gross bodies by means of one subtle body and enjoys all material pleasures. *Samanasaḥ* means “with the subtle body.”

|| 4.29.69 ||

sattvaika-niṣṭhe manasi

bhagavat-pārśva-vartini

tamaś candramasīvedam

uparajyāvabhāsate

If one's mind is situated in *śuddha-sattva,* by the side of the Lord, sometimes one sees the whole universe directly, just as Rāḥu occasionally approaches the moon.

Everyone sees all these things in a particular order. Sometimes there is simultaneous observation of everything. When the mind is constantly situated in *śuddha-sattva*, situated next to the Lord, the devotee may see the universe directly, just as the Lord sees it, by his will. For instance, Kṛṣṇa showed the universe to his mother when he ate dirt. Though one does not deserve to see this, sometimes one can see it. An example is given. *Rāhu* sometimes approaches the moon.

|| 4.29.70 ||

nāhaṁ mameti bhāvo 'yaṁ

puruṣe vyavadhīyate

yāvad buddhi-mano-'kṣārtha-

guṇa-vyūho hy anādimān

The connection with the gross body expressed through me and mine does not cease for the *jīva* as long as the beginningless subtle body composed of intelligence, mind, senses and sense objects continues to exist.

Because the subtle body is not destroyed when the gross body is destroyed, one cannot say that there is another doer and another enjoyer in each life. This has been explained. There is another doubt. "Through the gross body, the subtle body acts as a doer and enjoyer. But the subtle body never acts alone. In the absence of the gross body, the *jīva* no longer is a doer. He should then get liberation." For the j*īva* (*puruṣe*) the connection with the gross body, the condition of me and mine, is not cut, as long as the subtle body (*guṇa-vyūhaḥ*), a transformation of the *guṇas*, in the form of intelligence, mind senses and sense objects, continues to exist. "When did this start?" That subtle body does not have a known time of beginning (*anādimān*).

|| 4.29.71 ||

supti-mūrcchopatāpeṣu

prāṇāyana-vighātataḥ

nehate 'ham iti jñānaṁ

mṛtyu-prajvārayor api

Only because of the stoppage of movement of the senses in states of sleep, fainting and deep grief, and in the states of death and death fever, one has no self-awareness. (But the subtle body does not cease to exist.)

“Just as the gross bodies are created and destroyed thousands of times while the subtle body remains, while the gross body remains there is destruction of the subtle body when deep sleep occurs and creation of the subtle body when deep sleep ends. Why can we not say this? ” This is explained in two verses. *Upatāpa* means suffering due to separation from someone dear. Because of the stoppage of movement of the senses (*prāṇa*) during sleep and other conditions, and the consequent inability of the senses to carry out their functions, one does not have awareness of self, identity, “I am so and so.” In deep sleep, none the sense or mind function. In the dream state, the external knowledge senses do not function. Though there is greater degree of stoppage of movement in the states of death and *prajvāra*, and great difficulty in those states, the subtle body is still not absent.

|| 4.29.72 ||

garbhe bālye 'py apauṣkalyād

ekādaśa-vidhaṁ tadā

liṅgaṁ na dṛśyate yūnaḥ

kuhvāṁ candramaso yathā

Because of seats of the senses are not fully developed, the subtle body, evident by eleven senses which are clearly visible in a stage of youth, is not visible in a child within the womb or in a new-born baby, just as the moon is not visible during the new moon phase.

Because of the lack of development of the abodes of the senses, the subtle body, the cause of *ahaṅkāra,* evident by the eleven senses of a young man, is not visible when the child is in the womb or is young. An example is given to show its invisibility. It is like the moon during the dark moon phase (invisible but present).

|| 4.29.73 ||

arthe hy avidyamāne 'pi

saṁsṛtir na nivartate

dhyāyato viṣayān asya

svapne 'narthāgamo yathā

Just as enjoyment of objects continues in a dream, thought the objects are not present, *saṁsāra* does not cease for a person attached to sense objects though the subtle body stops functioning during deep sleep.

In states like deep sleep, there is obstruction to the subtle body's functions, but it is not absent. Some say that during deep sleep and final devastation, the subtle body does not exist, because of merging into *prakṛti.* But they also say that this is not liberation. It is still *saṁsāra.* An example is given. Just as a person who meditates on senses objects perceives forms for enjoyment in a dream though the physical objects are not present, so in deep sleep, though the subtle body does not function, there is no liberation because of the impressions have not been destroyed. *Saṁsāra* continues.

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|| 4.29.74 ||

evaṁ pañca-vidhaṁ liṅgaṁ

tri-vṛt ṣoḍaśa vistṛtam

eṣa cetanayā yukto

jīva ity abhidhīyate

The form which consists of the five *prāṇas* and the three *guṇas,* which is furnished with the sixteen transformations (ten senses, five sense objects, and mind), and which is endowed with consciousness is called the subtle body.

What is the subtle body? This verse explains. *Pañca-vidham* means the five *prāṇas*. *Vidhā* means "performing actions." *Tri-vṛt* is the three *guṇas*. The subtle body is furnished with sixteen transformations. This is the subtle body (*jīvaḥ*)

|| 4.29.75 ||

anena puruṣo dehān

upādatte vimuñcati

harṣaṁ śokaṁ bhayaṁ duḥkhaṁ

sukhaṁ cānena vindati

By the subtle body the *jīva* accepts bodies and gives up bodies, and experiences joy, lamentation, fear, grief and happiness.

|| 4.29.76-77 ||

yathā tṛṇa-jalūkeyaṁ

nāpayāty apayāti ca

na tyajen mriyamāṇo 'pi

prāg-dehābhimatiṁ janaḥ

yāvad anyaṁ na vindeta

vyavadhānena karmaṇām

mana eva manuṣyendra

bhūtānāṁ bhava-bhāvanam

Just as a caterpillar does not give up one leaf while moving to the next leaf, the *jīva* does not give up his previous identity even while dying, until he accepts another body by firmly holding his *karmas.* O King of men! The mind of living beings is the cause of repeated birth.

There is no cessation of false identity at the moment between rejecting one body and accepting another. The caterpillar does not give up one leaf while traveling to the next. Holding firmly the *karmas* which decide the next body *(karmanām vyavadhānena*), he accepts another body. The topic is then summarized. *Bhava-bhāvanam* means “cause of *saṁsāra*.”

|| 4.29.78 ||

yadākṣaiś caritān dhyāyan

karmāṇy ācinute 'sakṛt

sati karmaṇy avidyāyāṁ

bandhaḥ karmaṇy anātmanaḥ

When one performs actions by the senses while thinking of objects of enjoyment, bondage to action of the body occurs, since each of those actions have the seed of ignorance.

How is the mind the cause of *saṁsāra*? One meditates on objects of enjoyment (*caritān*). Because each act has ignorance as its seed, bondage to action of the body (*anātmanaḥ*) takes place.

|| 4.29.79 ||

atas tad apavādārthaṁ

bhaja sarvātmanā harim

paśyaṁs tad-ātmakaṁ viśvaṁ

sthity-utpatty-apyayā yataḥ

Therefore, to counteract ignorance, seeing the Supreme Lord as the whole universe, worship the Lord who creates maintains and destroys the universe with all your heart.

|| 4.29.80 ||

maitreya uvāca

bhāgavata-mukhyo bhagavān

nārado haṁsayor gatim

pradarśya hy amum āmantrya

siddha-lokaṁ tato 'gamat

Maitreya said: The chief devotee Nārada, after showing the nature of the *jīva* and the Lord to the King and taking permission from the King, departed for Siddhaloka.

Haṁsayoḥ means the *jīva* and the Lord.

|| 4.29.81 ||

prācīnabarhī rājarṣiḥ

prajā-sargābhirakṣaṇe

ādiśya putrān agamat

tapase kapilāśramam

The saintly king Prācīnabarhi, after ordering his sons to protect the citizens, went to Kapila's hermitage to perform austerities.

He gave the order to his ministers, since his sons had not yet returned from their austerities.

|| 4.29.82 ||

tatraikāgra-manā dhīro

govinda-caraṇāmbujam

vimukta-saṅgo 'nubhajan

bhaktyā tat-sāmyatām agāt

There, by fully concentrating his mind while being free of material contamination and continually worshipping the lotus feet of Govinda, he attained *sārūpya* by his devotion.

Sāmyatām means "similar form."

|| 4.29.83 ||

etad adhyātma-pārokṣyaṁ

gītaṁ devarṣiṇānagha

yaḥ śrāvayed yaḥ śṛṇuyāt

sa liṅgena vimucyate

O sinless Vidura! One who hears or makes others hear this allegorical story of spiritual life sung by Nārada becomes freed from the subtle body.

|| 4.29.84 ||

etan mukunda-yaśasā bhuvanaṁ punānaṁ

devarṣi-varya-mukha-niḥsṛtam ātma-śaucam

yaḥ kīrtyamānam adhigacchati pārameṣṭhyaṁ

nāsmin bhave bhramati mukta-samasta-bandhaḥ

One who studies this story filled with the glories of Mukunda which is purifying for the whole world and purifying for the soul, which flowed from the mouth of Nārada and is continually sung by Brahmā becomes free from all bondage and does not wander in the material world.

This story glories Mukunda by showing how *bhakti* is superior to *karma.* Or it can be taken as a reference to verse 29 of this chapter:

tasmin mahan-mukharitā madhubhic-caritra-pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti:

Profuse streams of nectar of the pastimes of the Lord emanating from the mouths of the saintly devotees, the *mahāprasāda* of the devotees, flow everywhere. SB 4.29.40

Pārameṣṭhyam means “activities of the Lord.” It can also mean “glorified by Brahmā.”

|| 4.29.85 ||

adhyātma-pārokṣyam idaṁ

mayādhigatam adbhutam

evaṁ striyāśramaḥ puṁsaś

chinno 'mutra ca saṁśayaḥ

I have studied this astounding spiritual allegory. By doing this, I am free from *ahaṅkāra* and doubts concerning how one experiences *karma* in the next life.

Striyāśramaḥ means the shelter of intelligence, *ahaṅkāra.* Or taken literally according to the story, it means association with women. Doubts about how one enjoy results of *karma* in the next life are also destroyed.

Thus ends the commentary on the Twenty-ninth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Thirty

The Pracetās End their Austerity

|| 4.30.1 ||

vidura uvāca

ye tvayābhihitā brahman

sutāḥ prācīnabarhiṣaḥ

te rudra-gītena hariṁ

siddhim āpuḥ pratoṣya kām

Vidura said: O *brāhmaṇa*! What did the sons of Prācīnabarhi, whom you mentioned, attain after satisfying the Lord by chanting the song of Śiva?

In the Thirtieth Chapter, the Pracetās, by praising the Lord, obtain a boon from him. They leave the water, burn the trees, marry the daughter of the trees and then rule the kingdom happily.

Vidura desires to hear the rest of the story concerning the Pracetās, after hearing about the deliverance of their father Prācīnabarhi by Nārada's instructions, which was narrated in the middle of the discussion of the Pracetās. Satisfying the Lord, what boon did they receive?

|| 4.30.2 ||

kiṁ bārhaspatyeha paratra vātha

kaivalya-nātha-priya-pārśva-vartinaḥ

āsādya devaṁ giriśaṁ yadṛcchayā

prāpuḥ paraṁ nūnam atha pracetasaḥ

Disciple of Bṛhaspati! What excellent benediction did the Pracetās, dear associates of Śiva, achieve in this world and the next, after meeting him?

Disciple of Bṛhaspati! It is well known that Maitreya and Uddhava became disciples of Bṛhaspati to obtain some particular knowledge. What best thing did the Pracetās obtain in this world and the next? What did they do to meet with Śiva? What is the description of the Pracetās, who got the mercy of Śiva?

|| 4.30.3 ||

maitreyaḥ uvāca

pracetaso 'ntar udadhau

pitur ādeśa-kāriṇaḥ

japa-yajñena tapasā

purañjanam atoṣayan

Maitreya said: Following the instructions of their father within the ocean, the Pracetās satisfied the Supreme Lord by chanting Śiva's prayer and by austerity.

They satisfied the Lord (*purañjanam*) by chanting Śiva's prayer (*japa-yajñena*).

|| 4.30.4 ||

daśa-varṣa-sahasrānte

puruṣas tu sanātanaḥ

teṣām āvirabhūt kṛcchraṁ

śāntena śamayan rucā

After ten thousand years, the eternal Supreme Lord appeared to them and mitigated their austerities by his soothing beauty.

Śāntena should be *śāntayā.*

|| 4.30.5 ||

suparṇa-skandham ārūḍho

meru-śṛṅgam ivāmbudaḥ

pīta-vāsā maṇi-grīvaḥ

kurvan vitimirā diśaḥ

Riding on the shoulders of Garuḍa, he appeared like a cloud on the peak of Mount Meru. Wearing yellow cloth, with a jewel around his neck, he illuminated the directions.

|| 4.30.6 ||

kāśiṣṇunā kanaka-varṇa-vibhūṣaṇena

bhrājat-kapola-vadano vilasat-kirīṭaḥ

aṣṭāyudhair anucarair munibhiḥ surendrair

āsevito garuḍa-kinnara-gīta-kīrtiḥ

His cheeks shone because of his bright gold earrings with colorful gems. On his head was a brilliant crown. He was served by eight weapons, servants, sages, and *devatās.* Garuḍa and Kinnaras sang his glories.

His cheeks shone because of the earrings of gold studded with various colorful jewels.

|| 4.30.7 ||

pīnāyatāṣṭa-bhuja-maṇḍala-madhya-lakṣmyā

spardhac-chriyā parivṛto vana-mālayādyaḥ

barhiṣmataḥ puruṣa āha sutān prapannān

parjanya-nāda-rutayā saghṛṇāvalokaḥ

Accompanied by Lakṣmī who competed with the beauty of his array of eight long, thick arms, the Lord, wearing a garland, with merciful glance spoke to the surrendered sons of Prācīnabarhi in a thunderous voice.

He appeared with Lakṣmī who competed with the beauty of his arms. He spoke with a voice making a sound like the clouds. He had a merciful glance (*saghṛṇāvalokaḥ*).

|| 4.30.8 ||

śrī-bhagavān uvāca

varaṁ vṛṇīdhvaṁ bhadraṁ vo

yūyaṁ me nṛpa-nandanāḥ

sauhārdenāpṛthag-dharmās

tuṣṭo 'haṁ sauhṛdena vaḥ

The Lord said: All fortune to you! Please choose a benediction, O sons of the King! By your mutual friendship you have the same qualities. I am pleased with your friendship.

|| 4.30.9 ||

yo 'nusmarati sandhyāyāṁ

yuṣmān anudinaṁ naraḥ

tasya bhrātṛṣv ātma-sāmyaṁ

tathā bhūteṣu sauhṛdam

One who remembers you brothers daily in the evening will have friendship to all beings and close friendship with his brothers.

|| 4.30.10 ||

ye tu māṁ rudra-gītena

sāyaṁ prātaḥ samāhitāḥ

stuvanty ahaṁ kāma-varān

dāsye prajñāṁ ca śobhanām

To those who with attention in the morning and evening glorify me by the song of Śiva, I will give anything they desire and glorious wisdom.

I give this to others. How much more I will give to you!

|| 4.30.11 ||

yad yūyaṁ pitur ādeśam

agrahīṣṭa mudānvitāḥ

atho va uśatī kīrtir

lokān anu bhaviṣyati

Because you accepted the order of your father with joy, you will have attractive fame in the world.

Lokān anu means “directed at the world.”

|| 4.30.12 ||

bhavitā viśrutaḥ putro

'navamo brahmaṇo guṇaiḥ

ya etām ātma-vīryeṇa

tri-lokīṁ pūrayiṣyati

You will have a famous son not less in qualities than Brahmā, and he will fill the three worlds with his offspring.

He will be not less (*anavamaḥ*) than Brahmā in qualities.

|| 4.30.13 ||

kaṇḍoḥ pramlocayā labdhā

kanyā kamala-locanā

tāṁ cāpaviddhāṁ jagṛhur

bhūruhā nṛpa-nandanāḥ

O sons of the King! A lotus-eyed daughter was born to the heavenly woman Pramlocā by the sage Kaṇḍu. The trees accepted her after Pramlocā gave her up.

"Who will be the wife that bears us the son?" This is explained in three verses. For a long time, the sage Kaṇḍu enjoyed with Pramlocā, who was sent by Indra to break his austerity. She then returned to Svarga after leaving the child in the trees. *Apaviddhām* means "she was given up." O sons of the King! (This is vocative case.)

|| 4.30.14 ||

kṣut-kṣāmāyā mukhe rājā

somaḥ pīyūṣa-varṣiṇīm

deśinīṁ rodamānāyā

nidadhe sa dayānvitaḥ

Soma, king of the trees, being compassionate, placed his forefinger which poured with nectar into the mouth of the child who was crying because of hunger.

Soma is well known as the king of the trees.

|| 4.30.15 ||

prajā-visarga ādiṣṭāḥ

pitrā mām anuvartatā

tatra kanyāṁ varārohāṁ

tām udvahata mā ciram

Ordered by your father, who is obedient to me, to produce progeny, please go to that place and marry this beautiful young woman without delay.

You have been ordered by your father, who is obedient to me. Go there and marry her.

|| 4.30.16 ||

apṛthag-dharma-śīlānāṁ

sarveṣāṁ vaḥ sumadhyamā

apṛthag-dharma-śīleyaṁ

bhūyāt patny arpitāśayā

This slender-waisted girl, fully surrendered, with qualities and conduct similar to yours, should be the wife of all of you, since your conduct and qualities are of one nature.

“How can all of us marry one girl?” Your qualities and conduct are one, though you are many. This is my blessing (*bhūyāt),* and thus all faults visible and invisible are mitigated.

|| 4.30.17 ||

divya-varṣa-sahasrāṇāṁ

sahasram ahataujasaḥ

bhaumān bhokṣyatha bhogān vai

divyāṁś cānugrahān mama

With power undiminished for three thousand *devatā* years, you will enjoy a thousand earthly and heavenly pleasures by my mercy.

For thousands of divine years you will enjoy a thousand, or unlimited pleasures. Here, the phrase “thousands of divine years” means three thousand. The plural number means three according to *kapīñjalālabhena-nyāya.*

|| 4.30.18 ||

atha mayy anapāyinyā

bhaktyā pakva-guṇāśayāḥ

upayāsyatha mad-dhāma

nirvidya nirayād ataḥ

Of men, whose hearts have all *guṇas* burned up by undiminished *bhakti*! After earthly enjoyment, disgusted with all material places which are equivalent to hell, you will attain my abode.

O men in whose hearts the material *guṇas* have been burned up by *bhakti*! After enjoying on earth *(ataḥ),* you will come to my abode. Since they could not see the Lord if they still had material *guṇas* present in them, the sentence does not mean "after have burned up the material *guṇas* in your hearts by *bhakti,* you will come to me." It is said:

hantāsmin janmani bhavān mā māṁ draṣṭum ihārhati |
avipakva-kaṣāyāṇāṁ durdarśo'haṁ kuyoginām ||

Oh! In this body you will not be able to see me again. But lax practitioners with contamination remaining cannot see me at all. SB 1.6.22

Becoming disgusted with places having material identity such as Brahmaloka (*ataḥ nirayāt nirvidyā*), which are equivalent to hell, you will attain my abode.

|| 4.30.19 ||

gṛheṣv āviśatāṁ cāpi

puṁsāṁ kuśala-karmaṇām

mad-vārtā-yāta-yāmānāṁ

na bandhāya gṛhā matāḥ

Householders who perform acts of devotion while spending all time in discussing topics about me are not bound by household life.

“You have told them to enjoy the earthly pleasures. Since this pleasure is equivalent to hell and unfavorable for *bhakti* to you, why do you force it on us?” *Kuṣalam karmaṇām* means “those who serve me.” They pass their hours (*yāmānām*) talking about me as a necessity of life. The meaning is this. That enjoyment which produces *karma* is a cause of bondage and is equivalent to hell. It is unfavorable for *bhakti.* It does not arise from my mercy. You should enjoy the earth. This is my mercy. Other types of enjoyment of the world restrict *bhakti,* but enjoyment ordered by me increases *bhakti.* Thus it should be understood that this is enjoyment arising from my mercy and does not cause bondage. This is also seen in the cases of Pṛthu, Prahlāda, Dhruva and Manu. My mercy towards persons who have not burned up material impurities is to take away their enjoyment. Thus it is said:

yasyāham anugṛhṇāmi harişye tad-dhanaṁ śanaiḥ

tato 'dhanaṁ tyajanty asya svajanā duḥkha-duḥkhitam

If I especially favor someone, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another. SB 10.88.8

|| 4.30.20 ||

navyavad dhṛd aye yaj jño

brahmaitad brahma-vādibhiḥ

na muhyanti na śocanti

na hṛṣyanti yato gatāḥ

Those who have attained my form which is known as Brahman by the followers of Brahman are not bewildered. They do not lament and do not rejoice, since I, full of knowledge, have entered their fresh lotus hearts.

Where is the suffering of bondage for these devotees? I reside eternally in their hearts to give them joy. My *svarūpa (etat)* is called Brahman by those attached to Brahman. Those who have attained that form (*yatra gatāḥ*) are not bewildered. They do not have illusion, lamentation or material joy, since I, with full knowledge, go into (or know) the always fresh lotus hearts of those householder devotees. Jīva Gosvāmī says the phrase means “I reside ever-fresh in their hearts.”

|| 4.30.21 ||

maitreya uvāca

evaṁ bruvāṇaṁ puruṣārtha-bhājanaṁ

janārdanaṁ prāñjalayaḥ pracetasaḥ

tad-darśana-dhvasta-tamo-rajo-malā

girāgṛṇan gadgadayā suhṛttamam

Maitreya said: With folded hands, the Pracetās, devoid of all *tamas* and *rajas* by his presence, then offered prayers with choked voices to the Supreme Lord, the greatest friend, the vessel holding life's goals, who had just spoken.

Though they were already without *tamas* and *rajas,* by his presence they became free of the contamination of grief due to not seeing him.

|| 4.30.22 ||

pracetasa ūcuḥ

namo namaḥ kleśa-vināśanāya

nirūpitodāra-guṇāhvayāya

mano-vaco-vega-puro-javāya

sarvākṣa-mārgair agatādhvane namaḥ

The Pracetās said: We offer repeated respects to you who destroy suffering, whose great qualities and names are described in the Vedas, who is quicker than mind and words, and who cannot be perceived by the material senses.

You have excellent names and qualities defined (*nirūpita*) in the Vedas. Your speed is great than that of the mind and words.

|| 4.30.23 ||

śuddhāya śāntāya namaḥ sva-niṣṭhayā

manasy apārthaṁ vilasad-dvayāya

namo jagat-sthāna-layodayeṣu

gṛhīta-māyā-guṇa-vigrahāya

We offer respects to you, who are pure, peaceful, fixed in your *svarūpa,* who make the dualities of the world useless to the mind, and who accept material forms such as Brahmā and Indra for creating, maintaining and destroying the world.

The dualities of the world, though attractive (*vilasat),* become useless to the devotee's mind, by your mercy. When the devotee attains you, the various enjoyments in the world become useless in his mind. You have forms made of the material *guṇas* such as Brahmā and Indra.

|| 4.30.24 ||

namo viśuddha-sattvāya

haraye hari-medhase

vāsudevāya kṛṣṇāya

prabhave sarva-sātvatām

We offer respects to you who have a form of purest *sattva,* knowledge of whom removes *saṁsāra.* We offer respects to Hari, Vāsudeva, Kṛṣṇa, the master of all beings.

|| 4.30.25 ||

namaḥ kamala-nābhāya

namaḥ kamala-māline

namaḥ kamala-pādāya

namas te kamalekṣaṇa

We offer respects to you, with lotus navel, lotus garland, lotus feet and lotus eyes.

|| 4.30.26 ||

namaḥ kamala-kiñjalka-

piśaṅgāmala-vāsase

sarva-bhūta-nivāsāya

namo 'yuṅkṣmahi sākṣiṇe

We offer respects to you, wearing bright garments, yellow like lotus pollen, who are the shelter of all beings and the witness of all things. We have thus offered respects.

Namo 'yuṅkṣmahi means “we have performed our respects.”

|| 4.30.27 ||

rūpaṁ bhagavatā tv etad

aśeṣa-kleśa-saṅkṣayam

āviṣkṛtaṁ naḥ kliṣṭānāṁ

kim anyad anukampitam

You have revealed this form which destroys unlimited suffering to persons like us who are suffering. What other mercy exists?

|| 4.30.28 ||

etāvat tvaṁ hi vibhubhir

bhāvyaṁ dīneṣu vatsalaiḥ

yad anusmaryate kāle

sva-buddhyābhadra-randhana

Destroyer of misfortune! Masters who are affectionate to their poor servants recognize them as their loyal servants at the time they perform service. You are such a master.

You are like this (*etāvat tvam*). Masters (this means you) remember the followers as their servants at the time they perform service (*kale*).

|| 4.30.29 ||

yenopaśāntir bhūtānāṁ

kṣullakānām apīhatām

antarhito 'ntar-hṛdaye

kasmān no veda nāśiṣaḥ

By your remembering your servants, the servants feel happiness. Since you are situated in the hearts of the most insignificant and greedy people, how can you, purifier of the mind, not know their desires?

By your remembrance of your devotees, they feel happiness (*upaśāntiḥ*). You are situated in the hearts of the most insignificant persons, even those with material desires such as us. How could you not know our desires? From you comes purification (*hitaḥ*) of the *antaḥkaraṇa (antar*).

|| 4.30.30 ||

asāv eva varo 'smākam

īpsito jagataḥ pate

prasanno bhagavān yeṣām

apavarga-gurur gatiḥ

O master of the universe! You are more important than liberation. You are the goal. Our desired boon is that you be pleased with us.

“You should say in words what you want.” They reply. You are more important (*guruḥ*) than liberation *(apavarga*). If one attains you, then what is the use of everything including liberation?

|| 4.30.31 ||

varaṁ vṛṇīmahe 'thāpi

nātha tvat parataḥ parāt

na hy antas tvad-vibhūtīnāṁ

so 'nanta iti gīyase

We ask for another boon from you who are the cause of all causes. Since there is no end to your splendor, you are called Ananta, the unlimited.

We desire one other boon. O master! Since there is no limit to the splendors that you can give, you should give this boon to us.

|| 4.30.32 ||

pārijāte 'ñjasā labdhe

sāraṅgo 'nyan na sevate

tvad-aṅghri-mūlam āsādya

sākṣāt kiṁ kiṁ vṛṇīmahi

When a bee has quickly come to the *pārijāta* tree, it does not go elsewhere for tasting. Having directly attaining your lotus feet, what else can we pray for?

"So then, ask for many boons, as much as you want." No. We want only your lotus feet. In order to attain a taste of that sweetness, there is one boon we desire. Other than that we do not ask any benedictions. They explain this in three verses. The bee (*sāraṅgaḥ*) does not go to another tree (*anyat).* Just as the bee does not desire other objects because it has tasted the honey of that tree, having attained your feet, except for your lotus feet what could we request?

|| 4.30.33 ||

yāvat te māyayā spṛṣṭā

bhramāma iha karmabhiḥ

tāvad bhavat-prasaṅgānāṁ

saṅgaḥ syān no bhave bhave

As long as we wander about in this world because of our actions, contaminated by *māyā*, we want the association of devotees, life after life.

They state their one desire. *Bhavat-prasaṅgānām* means devotees.

|| 4.30.34 ||

tulayāma lavenāpi

na svargaṁ nāpunar-bhavam

bhagavat-saṅgi-saṅgasya

martyānāṁ kim utāśiṣaḥ

We do not compare attainment of Svarga or liberation to even a moment's association with a devotee, what to speak of comparing it to the enjoyments of this life.

"You said you were contaminated by *māyā.* You pray for devotee association to conquer *māyā.* Then, why don't you just directly take liberation?" They answer with this verse. The meaning is this. All desirable benedictions including Svarga and liberation have been experienced. But the association of devotees is experienced to be thousands of times better than Svarga or liberation because with devotee association one can experience the sweetness of talks about your form and qualities. That is millions of times superior to the happiness of Svarga and the happiness of your impersonal form as Brahman.

nāhaṁ vasāmi vaikuṇṭhe na yogi-hṛdaye ravau

mad-bhaktā yatra gāyanti tatra tiṣṭhāmi nārada

I do not live in Vaikuṇṭha, in the hearts of the *yogīs,* or inside the sun. Rather, my dear Nārada, I am present wherever my devotees sing about me. *Padma Purāṇa, Uttara-khaṇḍa 92.21*

Though you give all happiness to others, the devotee gives you the highest happiness. Thus we pray for devotee association.

|| 4.30.35 ||

yatreḍyante kathā mṛṣṭās

tṛṣṇāyāḥ praśamo yataḥ

nirvairaṁ yatra bhūteṣu

nodvego yatra kaścana

In that association, pure topics of the Lord are discussed, from which all hankerings cease. In that association, there is no hostility to any living being. In that association there is no agitation.

Devotee association is recommended at all times and places for the *siddha-bhaktas* and the *sādhaka-bhaktas*. *Yatra* means "in the association of those devotees." *Yataḥ* means "from that discussion."

|| 4.30.36 ||

yatra nārāyaṇaḥ sākṣād

bhagavān nyāsināṁ gatiḥ

saṁstūyate sat-kathāsu

mukta-saṅgaiḥ punaḥ punaḥ

In that association, Nārāyaṇa, the Supreme Lord, the goal of the *sannyāsīs,* is repeatedly praised by persons without material contamination through pure discussions.

|| 4.30.37 ||

teṣāṁ vicaratāṁ padbhyāṁ

tīrthānāṁ pāvanecchayā

bhītasya kiṁ na roceta

tāvakānāṁ samāgamaḥ

When the devotees, with a desire to be purified, wander to the holy places, should not a person suffering fear of this world relish a meeting with those devotees?

The holy places, with a desire to be purified, think “Let us be purified when the devotees take bath in our rivers.” They think it is good fortune that the devotees come and purify them. But the devotees go there for getting purified by the holy places. *Bhītasya* means “one who fears material life.”

|| 4.30.38 ||

vayaṁ tu sākṣād bhagavan bhavasya

priyasya sakhyuḥ kṣaṇa-saṅgamena

suduścikitsyasya bhavasya mṛtyor

bhiṣaktamaṁ tvādya gatiṁ gatāḥ sma

O Lord! By association with your dear friend Śiva, we have today attained you, the best remedy for birth and death, which are difficult to cure.

The boon we want from attaining you, the result of attaining you, is association with devotees. The *sādhana* for attaining you is also association of devotees. That is stated here. By meeting Śiva, who is a dear friend to you (*priyasya sakhyuḥ*), we have achieved you, the best remedy for the disease of birth (*bhavasya*) and death.

|| 4.30.39-40 ||

yan naḥ svadhītaṁ guravaḥ prasāditā

viprāś ca vṛddhāś ca sad-ānuvṛttyā

āryā natāḥ suhṛdo bhrātaraś ca

sarvāṇi bhūtāny anasūyayaiva

yan naḥ sutaptaṁ tapa etad īśa

nirandhasāṁ kālam adabhram apsu

sarvaṁ tad etat puruṣasya bhūmno

vṛṇīmahe te paritoṣaṇāya

We have studied and satisfied the teachers, *brāhmaṇas* and seniors in knowledge by our proper conduct. We have respected the senior devotees, friends, and our brothers. We have been kind to all beings, without envy. We

have performed severe penance—not taking food for a long time while remaining in the water. We select all this for pleasing you, the great Lord.

Being ignorant, we do not know the process of pleasing you. You should be pleased with what we have done randomly. *Vṛddhāḥ* means those with good knowledge. *Āryāḥ* means those with great *bhakti.* After *sarvāni bhūtāni, prasāditāni* (have been pleased) should be added. *Nirandhasām* means "without taking food." *Adabhram kālam* means "for a long time."

|| 4.30.41 ||

manuḥ svayambhūr bhagavān bhavaś ca

ye 'nye tapo-jñāna-viśuddha-sattvāḥ

adṛṣṭa-pārā api yan-mahimnaḥ

stuvanty atho tvātma-samaṁ gṛṇīmaḥ

Manu, Brahmā, Śiva, and others who became purified by austerity and knowledge, though they are not able to see your glories completely, offer prayers to you. In the same way, we offer prayers to the best of our ability.

Being ignorant we are not even capable of offering prayers. Though they do not know the limits of your glories, in spite of being most learned, just as they glorify, we also, though the most ignorant, offer prayers to the best of our ability.

|| 4.30.42 ||

namaḥ samāya śuddhāya

puruṣāya parāya ca

vāsudevāya sattvāya

tubhyaṁ bhagavate namaḥ

We offer respects to you who are equal to all and the pure, the supreme person, Vāsudeva, Bhagavān, with a form of *śuddha-sattva*.

Sattvāya means "unto the form of *śuddha-sattva.*"

|| 4.30.43 ||

maitreya uvāca

iti pracetobhir abhiṣṭuto hariḥ

prītas tathety āha śaraṇya-vatsalaḥ

anicchatāṁ yānam atṛpta-cakṣuṣāṁ

yayau sva-dhāmānapavarga-vīryaḥ

Maitreya said: The Supreme Lord, thus praised by the Pracetās, was pleased and said "So be it." Though their eyes could not be satisfied and they did not desire his departure, the Lord, affectionate to the surrendered, who has vigorous strength, then departed.

Anapavarga-vīryaḥ means "having vigorous power."

|| 4.30.44 ||

atha niryāya salilāt

pracetasa udanvataḥ

vīkṣyākupyan drumaiś channāṁ

gāṁ gāṁ roddhum ivocchritaiḥ

Rising from the waters of the ocean, the Pracetās, seeing that the earth was covered with tall trees which appeared to obstruct heaven, became angry.

Seeing the trees covering the earth (*gām*) as if obstructing Svarga (*gām*), they became angry. How will we carry out the Lord's order? How will we servants rule the kingdom given by the Lord? These trees have covered the earth and want to swallow Svarga. Where will mankind reside? This was the cause of their anger.

|| 4.30.45 ||

tato 'gni-mārutau rājann

amuñcan mukhato ruṣā

mahīṁ nirvīrudhaṁ kartuṁ

saṁvartaka ivātyaye

O King! In great anger, they then released fire and air from their mouths in order to make the earth treeless. It was like the fire of devastation at the end of the universe.

Maitreya addresses Vidura as a king because he has no anger, since he reigns (*rāj*) by *bhakti.*

|| 4.30.46 ||

bhasmasāt kriyamāṇāṁs tān

drumān vīkṣya pitāmahaḥ

āgataḥ śamayām āsa

putrān barhiṣmato nayaiḥ

Seeing the trees turning to ashes, Brahmā came and pacified the sons of the King Prācīnabarhi using logic

Nayaiḥ means “by logic.”

|| 4.30.47 ||

tatrāvaśiṣṭā ye vṛkṣā

bhītā duhitaraṁ tadā

ujjahrus te pracetobhya

upadiṣṭāḥ svayambhuvā

The frightened trees which still remained, on advice of Brahmā, offered their daughter to the Pracetās.

|| 4.30.48 ||

te ca brahmaṇa ādeśān

māriṣām upayemire

yasyāṁ mahad-avajñānād

ajany ajana-yonijaḥ

By the order of Brahmā, all the Pracetās married their daughter named Māriṣā, in whom Dakṣa later took birth because of offense to Śiva.

Māriṣā was the child raised by the trees. *Ajana-yonijaḥ* is Dakṣa. Dakṣa was born from Brahmā but because of great offense to Śiva, took birth (*ajani*) from Māriṣā, in a *kṣatriyas* line (by the Pracetās). Because of being born from *kṣatriya* blood, he had to experience the suffering of being born from a womb. It should be understood that he died twice—once by the hand of Vīrabhadra and later by time**.**

|| 4.30.49 ||

cākṣuṣe tv antare prāpte

prāk-sarge kāla-vidrute

yaḥ sasarja prajā iṣṭāḥ

sa dakṣo daiva-coditaḥ

He who, inspired by the Lord, created the desired progeny at the time of Cākṣuṣa Manvantara when the previous creation had been destroyed by time, is known as Dakṣa.

By pleasing Śiva through praising him, Dakṣa regained his power and body. That is described here. *Prāk-sarge kāla-vidrute* means “when the fifth *manvantara* ended, and the old creation was destroyed by the will of the Lord (*kalataḥ*).” He was born during Svāyambhuva Manvantara and had to perform austerities until the fifth *manvantara* with a desire to regain his previous powers. In the sixth *manvantara* his austerities bore fruit.

|| 4.30.50-51 ||

yo jāyamānaḥ sarveṣāṁ

tejas tejasvināṁ rucā

svayopādatta dākṣyāc ca

karmaṇāṁ dakṣam abruvan

taṁ prajā-sarga-rakṣāyām

anādir abhiṣicya ca

yuyoja yuyuje 'nyāṁś ca

sa vai sarva-prajāpatīn

Equal to Brahmā, he spread his power by his effulgence over all powerful persons. Because he was expert at performing rituals he was called Dakṣa. Brahmā, appointing him, engaged him in creating and maintaining the progeny. He engaged other Prajāpatis as well.

His power is described. Equal to Brahmā (*ajāyamānaḥ*), he spread (*upādatta*) power by his effulgence. Brahmā (*anādiḥ*) engaged Dakṣa (*tam*) in creating and protecting the progeny. Dakṣa engaged others such as Marīci.

Thus ends the commentary on the Thirtieth Chapter of the Fourth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Thirty-one

Nārada Instructs the Pracetās

|| 4.31.1 ||

maitreya uvāca

tata utpanna-vijñānā

āśv adhokṣaja-bhāṣitam

smaranta ātmaje bhāryāṁ

visṛjya prāvrajan gṛhāt

Maitreya said: Developing knowledge and remembering the words of the Lord, the Pracetās left their wife with their son and left the house.

In the Thirty-first Chapter, the Pracetās, detached from the kingdom, leave for the forest and by *bhakti* described by Nārada attain Kṛṣṇa. The Lord said in SB 4.30.18 that they would become disgusted with the kingdom and attain him.

|| 4.31.2 ||

dīkṣitā brahma-satreṇa

sarva-bhūtātma-medhasā

pratīcyāṁ diśi velāyāṁ

siddho 'bhūd yatra jājaliḥ

With a vow to contemplate the meaning of the Vedas and thereby understand that all beings are equal to oneself, they attained perfection in the east, on the shore of the ocean where Jājali resided.

Brahma-satreṇa means by discussion about the meaning of the Vedas, for it is said *svāyambhuva brahma-satraṁ jana-loke 'bhavat purā*: O son of self-born Brahmā, once long ago on Janaloka, wise sages who resided there discussed the meaning of the Veda. (SB 10.87.9) *Amara-koṣa* says that *brahma* means the Vedas, truth and austerity. *Sarva-bhutātma-medhasā* means “with the thought that all beings are equal to oneself.” They attained perfection on the shore of the ocean where the sage Jājali resided.

|| 4.31.3 ||

tān nirjita-prāṇa-mano-vaco-dṛśo

jitāsanān śānta-samāna-vigrahān

pare 'male brahmaṇi yojitātmanaḥ

surāsureḍyo dadṛśe sma nāradaḥ

Nārada, who is worshipped by the *devatās* and demons, saw them. They had controlled their life airs, mind, speech and sight, had perfected the *yoga* postures, and were sitting peacefully with straight posture, concentrating their minds on the pure Supreme Lord.

The Lord was described in Śiva's song as having a dark complexion like a rain cloud. *Dadṛśe* should be *dadarśa*

|| 4.31.4 ||

tam āgataṁ ta utthāya

praṇipatyābhinandya ca

pūjayitvā yathādeśaṁ

sukhāsīnam athābruvan

When he appeared, the Pracetās stood up, offered respects on the ground, welcomed him and worshipped him according to the rules. Seating him comfortably, they then spoke.

Yathādeśam means according to rule.

|| 4.31.5 ||

pracetasa ūcuḥ

svāgataṁ te surarṣe 'dya

diṣṭyā no darśanaṁ gataḥ

tava caṅkramaṇaṁ brahmann

abhayāya yathā raveḥ

The Pracetās said: Welcome to you! O sage of the *devatās*! By good fortune we can see you. O *brāhmaṇa*! You have come. Your movement, like that of the sun, creates fearlessness.

Just as, by seeing the sun, fear of thieves disappears, by seeing you, fear of *saṁsāra* disappears**.**

|| 4.31.6 ||

yad ādiṣṭaṁ bhagavatā

śivenādhokṣajena ca

tad gṛheṣu prasaktānāṁ

prāyaśaḥ kṣapitaṁ prabho

O master! What Śiva and Viṣṇu taught us has almost been destroyed since we were attached to household life.

|| 4.31.7 ||

tan naḥ pradyotayādhyātma-

jñānaṁ tattvārtha-darśanam

yenāñjasā tariṣyāmo

dustaraṁ bhava-sāgaram

Please enlighten us about knowledge of the *jīva,* which shows the highest truth, by which we can easily cross the difficult ocean of material existence.

Adhyātma-jñāna means knowledge concerning (*adhi*) the *ātma.* Enlighten us about the necessary knowledge of the *jīva* that we previously knew.

|| 4.31.8 ||

maitreya uvāca

iti pracetasāṁ pṛṣṭo

bhagavān nārado muniḥ

bhagavaty uttama-śloka

āviṣṭātmābravīn nṛpān

Maitreya said: Requested by the Pracetās, the great sage Nārada, his mind absorbed in the Lord, then spoke to those kings.

Pracetasām should be *pracetobhiḥ.*

|| 4.31.9 ||

nārada uvāca

taj janma tāni karmāṇi

tad āyus tan mano vacaḥ

nṛṇāṁ yena hi viśvātmā

sevyate harir īśvaraḥ

Nārada said: The birth, activities, lifespan, mind and words of humans takes on real value by service to the Supreme Lord, the soul of the universe.

Whatever things the *jīva* obtains while in the body should be engaged in the service of the Lord. That is *adhyātma-jñāna*. This is explained in thirteen verses. The meaning is that one's birth becomes real birth when the Lord is served. *Karmas* are real *karmas* when they serve the Lord. Also one can add intelligence, senses, strength, austerity, scriptural study, *yoga, sāṅkhya, sannyāsa, brahmacarya*, and other items. This should be understood from the later verses. Humans are mentioned because human life is suitable for service to the Lord. But if he does otherwise, then his life is like an animal's life.

|| 4.31.10 ||

kiṁ janmabhis tribhir veha

śaukra-sāvitra-yājñikaiḥ

karmabhir vā trayī-proktaiḥ

puṁso 'pi vibudhāyuṣā

Without that service, what is the use of taking three births by semen, *upanayanam* and initiation. What is the use of ritual acts mentioned in the Vedas? What is the use of the lifespan of a *devatā* for a human?

The first birth *(śaukram)* means birth from a pure mother and father. *Sāvitram* means birth by taking the sacred thread (Vedic initiation). *Yājñikam* means by initiation. With service to the Lord, these three, and even birth as Brahmā are equivalent to a pig's birth, since the results are similar. Birth as an outcaste with service to the Lord

is a proper human birth, because it enables one to attain the Lord. The other items should be understood in the same way. If Vedic actions are useless, what to speak of secular actions? *Devatā* life span is useless, and even Brahmā's lifespan is useless, without service to the Lord.

|| 4.31.11 ||

śrutena tapasā vā kiṁ

vacobhiś citta-vṛttibhiḥ

buddhyā vā kiṁ nipuṇayā

balenendriya-rādhasā

Without service to the Lord, what is the use of hearing scriptures like Vedānta, austerity, expert discussions of scripture, the ability to understand scriptures, intelligence, expertise, physical strength or sharpness of the senses?

Śrutena means "hearing Vedānta and other scriptures." *Vacobhiḥ* means "expert explanations of scripture." *Citta-vṛttibhiḥ* means "ability to understand the meaning of various scriptures." *Rādhasā* means sharpness.

|| 4.31.12 ||

kiṁ vā yogena sāṅkhyena

nyāsa-svādhyāyayor api

kiṁ vā śreyobhir anyaiś ca

na yatrātma-prado hariḥ

What is the use of *yoga, sāṅkhya, sannyāsa,* study of the Vedas, or other auspicious acts, in which the Lord does not give realization of himself?

Yoga means *aṣṭāṅga-yoga.* "Other auspicious acts" include vows and *vairāgya.* What is the use of these things in which the Lord does not give realization of himself? The *yogīs* and others do not attain realization of Paramātmā by *yoga* and other processes. The Lord does not give himself except by *bhakti.* Because the other processes lack *bhakti* and do not produce *bhakti*, they are useless. On the other hand, if *bhakti* is

present, by being mixed with *bhakti,* these processes become successful. They are not successful on their own.

|| 4.31.13 ||

śreyasām api sarveṣām

ātmā hy avadhir arthataḥ

sarveṣām api bhūtānāṁ

harir ātmātmadaḥ priyaḥ

Practically speaking, the *jīvātmā* is the goal of all auspicious acts. But the Supreme Lord is the ā*tmā* of all *jīvātmās*. When he is pleased, he gives himself.

This verse explained the logic for saying that all processes are useless without *bhakti.* The goal of all *sādhanas* of auspiciousness is the *ātmā,* since their purpose is to satisfy the *ātmā*. But the Supreme Lord is the *ātmā* of all beings, since all *jīvas* are his *taṭastha-śakti.* If the Lord is pleased by pure *bhakti,* then he gives himself. The *śruti* says *nāyamātmā pravacanena labhyo na medhayā nā bahudhā śrutena. yamevaiṣa vṛṇute tena labhyastasyaiṣa ātmā vivṛṇute tanūṁ svām*: the Lord cannot be attained by discussion, intelligence or study of the Vedas, but rather reveals himself to that person whom he chooses. (*Kaṭha Upaniṣad* 1.2.23)

|| 4.31.14 ||

yathā taror mūla-niṣecanena

tṛpyanti tat-skandha-bhujopaśākhāḥ

prāṇopahārāc ca yathendriyāṇāṁ

tathaiva sarvārhaṇam acyutejyā

Just as the branches and twigs are satisfied by watering the root, and just as the senses are satisfied by nourishing the life air, by worshipping the Supreme Lord all are worship is accomplished.

“Just as *karma* and j*ñāna* must be mixed with *bhakti* to get results, *bhakti* also should be mixed with *karma* and *jñāna* to get results, since the scriptures say that one must

make atonement if one omits to perform *nitya-karmas* (daily obligatory rituals) aimed at pleasing the *devatās*, sages and Pitṛs." This verse answers. The first division from the trunk of a tree is called the *skhandha.* When that divides it is called *bhuja*. When the *bhuja* divides it is called an *upaśākha*. Leaves and flowers are also implied in this analogy. All these parts of the tree are satisfied by watering the root. They cannot be satisfied by pouring water on the branches or the leaves. Worship of the Lord is all worship (*sarvārhaṇam*). This means that by the worship of the Lord everyone is worshipped. "Well, this is acceptable if one cannot worship everyone, but if one can, then one should worship the Lord, and also the *devatās*, sages and Pitṛs. There is no fault in watering the root, branches and leaves. Rather, that is better." An example is given to refute this argument. From nourishing the life air all the senses are satisfied. If one tries feeding food to each sense, they cannot be satisfied at all. Rather the eye will become blind and the ear deaf. It is a fault.

|| 4.31.15 ||

yathaiva sūryāt prabhavanti vāraḥ

punaś ca tasmin praviśanti kāle

bhūtāni bhūmau sthira-jaṅgamāni

tathā harāv eva guṇa-pravāhaḥ

Just as water arises from the sun and enters the sun, and just as animals and plants arise from the earth and enter the earth, the world made of *guṇas* arises from the Lord and enters him.

Two examples are given to show that the Lord is root of everything. Just as water comes from the sun during the monsoon season and enters in the sun during the summer seasons, and just as the living beings arise from the earth and return to the earth, the world made of *guṇas* (*guṇa-pravāhaḥ*) arises and returns to the Lord.

|| 4.31.16 ||

etat padaṁ taj jagad-ātmanaḥ paraṁ

sakṛd vibhātaṁ savitur yathā prabhā

yathāsavo jāgrati supta-śaktayo

dravya-kriyā-jñāna-bhidā-bhramātyayaḥ

The material universe arises from the form of the Lord, just as rays shine from the sun, and just as the senses which disappear during sleep with no

differentiation of sense object, sense and sense *devatā* become manifested in the waking state.

|| 4.31.17 ||

yathā nabhasy abhra-tamaḥ-prakāśā

bhavanti bhūpā na bhavanty anukramāt

evaṁ pare brahmaṇi śaktayas tv amū

rajas tamaḥ sattvam iti pravāhaḥ

O King! Just as clouds, darkness, and light appear and disappear in the sky in succession, the energies of *rajas, tamas* and *sattva* appear and disappear in the Supreme Lord.

“How can the Lord who is beyond the *guṇas* of the universe be the cause of the universe made of *guṇas*? The material cause of the pot is cannot be something which is not earth. And how can the Lord be without change as the material cause of the universe?” Clouds, darkness and light appear and disappear in the sky by the power of the sun. “From the sun” should be understood from verse 15. In another verse, snow is used as an example. Snow also appears because of the sun. *Prāṇādibhiḥ sva-bhavair upagūḍha-manyo manyeta sūryam iva megha-himoparāgaiḥ*: ordinary persons think that the Lord is covered by his own creations of *prāṇa* and other material elements, just as one may think that the sun is covered by clouds, snow or an eclipse. (SB 10.84.33) The word *uparāga* (eclipse) refers to the covering of ignorance on the sinful *jīva.*

O King! Though the sun is beyond the clouds and the snow, it is their material cause, and remains unchanged. Similarly, the Lord, though beyond the *guṇas*, is the cause of the universe and unchanging. And just as the sun, though different from the clouds and snow, is also the clouds and snow because of being their cause, so the Lord also, though different from the world, is also the world. In this manner, the world appears and disappears. Just as clouds and darkness, and even the contaminated light situated far from the sun, are not the *svarūpa* of the pure, shining sun, so *rajas, tamas* and even *sattva* are not the *svarūpa* of the Lord who is pure knowledge. According the Nārada, the Supreme Lord is the material cause of the universe made of *guṇas* and is also unchanging.

duravabodha iva tavāyaṁ vihāra-yogo yad aśaraṇo 'śarīra idam anavekṣitāsmat-samavāya ātmanaivāvikriyamāṇena saguṇam aguṇaḥ sṛjasi pāsi harasi.

It is difficult to understand that you, though engaged in pastimes in the spiritual world, without a material shelter, without actions in a material body, without the assistance of the *devatās*, without material *guṇas,* create, maintain and destroy the universe made of *guṇas,* without transformation of your *svarūpa*, though you are the material elements. SB 6.9.34

The personified Vedas says:

bṛhad upalabdham etad avayanty avaśeṣatayā

yata udayāstam-ayau vikṛter mṛdi vāvikṛtāt

ata ṛṣayo dadhus tvayi mano-vacanācaritaṁ

katham ayathā bhavanti bhuvi datta-padāni nṛṇām

This perceivable world is identified with the Supreme because the Supreme Brahman is the ultimate foundation of all existence, remaining unchanged as all created things are generated from it and at last dissolved into it, just as clay remains unchanged by the products made from it and again merged with it. Thus it is toward you alone that the Vedic sages direct all their thoughts, words and acts. After all, how can the footsteps of men fail to touch the earth on which they live? SB 10.87.15

namo namas te 'khila-kāraṇāya niṣkāraṇāyādbhuta-kāraṇāya

sarvāgamāmnāya-mahārṇavāya namo 'pavargāya parāyaṇāya

I offer repeated respects to the cause of everything, who has no cause, who is the astonishing cause without change, who is the great ocean of Pañcarātra and Vedas proving his nature, who is the very form of liberation and the shelter of the greatest devotees. SB 8.3.15

According to Gajendra, the astonishing nature of the Lord as creator is that though he is the material cause, he remains unchanged. If one accepts that he does change, then it would not be astonishing, since it would a logical condition. Śrīdhara Svāmī, commenting on the words *adbhūta-karaṇāya* says that though the Lord is the cause, he does not accept transformations such as earth.

|| 4.31.18 ||

tenaikam ātmānam aśeṣa-dehināṁ

kālaṁ pradhānaṁ puruṣaṁ pareśam

sva-tejasā dhvasta-guṇa-pravāham

ātmaika-bhāvena bhajadhvam addhā

Because the Lord is the cause of all things, you should worship directly, with one *bhāva* in the mind, the Supreme Lord, who is the soul of unlimited *jīvas,* who is the indirect cause called time, the material cause called *prakṛti,* who is the *jīva*, and who is completely free of the influence of the material *guṇas* by his power.

Because the Lord is the cause of everything, he is also time, which is the indirect cause, *pradhāna* or *prakṛti* which is the material cause, and *puruṣa (jīva)* who is the doer. Therefore please worship directly (*addhā*) this Supreme Lord, the cause of all causes. This becomes worship of all the *devatās* and Pitṛs. By your mind (*ātmanā*), with full concentration, or by the mind with one particular *bhāva,* worship him. Jīva Gosvāmī says that one should worship with one mood such as *dāsya* unmixed with other *bhāvas.*

.

|| 4.31.19 ||

dayayā sarva-bhūteṣu

santuṣṭyā yena kena vā

sarvendriyopaśāntyā ca

tuṣyaty āśu janārdanaḥ

The Lord is quickly pleased by a person showing mercy to all beings, by being satisfied by whatever comes of its own accord, and by controlling all the senses.

He mentions a few favorable qualities in worshipping the Lord.

|| 4.31.20 ||

apahata-sakalaiṣaṇāmalātmany

aviratam edhita-bhāvanopahūtaḥ

nija-jana-vaśa-gatvam ātmano 'yan

na sarati chidravad akṣaraḥ satāṁ hi

Constantly beckoned by the increasing devotion present in his devotees' pure minds which have destroyed all material desires, the Lord, knowing that he is controlled by his devotees, does not leave them, just as space does not leave one's side.

By this method of *bhakti* the Lord gives himself to the devotees. This has been concluded previously. Now the characteristics of the Lord are described. The devotee should have a pure mind (*ātmani*), devoid of all material desires (*apahata sakala eṣana*). The Lord is constantly called by the increasing devotion (*edhita-bhāvana*) in the pure minds devoid of material desires. The devotee calls "O Hari! O Govinda! Sole object of my life!" The Lord (*akṣaraḥ*), being called, brought close, does not leave, just as space *(chidravat*) does not leave one's presence. Knowing that his nature is to be controlled by the devotees, to preserve his own conviction he stays with them.

|| 4.31.21 ||

na bhajati kumanīṣiṇāṁ sa ijyāṁ

harir adhanātma-dhana-priyo rasa-jñaḥ

śruta-dhana-kula-karmaṇāṁ madair ye

vidadhati pāpam akiñcaneṣu satsu

The Lord, who accepts devotees who have no wealth except the wealth of the Lord, does not accept the worship offered by persons with contaminated minds, who throw insults at the devotees who have no material possessions, because of their pride in their education, wealth, family and activities.

Though controlled by the devotees, the Lord does not accept the worship offered by those with no devotion. The Lord has dear devotees who have no wealth, but who have the Lord as their wealth (*ātma-dhana*). Or he has devotees who are dear treasures for himself, being without material desires ((*adhana*). Giving up attachment to wealth and sons, they place their possessive feelings in the Lord alone. The Lord knows the *prema-rasa* of his devotees (*rasajñāḥ*). Persons of wrong mentality are described. They commit sin towards the devotees by their pride in education, wealth, and family, and various actions like sacrifices.

śriyā vibhūtyābhijanena vidyayā

tyāgena rūpeṇa balena karmaṇā

jāta-smayenāndha-dhiyaḥ saheśvarān

sato 'vamanyanti hari-priyān khalāḥ

With pride in wealth, power, good birth, education, renunciation, beauty, strength, and performance of rituals, they become foolish and cruel, and disrespect the devotees along with the Lord. SB 11.5.9

|| 4.31.22 ||

śriyam anucaratīṁ tad-arthinaś ca

dvipada-patīn vibudhāṁś ca yat sva-pūrṇaḥ

na bhajati nija-bhṛtya-varga-tantraḥ

katham amum udvisṛjet pumān kṛta-jñaḥ

The Lord, being complete in his *svarūpa*, does not care for the sum total of all wealth, which is worshipped by those desiring all wealth, and does not care for those desiring even a little wealth, or for human kings or *devatās.* He is dependent on his devotees. How could the devotee reject this Lord even a little?

Just as the devotees have possessiveness of the Lord and no one else, the Lord has possessiveness of the devotees. This dependence on the devotee is described here. The Lord does not care for the personification of all wealth (*śriyam*) who is followed by persons desiring increase in their wealth (*anucaratīm*), or for those who want a little wealth, or kings or *devatās.* This is because, though he is complete in himself (*sva-pūrṇaḥ*), in his *svarūpa*, he is dependent on his devotees. This dependence of the Lord on the devotee is actual, not a show. How can one reject this Lord even a little? Just as it has been mentioned that the Lord knows the *prema-rasa* of the devotee, the devotee also knows the *prema-rasa* of the Lord. [24] These two are knowers of *rasa* in this world. “It is proper that the Lord should control the devotee. However, when the devotee controls the Lord, such *rasa* just a show, something artificial?” No, not at all. *Rasa* is a *sthāyi-bhāva,* accompanied by elements such as *vibhāva.* It is called *sthāyi* or permanent. It is also called *prema* or *rati.* With a desire to please the Lord who is the object of intense, natural possessiveness, that *prema* takes shelter of the devotees. Because that desire to please the Lord is without motive, though the Lord is complete in his happiness, that desire to please the Lord gives great satisfaction to the Lord. The causeless nature of *prema* is well known in the *śrutis* and *smṛtis*. How can *rasa* be artificial? Thus it should be concluded that the Lord’s nature of being controlled by

[24] It seems there is another version with *rasaj-jñaḥ* instead of *kṛta-jñāḥ.*

prema is intrinsic to him. *Prema* accepts the devotee as its shelter. Thus the Lord is controlled by the devotee.

|| 4.31.23 ||

maitreya uvāca

iti pracetaso rājann

anyāś ca bhagavat-kathāḥ

śrāvayitvā brahma-lokaṁ

yayau svāyambhuvo muniḥ

Maitreya said: O King! After having the Pracetās heard other the topics related to the Lord, Nārada, the son of Brahmā, departed for Brahmaloka.

|| 4.31.24 ||

te 'pi tan-mukha-niryātaṁ

yaśo loka-malāpaham

harer niśamya tat-pādaṁ

dhyāyantas tad-gatiṁ yayuḥ

Hearing the glories of the Lord which destroy all sin from the mouth of Nārada, the Pracetās, meditating on the feet of the Lord, attained his abode.

|| 4.31.25 ||

etat te 'bhihitaṁ kṣattar

yan māṁ tvaṁ paripṛṣṭavān

pracetasāṁ nāradasya

saṁvādaṁ hari-kīrtanam

O Vidura! I have explained to you the conversation between Nārada and the Pracetās which glorifies the Lord, about which you inquired.

|| 4.31.26 ||

śrī-śuka uvāca

ya eṣa uttānapado

mānavasyānuvarṇitaḥ

vaṁśaḥ priyavratasyāpi

nibodha nṛpa-sattama

Śukadeva said: Best of kings! I have described the dynasty of Uttānapada, the son of Svāyambhuva Manu. Now hear about the dynasty of Priyavrata.

|| 4.31.27 ||

yo nāradād ātma-vidyām

adhigamya punar mahīm

bhuktvā vibhajya putrebhya

aiśvaraṁ samagāt padam

Learning knowledge of *ātmā* from Nārada, Priyavrata, after enjoying the earth, divided it among his sons and attained the Lord’s abode.

|| 4.31.28 ||

imāṁ tu kauṣāraviṇopavarṇitāṁ

kṣattā niśamyājita-vāda-sat-kathām

pravṛddha-bhāvo 'śru-kalākulo muner

dadhāra mūrdhnā caraṇaṁ hṛdā hareḥ

Hearing this from Maitreya, Vidura, his emotions increasing from hearing about the Lord, with tears in his eyes, touched the feet of Maitreya with his head, and mentally touched the feet of the Lord.

|| 4.31.29 ||

vidura uvāca

so 'yam adya mahā-yogin

bhavatā karuṇātmanā

darśitas tamasaḥ pāro

yatrākiñcana-go hariḥ

Vidura said: Great *yogī*! Being most merciful, you have today shown me the world beyond the ocean of *saṁsāra,* where the Lord attains his devotee.

Tamasaḥ means the ocean of *saṁsāra.* On the other side of the ocean resides the Lord attains his devotee. It goes without saying that the devotee attains the Lord.

|| 4.31.30 ||

śrī-śuka uvāca

ity ānamya tam āmantrya

viduro gajasāhvayam

svānāṁ didṛkṣuḥ prayayau

jñātīnāṁ nirvṛtāśayaḥ

Śukadeva said: Offering respects to Maitreya, and taking his permission, Vidura, with joyful heart, desiring to see his relatives, departed for Hastināpura.

Svānām means his relatives.

|| 4.31.31 ||

etad yaḥ śṛṇuyād rājan

rājñāṁ hary-arpitātmanām

āyur dhanaṁ yaśaḥ svasti

gatim aiśvaryam āpnuyāt

O King! He who hears this story of the kings who gave themselves to the Lord will attain long life, wealth, fame, good fortune, and the Lord's abode.

Thus the commentary on Thirty-first Chapter of the Fourth Canto has been completed to give pleasure to the hearts of the devotees in accordance with the views of the *ācāryas.*

CANTO 5

Chapter One

The Activities of King Priyavrata

|| 5.1.1 ||

rājovāca

priyavrato bhāgavata

ātmārāmaḥ kathaṁ mune

gṛhe 'ramata yan-mūlaḥ

karma-bandhaḥ parābhavaḥ

Parīkṣit said: O sage! How did the great devotee and *ātmārāma* Priyavrata enjoy household life, which is a cause of bondage to *karma* and defeats even a pure soul?

Offering respects to *guru* and Kṛṣṇa, the ocean of mercy, I take shelter of Śrī Śukadeva, the eye for the universe, and master of the worlds. I offer myself and everything I possess to Kṛṣṇa, the life of the *gopīs,* the controller, for service to his dear devotees.

Three chapters tell the stories of Priyavrata, Āgnīdhra and Nābhī. Three chapters describe Ṛṣabha, and eight chapters describe Bharata. One chapter describes the story of King Gaya. Four chapters describe Jambudvīpa, its mountains and trees. One chapter describes the other islands with their mountains and rivers. Two chapters describe the zodiac and one chapter describes Dhruvaloka. Two chapters describe the many places below the sun. One chapter describes hell. In this Canto, the geography of the universe (or *sthāna*) where the *devatās* men and demons reside and its protection by the *devatās* are described.

This First Chapter described how Priyavrata, following the order of Brahmā, ruled the kingdom, and then, after giving it up, attained the Supreme Lord. Hearing that

Priyavrata first renounced and then accepted material enjoyment (SB 4.31.26_27), Parīkṣit was surprised. He thus asks a question. He was a devotee and an *ātmārāma* like you. How could he enjoy family life, which is a cause (*yan-mūlaḥ*) of bondage to *karma* and defeats even a pure person like him?

|| 5.1.2 ||

na nūnaṁ mukta-saṅgānāṁ

tādṛśānāṁ dvijarṣabha

gṛheṣv abhiniveśo 'yaṁ

puṁsāṁ bhavitum arhati

O best of the *brāhmaṇas*! Persons such as him, free from material attachments, should certainly not become absorbed in family life.

Being a great devotee, such attachment is not possible.

|| 5.1.3 ||

mahatāṁ khalu viprarṣe

uttamaśloka-pādayoḥ

chāyā-nirvṛta-cittānāṁ

na kuṭumbe spṛhā-matiḥ

O best of *brāhmaṇas*! Great souls whose minds are blissfully engaged in meditation on the lotus feet of the Lord, which extinguish *saṁsāra,* are not so foolish to desire household life.

The reason s is that they are attached to the Lord. Those whose minds, constantly engaged in meditation on the Lord, are blissful because of the shade of the Lord's lotus feet, which extinguish *saṁsāra*, do not have the ignorance (*amatiḥ*) of desires for family.

|| 5.1.4 ||

saṁśayo 'yaṁ mahān brahman

dārāgāra-sutādiṣu

saktasya yat siddhir abhūt

kṛṣṇe ca matir acyutā

Great *brāhmaṇa*! My doubt is that though he was attached to wife, house and children, he still attained perfection and always thought of Kṛṣṇa.

How is it that though, because of some *aparādha,* he became attached to household life, he still attained perfection and his attention did not waver from Kṛṣṇa.

|| 5.1.5 ||

śrī-śuka uvāca

bāḍham uktaṁ bhagavata uttamaślokasya śrīmac-caraṇāravinda-makaranda-rasa āveśita-cetaso bhāgavata-paramahaṁsa-dayita-kathāṁ kiñcid antarāya-vihatāṁ svāṁ śivatamāṁ padavīṁ na prāyeṇa hinvanti.

Śukadeva said: What you have said is true, but those whose minds are absorbed in the sweet taste of the lotus feet of the Supreme Lord do not generally give up the auspicious path of topics of the Lord, who is dear to the greatest devotees, though there may be some obstacle.

Śukadeva accepts the question but refutes it. It is true that it is not possible for the *ātmārāma* to become attached to household life and for the person attached to household life to be attached to Kṛṣṇa. But you should not think that the great devotees of inconceivable character would ever, even temporarily, become attached to material things. That is expressed in this verse. Those whose minds are absorbed in the Lord do not reject the topics of the Lord which are most dear to the *paramahaṁsas,* persons related to the Lord (*bhāgavata*), though the topics are somewhat interrupted. Those topics are the path (*padavīm*) giving happiness to the devotees, since by that path the devotee attains the Lord. But does the following verse not show there is an obstacle?

tathā na te mādhava tāvakāḥ kvacid

bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ

tvayābhiguptā vicaranti nirbhayā

vināyakānīkapa-mūrdhasu prabho

O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with you sometimes fall from the path of devotion, they do not fall like nondevotees, for you still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service. SB 10.2.33

True, the devotee does not have any obstacle arising from time and *karma*. However there are two types of obstacle for the devotees: that caused by great offense and that caused by the Lord's desire. Great offense is pacified over a long time after undergoing appropriate difficulties, or is quickly removed by the mercy of great devotees. Examples are Dvividha and Rahūgaṇa. "The Lord's desire" means to teach proper conduct to the devotee, and the obstacle arising from the Lord's desire only increases *prema* in the devotee. An example is Bharata. Since Priyavrata did not commit offense, his obstacle arose by the desire of the Lord. The Lord taught his devotees by showing through adoration for a deer that the devotees should not have attachment, though they may think such attachment is a good quality. It should be understood in the case of Priyavrata that the Lord taught that the devotees should follow the order of superiors though it is not suitable for *bhakti,* by showing how Priyavrata followed the order of Brahmā.

|| 5.1.6 ||

yarhi vāva ha rājan sa rāja-putraḥ priyavrataḥ parama-bhāgavato nāradasya caraṇopasevayāñjasāvagata-paramārtha-satattvo brahma-satreṇa dīkṣiṣyamāṇo 'vani-tala-paripālanāyāmnāta-pravara-guṇa-gaṇaikānta-bhājanatayā sva-pitropāmantrito bhagavati vāsudeva evāvyavadhāna-samādhi-yogena samāveśita-sakala-kāraka-kriyā-kalāpo naivābhyanandad yadyapi tad apratyāmnātavyaṁ tad-adhikaraṇa ātmano 'nyasmād asato 'pi parābhavam anvīkṣamāṇaḥ.

O King! When Priyavrata, the son of the King, the greatest of devotees, who had become fully conversant with the highest goal and truth by serving the lotus feet of Nārada, and had attained initiation by meditation on *ātmā,* was requested by his father Manu to rule the earth because he possessed all the qualities mentioned in the scriptures for kingship, since he was completely absorbed with all his senses and actions in worshipping the Lord through unbroken concentration, he did not welcome the suggestion, though it could not to be refused. He considered that it would be unfavorable for him, since he would display lust and anger in himself when ruling the kingdom.

Priyavrata's status as an *ātmārāma* was natural. By the mercy of Nārada, he had become the greatest among devotees. Only by the order of Brahmā did he take up household life. That is stated in this verse. *Vāva* means certainly. When (*yarhi*), ordered by his father to do this for protecting the earth, he did not welcome the order, Brahmā made his appearance from his own abode. The sentence continues for two verses. By serving Nārada he quickly (*añjasā*) became fully knowledgeable of the highest goals and truths, and attained initiation though meditation on *ātmā* (*brahma-satreṇa*). Then he became eager to limit himself with determination to experience only the Supreme Lord full of eternity, knowledge and bliss, and not any material object. At that moment, because he steadily manifested all the qualities mentioned in the scriptures for ruling the kingdom, his father Manu asked him to rule the world. "O Priyavrata! Now you must protect the world." He did not welcome that request. He did not desire to do so because he thought it was not beneficial for him. Why? He was constantly engaged in concentrating without break on the Lord with all his senses and activities. Though what his father said could not be rejected, he protested saying "I will not rule the kingdom." Why? He considered that he would be affected by improper qualities like lust and anger (*asataḥ)* in ruling the kingdom.

|| 5.1.7 ||

atha ha bhagavān ādi-deva etasya guṇa-visargasya paribṛṁhaṇānudhyāna-vyavasita-sakala-jagad-abhiprāya ātma-yonir akhila-nigama-nija-gaṇa-pariveṣṭitaḥ sva-bhavanād avatatāra.

Then Brahmā, who understands the intentions of all beings, engaged in meditation on the creation of the universe, appeared on earth from Satyaloka, surrounded by his followers.

Then (*atha ha*), Brahmā (*ādi-devaḥ*), always engaged in contemplating the prosperity (*paribṛṁhana*) of the creation of the universe (*guṇa-visargasya*), while determining the intentions of all the living beings, just as the king determines the intentions of all his subjects though his servants, surrounded by Marīci and others, as well as the personified Vedas, appeared on earth from Satyaloka to show proof of the *dharma* to be taught to Priyavrata.

Knowing that Priyavrata, detached since childhood, would leave the house and go to the forest, Manu appointed his younger brother to rule the kingdom. His descendents up to the Pracetās ruled the kingdom. In this way, half of Svāyambhuva Manvantara passed. Dakṣa was born a second time as the son of the Pracetās during Svāyambhuva Manvantara, but with a desire to attain his previous powers, he went to perform austerities. Since there was no king, Manu, seeing no alternative, wanted to bring Priyavrata back from the forest. When he was not able to bring him back, Brahmā came and made Priyavrata rule the kingdom. Priyavrata's descendents ruled until the fifth *Manvantara.* Since the third, fourth and fifth Manus, Uttama, Tāmasa

and Raivata were the sons of Priyavrata, with only the second Manu Svārociṣa intervening (he was the son of Agni), the sons and grandsons of these Manus ruled as kings over the earth as descendents of Priyavrata's line. Then at the beginning of the Cākṣuṣa Manvantara, giving up his austerities, Dakṣa (in Uttanapāda's line) became the King and engaged in producing population.

cākṣuṣe tv antare prāpte prāk-sarge kāla-vidrute

yaḥ sasarja prajā iṣṭāḥ sa dakṣo daiva-coditaḥ

His previous body had been destroyed, but he, the same Dakṣa, inspired by the supreme will, created all the desired living entities in the Cākṣuṣa Manvantara. SB 4.30.49

Since Cākṣuṣa was in the line from Uttānapāda,[25] it should be understood that Svāyambhuva' descendents reigned until that time.

|| 5.1.8 ||

sa tatra tatra gagana-tala uḍu-patir iva vimānāvalibhir anupatham amara-parivṛḍhair abhipūjyamānaḥ pathi pathi ca varūthaśaḥ siddha-gandharva-sādhya-cāraṇa-muni-gaṇair upagīyamāno gandha-mādana-droṇīm avabhāsayann upasasarpa.

Like the moon in the sky, Brahmā, worshipped on the way by the chief *devatās* riding on fleets of airplanes and praised by groups of Siddhas, Gandharvas, Sādhyas, Cāraṇas and sages, approached Gandhamādana Hill, lighting it up as he came close.

This verse describes Brahmā's spectacular appearance on earth. *Saḥ* refers to Brahmā. He was worshipped by the chief (*parivṛddhaiḥ*) *devatās* who had fleets of airplanes.

|| 5.1.9 ||

[25] His lineage from Dhruva is described in SB 4.13.15.

tatra ha vā enaṁ devarṣir haṁsa-yānena pitaraṁ bhagavantaṁ hiraṇya-garbham upalabhamānaḥ sahasaivotthāyārhaṇena saha pitā-putrābhyām avahitāñjalir upatasthe.

Nārada, realizing that it was Brahmā, his father by seeing his swan carrier, immediately stood up and with folded hands approached him with articles of worship along with Priyavrata and Svāyambhuva Manu.

Nārada recognized him by the swan carrier. *Pitāputrābhyām* means by Manu and Priyavrata.

|| 5.1.10 ||

bhagavān api bhārata tad-upanītārhaṇaḥ sūkta-vākenātitarām udita-guṇa-gaṇāvatāra-sujayaḥ priyavratam ādi-puruṣas taṁ sadaya-hāsāvaloka iti hovāca.

O Parīkṣit! After Nārada, Manu and Priyavrata presented offerings, Lord Brahmā, whose glorious appearance of affection for the progeny is glorified constantly by the Vedas, looking at Priyavrata with mercy and a smile, spoke.

It should be understood that Nārada had been giving instructions to Priyavrata at that time, and Manu had come to bring Priyavrata home. Lord (*bhagavān*) Brahmā, who was presented offerings by Nārada, Manu and Priyavrata, who was glorious for having descended to show affection to his progeny, described profusely by worship of the Vedas, then spoke to Priyavrata. Brahmā had a merciful glance. “I have interrupted his *bhakti, jñāna* and *vairāgya,* but even in household life, may his *bhakti* should increase!” He looked at his grandson with a smile. “To refuse the kingdom is your stubbornness. I will make you rule the kingdom. That is my stubbornness. I will see whose stubbornness will prevail.”

|| 5.1.11 ||

śrī-bhagavān uvāca

nibodha tātedam ṛtaṁ bravīmi

māsūyituṁ devam arhasy aprameyam

vayaṁ bhavas te tata eṣa maharṣir

vahāma sarve vivaśā yasya diṣṭam

Brahmā said: Please reflect on this. I speak the truth. You should not hate the Lord who is beyond estimation. I, Śiva, Manu and Nārada your *guru* helplessly follow his order.

Do not hate me, thinking that my words fixed on active life are intolerable to you. I am also dependent on your Lord. I will speak about what he wants you to do. Consider this with your intelligence (*nibodha*). O son! This implies "I am not your enemy who will make you suffer." I speak the truth. I am not deceiving you. I speak as Brahmā, and am not to be taken as a person without authority, like your father. What is the truth? I, Śiva and your father Manu, and Nārada, your *guru*, carry out the order of the Lord. Whatever he instructs in the heart of any of us, we must follow. By his order I am engaging you in ruling the kingdom. Do not find fault with your Lord, thinking that the Lord whom you worship him with all my heart has cast you into the ocean of *saṁsāra.* Do not hate him. He cannot be estimated. He quickly delivers one person whom he engages in actions in this world, and he does not quickly deliver another person who is in the forest. No one knows his activity.

|| 5.1.12 ||

na tasya kaścit tapasā vidyayā vā

na yoga-vīryeṇa manīṣayā vā

naivārtha-dharmaiḥ parataḥ svato vā

kṛtaṁ vihantuṁ tanu-bhṛd vibhūyāt

One cannot avoid the order of the Lord by one's power of austerity, knowledge, or *yoga*, by independent intelligence, by wealth, by *dharma*, or by relying on others' strength or one's own.

One should not show one's strength of austerity, knowledge or *yog*a in order to protect one's stubbornness. One cannot avoid what is decided by the Lord by performing austerity and other actions. "But just as the Lord makes me take up the kingdom through you, he makes me renounce through Nārada. Which do I decide?" By thinking in this way, you desire to conquer me, the Lord, by your intelligence. Considering both of these orders of the Lord, while ruling the kingdom, at the same time you can practice renunciation by being unattached to those duties. Do not try to rule by making someone a substitute representative by giving him sufficient wealth

(*artha).* And do not desire to cross these difficulties by many pious acts or taking shelter of other's strength (*paraiḥ*) or one's own strength.

|| 5.1.13 ||

bhavāya nāśāya ca karma kartuṁ

śokāya mohāya sadā bhayāya

sukhāya duḥkhāya ca deha-yogam

avyakta-diṣṭaṁ janatāṅga dhatte

All *jīvas* always attain bodies as directed by the Lord to perform actions for repeated birth and death, and for lamentation, illusion, happiness, and distress.

One should not lament about this, because all embodied souls, dependent on the Lord, tolerate all auspicious and inauspicious conditions by their own desire or others' desire. All *jīvas* (*janatā*) always accept a combination with bodies given by the Lord (*avyakta*) for performing actions for repeated birth and death. They accept bodies earned by their actions only by the order of the Lord, just as the citizens accept certain results such as agricultural land or prison according to their actions only by the order of the king. The king alone can do otherwise. Therefore because of him you should obey.

|| 5.1.14 ||

yad-vāci tantyāṁ guṇa-karma-dāmabhiḥ[26]

sudustarair vatsa vayaṁ suyojitāḥ

sarve vahāmo balim īśvarāya

protā nasīva dvi-pade catuṣ-padaḥ

O child! All of us must obey the orders of the Lord, by whose words we are bound tightly to actions and designations arising from the *guṇa,* just as oxen, bound by the nose, must carry burdens.

Just as the *jīvas* are dependent on the Lord for accepting bodies, they are dependent for doing activities. Dear child! We are all bound firmly to actions according to the *guṇas* and to designations such as *brāhmaṇa* by the rope of injunctions of the Lord. To that Lord we offer tribute. We perform actions as he orders. An example is given. We

[26] Alternative is *nāmabhiḥ.*

are like oxen, who, bound by their noses, in carrying loads given by humans and moving about without independence, receive punishment.

|| 5.1.15 ||

īśābhisṛṣṭaṁ hy avarundhmahe 'ṅga

duḥkhaṁ sukhaṁ vā guṇa-karma-saṅgāt

āsthāya tat tad yad ayuṅkta nāthaś

cakṣuṣmatāndhā iva nīyamānāḥ

O Priyavrata! Accepting with faith whatever the master gives us, like blind men led by a man with sight, we must accept the happiness and distress given by the Lord, since it arises from our actions in the *guṇas.*

We are dependent even in enjoying the results of *karma.* O Priyavrata *(aṅga*)! We receive happiness and distress as given by the Lord. But this is not some fault in the Lord. It arises from our attachment to actions connected to the *guṇas*. Among all oxen which are equal as far as common characteristics are concerned, according to the amount of good or bad actions, their master gives them rice with milk and ghee and puts them the best stables, or gives them rough chick peas and dhal, or grass and corn. Or he may put them outside in the mud and sun without food, beat them and scold them, and feed them straw and leaves. In what manner should we accept these results? Whatever the master gives as good or bad results, only according to our good and bad qualities, we should accept (*āsthāya*). What fault is there in the master? We should accept this with faith. One should see this as a good quality in the Lord. An example is given. Will the blind man scold the man with vision who, while leading him on the path, takes him on the path full of burning sun instead of on the shady path because he sees thorns on the shady path? The man with sight is the well-wisher of the blind man. The person with faith will praise the Lord.

|| 5.1.16 ||

mukto 'pi tāvad bibhṛyāt sva-deham

ārabdham aśnann abhimāna-śūnyaḥ

yathānubhūtaṁ pratiyāta-nidraḥ

kiṁ tv anya-dehāya guṇān na vṛṅkte

As long as the *prārabdha-karmas* remain, even the liberated person maintains his body obtained by *karma* and enjoys without false identity, just as a person who awakes from a dream remembers what he experienced in the dream

without false identity. But he does not accept the *guṇas,* actions and desires for attaining another body.

"But this applies to action of an ignorant person, not to a *jñānī* who knows *ātmā,* who is above the knots of *karma.*" This verse answers. As long as *prārabdha-karmas* continue the liberated person maintains his body, just as a person remembers what he experienced in a dream without false identity when he wakes up. "But because of desires for enjoyment, he must take another birth." But he does not accept the *guṇas,* actions or desires for attaining another body.

|| 5.1.17 ||

bhayaṁ pramattasya vaneṣv api syād

yataḥ sa āste saha-ṣaṭ-sapatnaḥ

jitendriyasyātma-rater budhasya

gṛhāśramaḥ kiṁ nu karoty avadyam

The attached person must have fear of *saṁsāra* even in the forest because he has six senses as his enemies continually with him. What danger is there for the householder who sees no difference between the forest and the house, who has controlled his senses and is *ātmārāma*?

"Though I am dependent on the Lord, if I leave my present position in the forest and take up household life, it will be harmful to me." This verse replies to that worry. *Bhayam* means *saṁsāra.* The six enemies are the six senses who are enemies. for one who has intelligence—who sees there is no difference between the house and the forest, for one who is *ātmārāma*, for one has controlled his senses, what faults such as attachment are there?

|| 5.1.18||

yaḥ ṣaṭ sapatnān vijigīṣamāṇo

gṛheṣu nirviśya yateta pūrvam

atyeti durgāśrita ūrjitārīn

kṣīṇeṣu kāmaṁ vicared vipaścit

He who, desiring to conquer the senses, first enters household life and attempts to control them, having taken shelter of the fort, conquers the strong enemies and can move about as he desires with weakened senses.

There are three types of people in the world: those without sense control, those with senses control and those who desire to control the senses. There is no fault if the first two types enter household life. And there is praise for the person in householder life who desires to conquer the senses. Desiring to conquer the senses, after first situating himself in household life, one should endeavor to control them by restricting them, because an intelligent person, taking shelter of a fort, can conquer strong enemies. He can act in household life or elsewhere as he likes when the enemy has been minimized. An alternative version has *yudhyeta*: he can assail the depleted enemy.

|| 5.1.19 ||

tvaṁ tv abja-nābhāṅghri-saroja-kośa-

durgāśrito nirjita-ṣaṭ-sapatnaḥ

bhuṅkṣveha bhogān puruṣātidiṣṭān

vimukta-saṅgaḥ prakṛtiṁ bhajasva

But you, having taken shelter of the lotus bud feet of the Lord with a lotus navel, having transformed your senses from enemy to friend, should enjoy the objects given by the Lord. Later, giving up household like, you should worship the Lord.

But you are not among these three types of persons. *Tu* indicates difference. And the fort you take shelter of is not like the material household. Your shelter is the lotus feet of the Lord. You are not like others who have controlled the senses because you have given up enmity with the senses which you have conquered (*nirjita*). Your six senses are the best of friends, since they are attached to the beauty of the Lord. Enjoy the objects given especially by your master. Enjoyment arising from *karma* is a cause of bondage, but not enjoyment given by the Lord. Then later hand over the kingdom to your son, go to the forest and remain there, worshipping the Lord (*prakṛtim*).

|| 5.1.20 ||

śrī-śuka uvāca

iti samabhihito mahā-bhāgavato bhagavatas tri-bhuvana-guror anuśāsanam ātmano laghutayāvanata-śirodharo bāḍham iti sabahu-mānam uvāha.

Śukadeva said: Thus being instructed, Priyavrata, lowering his head while thinking himself inferior, consented, and with great respect carried out the order of the great devotee Brahmā, *guru* for the three worlds.

Priyavrata considered himself inferior, since he was the grandson of Brahmā.

|| 5.1.21 ||

bhagavān api manunā yathāvad upakalpitāpacitiḥ priyavrata-nāradayor aviṣamam abhisamīkṣamāṇayor ātmasam avasthānam avāṅ-manasaṁ kṣayam avyavahṛtaṁ pravartayann agamat.

Brahmā departed, after being worshiped suitably by Manu, while remembering the Supreme Lord who is not the object of material words and mind and who is beyond material dealings, as Priyavrata and Nārada looked on without being disturbed.

Manu worshipped Brahmā suitably (*yathāvat*) according to time and place. It is possible that Nārada would have been a little disturbed since the desire of his disciple was destroyed and Priyavrata would be disturbed since his vow was broken. But that was not so. They did not see this as improper *(aviṣamam*). Brahmā departed while remembering (*pravartayan*) in his heart the form of Paramātmā (*ātmasam avasthānam*), who cannot be approached by material words or mind and who is the supreme abode (*kṣayam*), since he is the shelter of all other abodes. Or in an alternate version (*avāk-manasaḥ kṣayam*) the Paramātmā is the abode of the mind which is beyond the words of the Vedas dealing with the three *guṇas* and rules and regulations. The Lord is also beyond normal dealings (*avyavahṛtam*). Or the sentence also mean "Engaging (*pravartayan*) Priyavrata who was not previously engaged in ruling, who was devoid of material words and mind *(avāk-manasam*), since he was *ātmārāma*, Brahmā then went to Satyaloka (*kṣayam*), his own place (*ātmasam avasthānam*)."

|| 5.1.22 ||

manur api pareṇaivaṁ pratisandhita-manorathaḥ surarṣi-varānumatenātmajam akhila-dharā-maṇḍala-sthiti-guptaya āsthāpya svayam ati-viṣama-viṣaya-viṣa-jalāśayāśāyā upararāma.

His desire accomplished by Brahmā, Manu, with the permission of Nārada, established his son for maintaining proper rules of conduct on the whole earth, and became detached from the desire to enjoy the poisonous ocean of disturbing material affairs.

Accomplishing (*pratisandhitaḥ*) his desires through Brahmā (*pareṇa*), Manu established his son for maintaining proper conduct on earth. He became disinterested in the desiring to enjoy the ocean of poison in the form of disturbing sense objects.

|| 5.1.23 ||

iti ha vāva sa jagatī-patir īśvarecchayādhiniveśita-karmādhikāro 'khila-jagad-bandha-dhvaṁsana-parānubhāvasya bhagavata ādi-puruṣasyāṅghri-yugalānavarata-dhyānānubhāvena parirandhita-kaṣāyāśayo 'vadāto 'pi māna-vardhano mahatāṁ mahītalam anuśaśāsa.

Thus Priyavrata, the master of the earth, preoccupied with performance of *karma* by the desire of the Lord, burned up all impurities in his heart by realization, through constant meditation on the lotus feet of the Lord who displays clear power to destroy the bondage of the whole universe. Though he was completely pure, respect for him increased by his ruling the earth, because he followed the order of Brahmā.

This verse answers the question posed in the first verse, “How did Priyavrata enjoy household life?” *Iti ha vāva* means thus. He meditated on the lotus feet of the Lord who had clear power to destroy the bondage of the whole world. Priyavrata had burned up all impurities in the heart (*parirandhita-kaṣāya āśayaḥ*). Though he was most pure (*avadātaḥ*), he increased his respect by following the order of Brahmā.

|| 5.1.24 ||

atha ca duhitaraṁ prajāpater viśvakarmaṇa upayeme barhiṣmatīṁ nāma tasyām u ha vāva ātmajān ātma-samāna-śīla-guṇa-karma-rūpa-vīryodārān daśa bhāvayām babhūva kanyāṁ ca yavīyasīm ūrjasvatīṁ nāma.

Thereafter, Mahārāja Priyavrata married Barhiṣmatī, the daughter of the Prajāpati named Viśvakarmā. In her he begot ten sons with abundant conduct, qualities, beauty, bravery, and magnanimity equal to his own, and a daughter, the youngest of all, named Ūrjasvatī.

He produced sons who were abundant (*udarān*) in conduct and qualities.

|| 5.1.25 ||

āgnīdhredhmajihva-yajñabāhu-mahāvīra-hiraṇyareto-ghṛtapṛṣṭha-savana-medhātithi-vītihotra-kavaya iti sarva evāgni-nāmānaḥ.

The ten sons of Mahārāja Priyavrata were named Āgnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Hiraṇyaretā, Ghṛtapṛṣṭha, Savana, Medhātithi, Vītihotra and Kavi. These are also names of Agni, the fire-god.

|| 5.1.26 ||

eteṣāṁ kavir mahāvīraḥ savana iti traya āsann ūrdhva-retasas ta ātma-vidyāyām arbha-bhāvād ārabhya kṛta-paricayāḥ pāramahaṁsyam evāśramam abhajan.

Three among these ten—namely Kavi, Mahāvīra and Savana—lived in complete celibacy. Thus trained in *brahmacārī* life, beginning from childhood, they were very conversant with knowledge of *ātmā* and entered the *paramahaṁsa-āśrama.*

|| 5.1.27 ||

tasminn u ha vā upaśama-śīlāḥ paramarṣayaḥ sakala-jīva-nikāyāvāsasya bhagavato vāsudevasya bhītānāṁ śaraṇa-bhūtasya śrīmac-caraṇāravindāvirata-smaraṇāvigalita-parama-bhakti-yogānu-bhāvena paribhāvitāntar-hṛdayādhigate bhagavati sarveṣāṁ bhūtānām ātma-bhūte pratyag-ātmany evātmanas tādātmyam aviśeṣeṇa samīyuḥ.

In the *paramahaṁsa-āśrama,* begin free from perception of difference caused by covering of body, these sons with peaceful disposition realized oneness of the self, with the Lord who is perceived within the heart purified by the power of *bhakti-yoga*, fixed in remembrance of the lotus feet of Vāsudeva, the abode of all *jīvas* and the shelter of those afflicted with fear, and who is the soul of all living beings.

In the *paramahaṁsa-āśrama (tasmin*), being free from perception of difference caused by covering of body (*aviśeṣeṇa*), the sons realized oneness of the self (*tādātmyam*) with the Lord who is perceived (*adhigate*) within the heart purified (*paribhāvita*) by the power (*anubhāvena*) of *bhakti-yoga* which is fixed (*avigalita*) in remembrance of the Lord’s lotus feet.

|| 5.1.28 ||

anyasyām api jāyāyāṁ trayaḥ putrā āsann uttamas tāmaso raivata iti manvantarādhipatayaḥ.

In his other wife, Mahārāja Priyavrata begot three sons, named Uttama, Tāmasa and Raivata. All of them later took charge of Manvantaras.[27]

|| 5.1.29 ||

evam upaśamāyaneṣu sva-tanayeṣv atha jagatī-patir jagatīm arbudāny ekādaśa parivatsarāṇām avyāhatākhila-puruṣa-kāra-sāra-sambhṛta-dor-daṇḍa-yugalāpīḍita-maurvī-guṇa-stanita-viramita-dharma-pratipakṣo barhiṣmatyāś cānudinam edhamāna-pramoda-prasaraṇa-yauṣiṇya-vrīḍā-pramuṣita-hāsāvaloka-rucira-kṣvely-ādibhiḥ parābhūyamāna-viveka ivānavabudhyamāna iva mahāmanā bubhuje.

While these sons were engaged in the path of sense control, Priyavrata, with powerful mind, ruled the earth for 110,000,000 years and conquered his enemies by the mere sound of his bow drawn by two arms filled with strength arising from constant prowess, even though he seemed to have forgotten himself and to have lost his sense of discrimination by the constant, increasing joy expressed by his wife, by her actions, feminine qualities, her laughing glances restricted by her shyness, and her attractive, joking words.

According to Śrīdhara Svāmī, an *arbuda* is 100 million. According to Jīva Gosvāmī an *arbuda* is a period 10 million years. Thus Priyavrata ruled the earth for 110,000,000 years. Among his necessary qualities of power, enjoyment and influence as a famous king, first his power is described. He conquered all opposers of *dharma* without even a fight, by the sound of his bow drawn by his two arms full of strength arising from his continuous prowess. Next his enjoyment is described. It seemed that his sense of discrimination was destroyed by the ever-increasing joy of his wife seeing him approach, by her rising up, changing of her ornaments and going to other places (*prasaraṇa*), by her feminine qualities (*yauṣiṇya*) such as glancing, raising her nose and scratching her ear, indicating her service attitude, by her smiling glances restricted by her shyness on seeing her husband's boldness, and by her attractive, joking words. By these things he appeared to have lost his discrimination and forgotten his own self because of material attachment. This indicates that his conduct was difficult for ordinary people to understand, since his discrimination and intelligence actually remained intact. The reason is given. He had a great mind (*mahāmanāḥ*). He had an inconceivable mind because simultaneously he was attached and detached from material affairs.

[27] They became the Manus of the third, fourth and fifth Manvantaras.

|| 5.1.30 ||

yāvad avabhāsayati sura-girim anuparikrāman bhagavān ādityo vasudhā-talam ardhenaiva pratapaty ardhenāvacchādayati tadā hi bhagavad-upāsanopacitāti-puruṣa-prabhāvas tad anabhinandan samajavena rathena jyotirmayena rajanīm api dinaṁ kariṣyāmīti sapta-kṛt vastaraṇim anuparyakrāmad dvitīya iva pataṅgaḥ.

Priyavrata reigned while the sun, going around Meru, lit up half the surface of the earth while the other half was dark. Attaining super-human power by worship of the Lord, Priyavrata, discontent with this condition, thinking that he would make the night into day by his brilliant chariot which traveled at the speed of the sun, becoming like a second sun, followed the movement of the sun seven times.

This verse describes his influence. Priyavrata reigned at the time when the sun would shine, lighting up half the earth up to Lokāloka mountain as daytime, as it rotates around Meru, while covering half the surface of the earth with darkness, which experienced night. By his worship of the Lord he surpassed all humans in influence. Discontent with half the earth's surface being covered by darkness, he followed the movement of the sun (*taruṇim*), so that when the sun set, he would light up that area. He followed the sun, not to compete with the sun, but to give happiness to the inhabitants of earth. Because of this arrangement also, in months like Jyeṣṭhya (hot months) the sun made by Priyavrata was cooler than the moon, and in cool months like Mārgaśīrṣa (cold months), the sun made by Priyavrata was warmer than the other sun at dawn and dusk.[28] This means that by the power of *yoga* of sages like Saubhari, Priyavrata had two bodies, one as the King and one as the sun.

|| 5.1.31 ||

ye vā u ha tad-ratha-caraṇa-nemi-kṛta-parikhātās te sapta sindhava āsan yata eva kṛtāḥ sapta bhuvo dvīpāḥ.

The troughs created by the wheels of his chariot produced seven oceans, from which seven continents were formed.

The movement of the wheel of his chariot produced troughs which became seven oceans. This means that he had seven chariots each with one wheel, by the power of

[28] This seems to indicate that though the days were longer in summer, it was not excessively hot, and though the days became shorter in winter, the days were not excessively cold.

his *yoga*. Their movement was higher than the sun's, and they circled around the plane of the earth. Jīva Gosvāmī says in the Sandarbha that one should understand that the chariots were successively larger and larger in size, since the outer circles were larger and larger. Some say that he made larger and larger chariots in succession, each one twice the size of the previous one, traveling higher and higher so that the inhabitants of his city in Āryāvarta could see his chariot even at a great distance. Because the wheels of each chariot were broader than the previous ones, the oceans were successively broader. He rode in each of these seven chariots for twenty-five days and forty-five and a half *ghaṭikas* each (totaling half a year), starting with the summer equinox, with the sun gradually descending until Pauṣa month. Then again starting from the winter equinox, he would travel until the cycle was completed, with the same number of days fixed, but with the opposite order of chariots, with the sun gradually ascending until Aṣaḍha month. As the sun traveled around Meru clockwise along with the dependent zodiac, it gradually increased in speed,[29] and thus the days after the summer equinox become shorter each month, and from the winter equinox the sun gradually slowed down and the days become longer. In order to decrease the night, Priyavrata by his own will circled Meru, but slowing down his chariot increased the length of the days after the winter equinox, and then decreased the length of the days according to his will by speeding up his chariot. By the power of *yoga*, his chariots were visible or invisible according to the time.[30] Thus "seven times" in the previous verse means that he traveled in seven chariots in the manner described above. There is no contradiction, since it is not proper to say that Priyavrata stopped pursuing the sun after only seven days, and some say he did not give up this activity. Because of these seven oceans (*yataḥ*), seven continents formed.

|| 5.1.32 ||

jambū-plakṣa-śālmali-kuśa-krauñca-śāka-puṣkara-saṁjñās teṣāṁ parimāṇaṁ pūrvasmāt pūrvasmād uttara uttaro yathā-saṅkhyaṁ dvi-guṇa-mānena bahiḥ samantata upakḷptāḥ.

Hear about the dimensions of the islands called Jambū, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara. Each island is twice as large as the one preceding it, and each is surrounded by an ocean on all sides.

Please hear about the dimensions of the continents. Outside of each ocean, the next continent is twice the breadth of the previous, in all directions.

|| 5.1.33 ||

[29] This would apply relative to Āryavarta. It would gradually speed up during each rotation when it came to Āryavarta and slow down in the opposite area behind Meru. The accelerated section (and decelerated section) would gradually shift around Meru during the year.
[30] It appears from this description that before the time of Priyavrata the days and nights were equal, but by his will made the length of the days and nights change throughout the year.

kṣārodekṣu-rasoda-suroda-ghṛtoda-kṣīroda-dadhi-maṇḍoda-śuddhodāḥ sapta jaladhayaḥ sapta dvīpa-parikhā ivābhyantara-dvīpa-samānā ekaikaśyena yathānupūrvaṁ saptasv api bahir dvīpeṣu pṛthak parita upakalpitās teṣu jambv-ādiṣu barhiṣmatī-patir anuvratānātmajān āgnīdhredhmajihva-yajñabāhu-hiraṇyareto-ghṛtapṛṣṭha-medhātithi-vītihotra-saṁjñān yathā-saṅkhyenaikaikasminn ekam evādhi-patiṁ vidadhe.

The seven oceans, respectively containing salt water, sugarcane juice, liquor, clarified butter, milk, yogurt, and drinking water are like trenches surrounding the seven continents of equal breath to its corresponding ocean. Mahārāja Priyavrata, the husband of Queen Barhiṣmatī, gave sovereignty over these islands to his respective sons, namely Āgnīdhra, Idhmajihva, Yajñabāhu, Hiraṇyaretā, Ghṛtapṛṣṭha, Medhātithi and Vītihotra.

Outside of each ocean is a continent, and outside each continent is another ocean. Within the ocean of churned yogurt is a continent of equal breath to the ocean. Similarly the other oceans and continents have equal breath. Outside each continent is another ocean. They are not limited by being inside the continent, but are rather outside of each successive continent.

|| 5.1.34 ||

duhitaraṁ corjasvatīṁ nāmośanase prāyacchad yasyām āsīd devayānī nāma kāvya-sutā.

King Priyavrata then gave his daughter, Ūrjasvatī, in marriage to Śukrācārya. The daughter of Śukrācārya and Ūrjasvatī was named Devayānī.

|| 5.1.35 ||

naivaṁ-vidhaḥ puruṣa-kāra urukramasya

puṁsāṁ tad-aṅghri-rajasā jita-ṣaḍ-guṇānām

citraṁ vidūra-vigataḥ sakṛd ādadīta

yan-nāmadheyam adhunā sa jahāti bandham

Such power is not surprising from persons who have conquered the six senses by the dust from the lotus feet of the Lord, since even an outcaste becomes immediately free of bondage of *karma* by chanting the Lord's name once.

Such prowess or influence is not surprising for those who conquer the six senses, hard to conquer, by the dust from the lotus feet of the Lord. *Rajasā* also means *rajoguṇa.* Thus there is *virodhālaṁkāra,* ornament introducing contradiction. Even the outcaste at the moment uttering the name of the Lord gives up bondage. Alternate versions accepted by Śrīdhara Svāmī are *tanvam* and *tattvam* instead of *bandham. Bandham* means the bondage of *karma. Tanvam* means the body. However, one does not see a person immediately give up his body on chanting once. Thus the sentence means that the *karmas* that are experienced in the body are destroyed. *Tattvam* means that the elements from *mahat-tattva* to earth, the gross and subtle bodies of the *jīva* are destroyed. But the body remains by the inconceivable influence of the name of the Lord, since there is no alternative.

|| 5.1.36 ||

sa evam aparimita-bala-parākrama ekadā tu devarṣi-caraṇānuśayanānu-patita-guṇa-visarga-saṁsargeṇānirvṛtam ivātmānaṁ manyamāna ātma-nirveda idam āha.

Priyavrata, of unlimited power and prowess, once began to consider himself dissatisfied because of contact with materialism from ruling the kingdom, after having surrendered to the feet of Nārada. He became disgusted with his situation. He then spoke.

This verse shows his withdrawal from material enjoyment and the increase in strength of renunciation. He appeared to get no satisfaction from contact with the material world after having surrendered to the feet of Nārada, offering respects to him as *guru* (*anuśayana*). Even though he felt inner bliss, since he was unattached to ruling the kingdom, he felt disgust with the kingdom. That is the significance of the word *iva.*

|| 5.1.37 ||

aho asādhv anuṣṭhitaṁ yad abhiniveśito 'ham indriyair avidyā-racita-viṣama-viṣayāndha-kūpe tad alam alam amuṣyā vanitāyā vinoda-mṛgaṁ māṁ dhig dhig iti garhayāṁ cakāra.

I have acted badly. Since I have been completely absorbed with my senses in the blind well of disturbing sense objects caused by ignorance, it is now enough. How unfortunate I am, like a dancing monkey for my wife! In this way he criticized himself.

Vinoda-mṛgam means monkey.

|| 5.1.38 ||

para-devatā-prasādādhigatātma-pratyavamarśenānupravṛttebhyaḥ putrebhya imāṁ yathā-dāyaṁ vibhajya bhukta-bhogāṁ ca mahiṣīṁ mṛtakam iva saha mahā-vibhūtim apahāya svayaṁ nihita-nirvedo hṛdi gṛhīta-hari-vihārānubhāvo bhagavato nāradasya padavīṁ punar evānusasāra.

By regaining his discrimination through the mercy of the Lord, he divided the earth among his obedient sons as their inheritance and gave up his great wealth and power along with his queen as if it were all a dead body. Being completely detached, realizing the pastimes of the Lord in his heart, he again followed the path instructed by Nārada.

He regained (*adhigata*) his sense of discrimination (*ātma-prayavamarśeṇa*), by the mercy of the Lord and again followed the path instructed by Nārada, after dividing the earth among his obedient sons. He realized the pastimes of the Lord in his heart, and shed tears of joy, with hairs standing on end.

|| 5.1.39 ||

tasya ha vā ete ślokāḥ—

priyavrata-kṛtaṁ karma

ko nu kuryād vineśvaram

yo nemi-nimnair akaroc

chāyāṁ ghnan sapta vāridhīn

The following verses praise Priyavrata. Who could perform the actions of Priyavrata except the Supreme Lord himself? By the rim of his chariot wheel he made seven oceans and destroyed the darkness of night.

Verses previously composed are quoted. *Chāyām* means night.

|| 5.1.40 ||

bhū-saṁsthānaṁ kṛtaṁ yena

sarid-giri-vanādibhiḥ

sīmā ca bhūta-nirvṛtyai

dvīpe dvīpe vibhāgaśaḥ

He arranged the situation of the earth for the welfare of the people so that there were divisions and borders for each continent by means of rivers, mountains and forests.

He arranged the earth with continents, and made boundaries by rivers and mountains for the happiness of the leaders of the people, so they could exist without quarrelling.

|| 5.1.41 ||

bhaumaṁ divyaṁ mānuṣaṁ ca

mahitvaṁ karma-yogajam

yaś cakre nirayaupamyaṁ

puruṣānujana-priyaḥ

A follower dear to the Lord, he considered the wealth of the lower planets, heaven and earth, obtained by *karma* and *yoga*, to be equal to hell.

Bhaumam means lower planets. *Divyam* means Svarga. *Mānuṣam* means humans on hearth. *Mahitvam* means wealth.

Thus ends the commentary on the First Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Two

King Āgnīdhra and His Sons

|| 5.2.1 ||

śrī-śuka uvāca

evaṁ pitari sampravṛtte tad-anuśāsane vartamāna āgnīdhro jambūdvīpaukasaḥ prajā aurasavad dharmāvekṣamāṇaḥ paryagopāyat.

Śukadeva said: When his father Priyavrata undertook austerities, Āgnīdhra, following his order and observing the principles of *dharma,* completely protected the citizens as if they were his own progeny.

The Second Chapter describes how Āgnīdhra obtained the Apsarā Pūrvacitti, and exhibiting lust, bore sons in her. Āgnīdhra observed the principles of *dharma.*

|| 5.2.2 ||

sa ca kadācit pitṛloka-kāmaḥ sura-vara-vanitākrīḍācala-droṇyāṁ bhagavantaṁ viśva-sṛjāṁ patim ābhṛta-paricaryopakaraṇa ātmaikāgryeṇa tapasvy ārādhayāṁ babhūva.

Once, desiring sons, the King, carrying items of worship, began to worship Lord Brahmā by austerities and concentrated mind, in a valley where the wives of the *devatās* used to play.

Carrying items of worship like flowers, desiring sons (*pitraloka-kāmaḥ*) he worshipped Brahmā.

|| 5.2.3 ||

tad upalabhya bhagavān ādi-puruṣaḥ sadasi gāyantīṁ pūrvacittiṁ nāmāpsarasam abhiyāpayām āsa.

Understanding King Āgnīdhra's desire, the first created being of this universe, Lord Brahmā, sent him a singer of his assembly, named Pūrvacitti.

|| 5.2.4 ||

sā ca tad-āśramopavanam ati-ramaṇīyaṁ vividha-nibiḍa-viṭapi-viṭapa-nikara-saṁśliṣṭa-puraṭa-latārūḍha-sthala-vihaṅgama-mithunaiḥ procyamāna-śrutibhiḥ pratibodhyamāna-salila-kukkuṭa-kāraṇḍava-kalahaṁsādibhir vicitram upakūjitāmala-jalāśaya-kamalākaram upababhrāma.

The Apsarā began wandering about the garden of the hermitage, which had a lake of pure water full of lotuses, which resounded with the various cries of water hens, *kāraṇḍavas* and swans awakened by the notes of couples of land birds perched on golden creepers which embraced various trees having dense foliage.

She began to wander about the garden of the hermitage. The hermitage had lakes full of lotuses, and resounded with various cries of water birds which were awakened by the notes of pairs of land birds sitting on golden creepers embracing the trunks of various trees with dense foliage.

|| 5.2.5 ||

tasyāḥ sulalita-gamana-pada-vinyāsa-gati-vilāsāyāś cānupadaṁ khaṇa-khaṇāyamāna-rucira-caraṇābharaṇa-svanam upākarṇya naradeva-kumāraḥ samādhi-yogenāmīlita-nayana-nalina-mukula-yugalam īṣad vikacayya vyacaṣṭa.

Hearing the jingling ornaments sounding at every step as she moved her body and walked forward with graceful movements, he opened his eyes which were half-closed because of his *samādhi.*

The movements of her body and her footsteps as she walked gracefully attracted him.

|| 5.2.6 ||

tām evāvidūre madhukarīm iva sumanasa upajighrantīṁ divija-manuja-mano-nayanāhlāda-dughair gati-vihāra-vrīḍā-vinayāvaloka-susvarākṣarāvayavair manasi nṛṇāṁ kusumāyudhasya vidadhatīṁ vivaraṁ nija-mukha-vigalitāmṛtāsava-sahāsa-bhāṣaṇāmoda-madāndha-madhukara-nikaroparodhena druta-pada-vinyāsena valgu-spandana-stana-kalaśa-kabara-bhāra-raśanāṁ devīṁ tad-avalokanena vivṛtāvasarasya bhagavato makara-dhvajasya vaśam upanīto jaḍavad iti hovāca.

As she smelled various flowers like a bee, she gave an entrance of Cupid into men's minds by her limbs, her soft words, her glance, humility, shyness and playful movements, which gave joy to the eyes of men and *devatās.* Her belt, braids and pot-like breasts moved about as she walked quickly in fear of the swarms of bees, which were intoxicated by the fragrance which flowed from her mouth like nectar when she suddenly spoke with a laugh.

Becoming bewildered on seeing her, he speaks the next ten verses. He appeared to be stunned, but this was imitation, showing his skillfulness. She had a belt, braids and pot-like breasts which moved as she walked quickly out of fear when surrounded by swarms of bees intoxicated by the fragrance as she spoke with a laugh, which was like sweet nectar flowing from her mouth. She made a door for Cupid to enter the minds of men.

|| 5.2.7 ||

kā tvaṁ cikīrṣasi ca kiṁ muni-varya śaile

māyāsi kāpi bhagavat-para-devatāyāḥ

vijye bibharṣi dhanuṣī suhṛd-ātmano 'rthe

kiṁ vā mṛgān mṛgayase vipine pramattān

Who are you! O best of sages! What do you want to do at this mountain? Are you *māyā,* the energy of the Supreme Lord? You are carrying two bows

without bow strings. O friend! What use are they? Are you hunting inattentive animals in the forest?

Asking who she is, he is confused. He indicates that he does not know the difference between a man and a woman since he has been practicing austerities since childhood. O best of sages! Are you staying here like me to perform austerities? But then he thought for a moment, “Why does she bewilder me, if she is a sage like me?” Then he thought that she was *māyā* of the Supreme Lord (*para-devatā bhagavān*), who had come in the form of a sage. Seeing her eye brows, he then said, “You are carrying two bows without bow strings. O friend! Why have you done this? What use are they? Are you hunting inattentive animals in the forest? ” The deeper meaning of this is that he himself is like an animal which she is hunting.

|| 5.2.8 ||

bāṇāv imau bhagavataḥ śata-patra-patrau

śāntāv apuṅkha-rucirāv ati-tigma-dantau

kasmai yuyuṅkṣasi vane vicaran na vidmaḥ

kṣemāya no jaḍa-dhiyāṁ tava vikramo 'stu

You have two languid arrows with lotus-petal feathers, with no shafts and very sharp arrow heads. I do not know whom you will shoot in this forest. May your prowess be auspicious for me, who have no intelligence!

On seeing her glance he speaks. You have two arrows with lotus-petal feathers, languid because of coquetry, without shafts and with very beautiful sharp arrowheads. May your prowess be auspicious for me. This means that if you shoot me, I will not live because of the pain of the arrows piercing me.

|| 5.2.9 ||

śiṣyā ime bhagavataḥ paritaḥ paṭhanti

gāyanti sāma sarahasyam ajasram īśam

yuṣmac-chikhā-vilulitāḥ sumano 'bhivṛṣṭīḥ

sarve bhajanty ṛṣi-gaṇā iva veda-śākhāḥ

These disciples surrounding you are reciting and singing the powerful, confidential Sama Veda constantly. As sages serve the branches of the Vedas, your disciples are serving the flowers falling from your hair.

Seeing the bees surrounding her out of greed for her fragrance, he speaks. The bees are compared to disciples.

|| 5.2.10 ||

vācaṁ paraṁ caraṇa-pañjara-tittirīṇāṁ

brahmann arūpa-mukharāṁ śṛṇavāma tubhyam

labdhā kadamba-rucir aṅka-viṭaṅka-bimbe

yasyām alāta-paridhiḥ kva ca valkalaṁ te

O *brāhmaṇa*! I hear the loud sounds of invisible partridges encaged around your ankles. Your hips are glowing like yellow *kadamba* flowers around which you are wearing a circle of embers. Where is your bark clothing?

Relishing the sound of her ankle bells he speaks. I assume there are two partridges encaged on your two feet to give you bliss, since I hear their loud voices though they are invisible to me. O *brāhmaṇa*! This is manifested because of your great power of *yoga* arising from austerity. Relishing the beauty of her thin yellow cloth around her waist, he speaks. It is astonishing that your blackish hips have become yellow like the *kadamba* flower. An alternative version has *aṅga nitamba-bimbe. Aṅga* is a vocative address. O sir! Looking at her jeweled belt he speaks. On your hips is a circle of embers. You are performing intense penances! Where is your garment made of bark? In bewilderment you have left your covering in your hermitage and come to me naked. This suggests his desire for a sexual encounter.

|| 5.2.11 ||

kiṁ sambhṛtaṁ rucirayor dvija śṛṅgayos te

madhye kṛśo vahasi yatra dṛśiḥ śritā me

paṅko 'ruṇaḥ surabhīr ātma-viṣāṇa īdṛg

yenāśramaṁ subhaga me surabhī-karoṣi

O *brāhmaṇa*! What are you holding in the two horns on your chest? You are very thin at the waist, and with difficulty you are carrying them. I am seeing

that. O fortunate one! On the two horns there is fragrant, red mud, which is perfuming my hermitage.

Seeing her breasts he speaks. O *brāhmaṇa*! What valuable jewels are within those two horns, which you cover up on seeing me? Though you are a *brāhmaṇa*, you are carrying two horns on your chest, and within them you are holding some attractive object, since you carrying them with difficulty though you are very thin at the waist. My seeing this is the proof. Drive away my doubt by uncovering those horns and showing me what you are hiding. If you permit me, then I will uncover them, since I am your friend. Since I am doing austerities, I do not need these things. I only want to see them. Her breasts were like horns because they were raised up. Seeing the *kuṁkuma* on her breast he speaks. On your two horns you have some mud, fragrant and red, from some lake. I also want to put this mud on my chest.

|| 5.2.12 ||

lokaṁ pradarśaya suhṛttama tāvakaṁ me

yatratya ittham urasāvayavāv apūrvau

asmad-vidhasya mana-unnayanau bibharti

bahv adbhutaṁ sarasa-rāsa-sudhādi vaktre

O good friend! Show me your country where people have such astonishing limbs attached to their chest, which are attractive to persons like me. Those people hold very astonishing nectar arising from words in their mouths and have beauty on their lips.

If you say that in your place men have similar horns on their chest, I will go there and perform penance to get such horns. O best of friends! Out of friendship, show me that place. “But these are not horns.” In answer he says that the person of that place carries two astonishing limbs on his chests which attract the minds of persons like me. An alternative version has *mana-unnayanaiḥ.* This means “with great attractive features for the mind.” The person of your country also carries something very astonishing in his mouth—nectar from sweet words and the beauty of the lips. The word *ādi* indicates the fragrant honey of her smile and joking.

|| 5.2.13 ||

kā vātma-vṛttir adanād dhavir aṅga vāti

viṣṇoḥ kalāsy animiṣonmakarau ca karṇau

udvigna-mīna-yugalaṁ dvija-paṅkti-śocir

āsanna-bhṛṅga-nikaraṁ sara in mukhaṁ te

What is the means of subsistence of the people of your place? O sage! Because of your chewing, the fragrance of the sacrifice is coming here. You are a portion of Viṣṇu. You have two *makara* earrings which shine continuously. You have a face like a lake with two restless fishes, two rows of shining teeth like rows of swans, surrounded by locks of hair like swarms of bees.

What do people eat to maintain their lives in your place? Noticing the astonishing fragrance emanating from her chewing betel nut he speaks. By chewing betel the fragrance of the sacrifice comes here. Persons of another place are said to be the performers of sacrifice. The sacrifice is inferred from the fragrance. This statement indicates that he is not familiar with either betel nut chewing or sacrifice. Another version is *adanād bahir-aṅga bhāti*: you maintain your life without eating, since you are a portion of Viṣṇu. Viṣṇu does not need to eat. *Śruti* says *anaśnann anyo 'bhicākaśi*: the Lord looks at the *jīva* without eating. (*Śvetāśvatara Upaniṣad*) You have signs of Viṣṇu. You have two *makara* earrings made of jewels which shine continuously without blinking. In your face which is like a lake are two agitated fishes of your eyes, and two rows of brilliant teeth like swans with locks of hair like a swam of bees.

|| 5.2.14 ||

yo 'sau tvayā kara-saroja-hataḥ pataṅgo

dikṣu bhraman bhramata ejayate 'kṣiṇī me

muktaṁ na te smarasi vakra-jaṭā-varūthaṁ

kaṣṭo 'nilo harati lampaṭa eṣa nīvīm

The ball struck by your lotus hand which moves in all directions agitates my eyes, though I am already bewildered. Are you not aware that your hair has become unbound and that the crafty, lusty wind has taken off your garment.

Seeing her play with a ball, he speaks. The ball disturbs my eyes, and I have already become bewildered in heart. You are not aware that your hair has become unbound. The crafty wind has blown away your garment. Are you not aware of this? In this way you are absorbed in playing with the ball.

|| 5.2.15 ||

rūpaṁ tapodhana tapaś caratāṁ tapoghnaṁ

hy etat tu kena tapasā bhavatopalabdham

cartuṁ tapo 'rhasi mayā saha mitra mahyaṁ

kiṁ vā prasīdati sa vai bhava-bhāvano me

O wealth of austerity! By what penance have you gained this beauty which destroys the vows of persons performing austerities? You should join me in performing austerities to make me happy, O friend! Or perhaps Brahmā has been merciful to fulfill my desire for a wife.

Perhaps you have been sent to join me in performing austerities. O wealth of austerity! You have gained to a high degree (*upa*) something which destroys others' austerities. You should join me in performing austerities to make me happy (*mahyam*). Is Brahmā pleased to fulfill my desire?

|| 5.2.16 ||

na tvāṁ tyajāmi dayitaṁ dvija-deva-dattaṁ

yasmin mano dṛg api no na viyāti lagnam

māṁ cāru-śṛṅgy arhasi netum anuvrataṁ te

cittaṁ yataḥ pratisarantu śivāḥ sacivyaḥ

I will not leave you since you have been given by Brahmā. My mind and eyes cannot leave you. O woman with beautiful, raised breasts! You should lead me wherever you want. May your favorable friends follow me!

He fears that she will say, "What is the benefit for me in obeying you? I am going now." He speaks. I will not give you up since you are given by Brahmā. My mind and eyes do not leave you. O person with beautiful horns! Woman with raised breasts! Addressing her in the feminine indicates that that his attempt to conceal his feelings has been destroyed by his lust. You should take me wherever you like. May your favorable (*śivāḥ*) friends follow me!

|| 5.2.17 ||

śrī-śuka uvāca

iti lalanānunayāti-viśārado grāmya-vaidagdhyayā paribhāṣayā tāṁ vibudha-vadhūṁ vibudha-matir adhisabhājayām āsa.

Śukadeva said: Being expert at entreating women, Āgnīdhra, who had the intelligence of a *devatā,* worshipped this *devatā* woman with words filled with the expertise of a materialist.

His words had the cleverness of a materialist.

|| 5.2.18 ||

sā ca tatas tasya vīra-yūtha-pater buddhi-śīla-rūpa-vayaḥ-śriyaudāryeṇa parākṣipta-manās tena sahāyutāyuta-parivatsaropalakṣaṇaṁ kālaṁ jambūdvīpa-patinā bhauma-svarga-bhogān bubhuje.

Attracted by the intelligence, behavior, beauty, youth, wealth and magnanimity of Āgnīdhra, who was the King of Jambūdvīpa and master of all heroes, Pūrvacitti lived with him for a hundred million years and enjoyed earthly and heavenly happiness.

The list of qualities starting with *buddhi* is a *dvandva* compound indicating the group as whole, and is thus expressed in the singular instead of the plural. The *sandhi* using *śriya* is permissible according to the grammarian Gālava. Normally the *sandhi* would be *śryaudaryena. Ayutāyuta* means a hundred million.

|| 5.2.19 ||

tasyām u ha vā ātmajān sa rāja-vara āgnīdhro nābhi-kimpuruṣa-harivarṣelāvṛta-ramyaka-hiraṇmaya-kuru-bhadrāśva-ketumāla-saṁjñān nava putrān ajanayat.

In the womb of Pūrvacitti, Mahārāja Āgnīdhra, the best of kings, begot nine sons, named Nābhi, Kiṁpuruṣa, Harivarṣa, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśva and Ketumāla.

|| 5.2.20 ||

sā sūtvātha sutān navānuvatsaraṁ gṛha evāpahāya pūrvacittir bhūya evājaṁ devam upatasthe.

Pūrvacitti gave birth to these nine sons, one each year, but left them in the house of the King and again approached Lord Brahmā.

She left the children in the house of the King, since she was an Apsarā. She gave up her affection for them that she previously had.

|| 5.2.21 ||

āgnīdhra-sutās te mātur anugrahād autpattikenaiva saṁhanana-balopetāḥ pitrā vibhaktā ātma-tulya-nāmāni yathā-bhāgaṁ jambūdvīpa-varṣāṇi bubhujuḥ.

Because of drinking the breast milk of their mother, the nine sons of Āgnīdhra naturally had long limbs and strength. Thus the sons of Āgnīdhra ruled different part of Jambūdvīpa that they had received from their father. These kingdoms were named according to the names of the sons.

Because of drinking milk directly from her breast, the sons had naturally long limbs (*saṁhanana*). They ruled (*bubhujuḥ)* separate kingdoms.

|| 5.2.22 ||

āgnīdhro rājātṛptaḥ kāmānām apsarasam evānudinam adhi-manyamānas tasyāḥ salokatāṁ śrutibhir avārundha yatra pitaro mādayante.

By actions in accordance with the Vedic injunctions, King Āgnīdhra, always thinking of her with great desire, was promoted to the same planet as his celestial wife, where the Pitṛs live in great delight.

He thought of her with great desire (*kāmānām*). By performing actions according to the Vedas (*śrutibhiḥ*), he attains her planet, where the Pitṛs enjoy (*mādayante)*

|| 5.2.23 ||

samparete pitari nava bhrātaro meru-duhitṛr merudevīṁ pratirūpām ugradaṁṣṭrīṁ latāṁ ramyāṁ śyāmāṁ nārīṁ bhadrāṁ devavītim iti saṁjñā navodavahan.

After the departure of their father, the nine brothers married the nine daughters of Meru[31] named Merudevī, Pratirūpā, Ugradaṁṣṭrī, Latā, Ramyā, Śyāmā, Nārī, Bhadrā and Devavīti.

Thus ends the commentary on the Second Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Three

The Lord Appears Before King Nābhi

|| 5.3.1 ||

śrī-śuka uvāca

nābhir apatya-kāmo 'prajayā merudevyā bhagavantaṁ yajña-puruṣam avahitātmāyajata.

Śukadeva said: Nābhi, son of King Āgnīdhra, desiring sons, worshipped the Supreme Lord with great attention along with his wife Merudevī, who had not produced any sons.

In the Third Chapter the Lord, satisfied with Nābhi's performance of sacrifice, personally became his son as desired by King Nābhi, on hearing his request to have a son like the Lord. Nābhi was the first son of King Āgnīdhra.

|| 5.3.2 ||

tasya ha vāva śraddhayā viśuddha-bhāvena yajataḥ pravargyeṣu pracaratsu dravya-deśa-kāla-mantrartvig-dakṣiṇā-vidhāna-yogopapattyā duradhigamo 'pi bhagavān bhāgavata-vātsalyatayā supratīka ātmānam aparājitaṁ nija-janābhipretārtha-vidhitsayā gṛhīta-hṛdayo hṛdayaṅgamaṁ mano-nayanānandanāvayavābhirāmam āviścakāra.

[31] The areas ruled by the sons cluster around Mount Meru on Jambūdvīpa.

While King Nābhi was performing prescribed duties, out of great affection for his devotee, in order to fulfill the desire of his devotee, the Lord with beautiful form, who is hard to attain but attracted to his devotee, showed King Nābhi his attractive, pleasing form which cannot be brought under control, whose limbs gave bliss to mind and eyes of Nābhi. He showed himself because of Nābhi's performance of *bhakti-yoga* along with proper ingredients, place, time, mantras, priests, charity, and rules.

The Lord with beautiful limbs (*supratīkaḥ*), revealed himself by the execution of *bhakti* (*yoga*) along with seven purificatory ingredients while Nābhi performed prescribed duties necessary for material enjoyment (*pravaryga pracaratsu*). Since his heart was attracted to his devotee, the Lord revealed his pleasing form with limbs giving bliss to the mind and eye (such as his lotus face), though he is not controlled by others.

|| 5.3.3 ||

atha ha tam āviṣkṛta-bhuja-yugala-dvayaṁ hiraṇmayaṁ puruṣa-viśeṣaṁ kapiśa-kauśeyāmbara-dharam urasi vilasac-chrīvatsa-lalāmaṁ daravara-vanaruha-vana-mālācchūry-amṛta-maṇi-gadādibhir upalakṣitaṁ sphuṭa-kiraṇa-pravara-mukuṭa-kuṇḍala-kaṭaka-kaṭi-sūtra-hāra-keyūra-nūpurādy-aṅga-bhūṣaṇa-vibhūṣitam ṛtvik-sadasya-gṛha-patayo 'dhanā ivottama-dhanam upalabhya sabahu-mānam arhaṇenāvanata-śīrṣāṇa upatasthuḥ.

The priests, the assembly and King Nābhi, like poor persons who have obtained the greatest treasure, began worshipping with great reverence by offering suitable ingredients that brilliant Supreme Person with four arms, wearing yellow cloth, marked with shining Śrīvatsa on his chest, holding the conch, lotus, club and wheel, wearing a garland and the Kaustubha jewel, and ornamented with a most radiant crown, earrings, bracelets, belt, necklace, arm bands and ankle bells.

The Lord was brilliant (*hiraṇmayam*). He was special among *puruṣas,* the supreme person (*puruṣa-viśeṣam*). Mention of his cloth also indicates his dark complexion. This is explained in *Laghu-bhāgavatāmṛta* 1.5.240 in relation to the phrase *pītāṁśukaṁ vakṣasi lakṣitaṁ śriyā*. (SB 2.9.15) *Dara-vara* is the conch and *vana-ruha* is a lotus. *Accuri* is the *cakra* and *amṛtamaṇi* is the Kaustubha jewel.

|| 5.3.4-5 ||

ṛtvija ūcuḥ

arhasi muhur arhattamārhaṇam asmākam anupathānāṁ namo nama ity etāvat sad-upaśikṣitaṁ ko 'rhati pumān prakṛti-guṇa-vyatikara-matir anīśa īśvarasya parasya prakṛti-puruṣayor arvāktanābhir nāma-rūpākṛtibhī rūpa-nirūpaṇam; sakala-jana-nikāya-vṛjina-nirasana-śivatama-pravara-guṇa-gaṇaika-deśa-kathanād ṛte.

The priests said: O most exalted Lord! Since we are your followers, you should accept our offering of repeated respects, following the instructions of the great devotees. The incapable man, whose mind is affected the *guṇas* of *prakṛti,* cannot describe the form of the Supreme Lord who is beyond both *prakṛti* and *puruṣa* by limited names, colors and forms, except by describing a portion of your auspicious qualities which even then destroy the sins of all people.

The praises in prose continue till verse sixteen. Though you are complete, you should accept our offerings, since we are following the path of *bhakti-yoga (anupathānām).* Though we do not request to attain you directly, since we have material desires to fulfill, we have a trace of *bhakti*. Therefore out of affection accept our offering. We are following your path. This much we have and not more. Thus we repeatedly offer you respects. This has been taught by the devotees to us. We do not know the methods of worship and glorification. “But you are my learned devotees. You know everything. Why do you hesitate to praise me?” They reply. In the material world there are praises making comparisons between your face and the moon. But who can describe your form by using material words, mentioning colors like the sapphire and forms which are blackish? What then to speak of actually making verses of praise from these material components! You are beyond (*parasya*) *prakṛti* and *puruṣa.* We cannot produce (or factually describe) a form which is beyond *prakṛti* and *puruṣa* out of material sapphire and other material components. “Then you can describe my form by using spiritual objects.” Our minds are absorbed in the world made of *guṇas*. It is impossible for the intelligence of the *jīva* in the material world to comprehend spiritual objects. Therefore one should only glorify you partially for your qualities such as affection for your devotees. Because the Lord is affectionate to his devotees he destroys all their sins, even by partial glorification.

|| 5.3.6 ||

parijanānurāga-viracita-śabala-saṁśabda-salila-sita-kisalaya-tulasikā-dūrvāṅkurair api sambhṛtayā saparyayā kila parama parituṣyasi.

O Lord! You are satisfied by worship using prayers uttered with choked voice composed by your devotees with attachment, and using water, *tulasī* buds, *dūrvā* grass and buds.

O Lord (*parama*)! You are satisfied by worship using water, branches, of *tulasī,* sprouts of *dūrvā* grass and prayers (*samśabda*) offered with choked voice (*śabala*) produced out of attachment by your devotees.

|| 5.3.7 ||

athānayāpi na bhavata ijyayoru-bhāra-bharayā samucitam artham ihopalabhāmahe.

We see that you do not have any use for our elaborate worship.

We do not have devotion. How then can you be satisfied? We see that you have no use for this worship with many parts.

|| 5.3.8 ||

ātmana evānusavanam añjasāvyatirekeṇa bobhūyamānāśeṣa-puruṣārtha-svarūpasya kintu nāthāśiṣa āśāsānānām etad abhisaṁrādhana-mātraṁ bhavitum arhati.

O Lord! You, who directly have a form composed of unlimited human goals, the highest bliss, a form which continues without break at all times, should satisfy us, who have desires for benedictions.

This verse gives the reason. By yourself, at every moment (*anusavanam*), directly, you possess a form composed of unlimited results, producing bliss, which exist without break. Though this is so, our worship should not useless. It should be satisfying for us who desire benedictions. We are not doing it for you.

|| 5.3.9 ||

tad yathā bāliśānāṁ svayam ātmanaḥ śreyaḥ param aviduṣāṁ parama-parama-puruṣa prakarṣa-karuṇayā sva-mahimānaṁ cāpavargākhyam upakalpayiṣyan svayaṁ nāpacita evetaravad ihopalakṣitaḥ.

Therefore, just as a wise person appears before ignorant people, you, the person superior to all great persons, out of your causeless mercy, to give liberation in the form of realization of your glories and all other benedictions as well, have appeared here, though not worshipped properly by us. You have appeared like a person curious to see the sacrifice.

“Then why have I been satisfied and made my appearance before you?” Just as the person in knowledge appears before those who are ignorant, though he has not been called or worshipped, in order to deliver them by his mercy, you also, superior to all great persons, out of great, causeless mercy, to give liberation in the form of realization of your glories, and as well all desired objects (indicated by *ca*), have appeared here, not from being worshipped by us, since we do not have *bhakti.* You have appeared here like someone who has come out of curiosity to see the sacrifice.

|| 5.3.10 ||

athāyam eva varo hy arhattama yarhi barhiṣi rājarṣer varadarṣabho bhavān nija-puruṣekṣaṇa-viṣaya āsīt.

O most worshipable Lord! That you, best giver of benedictions, appeared as the object of our vision in the King’s sacrifice was our benediction.

“In any case, ask for a benediction!” Most worshipable Lord! You have become the object of vision for your devotees when you appeared in the sacrifice performed by the King. That itself is the greatest benediction.

|| 5.3.11 ||

asaṅga-niśita-jñānānala-vidhūtāśeṣa-malānāṁ bhavat-svabhāvānām ātmārāmāṇāṁ munīnām anavarata-pariguṇita-guṇa-gaṇa parama-maṅgalāyana-guṇa-gaṇa-kathano 'si.

O Lord whose qualities are recited repeatedly by the sages! Your qualities which bring about the highest bliss are the subject of discussion for sages who have burned by all contamination by the fire of knowledge and detachment, and who find enjoyment in you through their individual moods of love directed to you.

Foolish persons think that they should pray for things other than seeing you, though seeing you is very rare. But the wise do not think like this. Though you do not show yourself, you are the subject of talks concerning your qualities which bring about the highest auspiciousness for the sages who have burned up unlimited contamination of material desires by the fire of knowledge sharpened by detachment, who completely enjoy (*ārāmānām*) you with moods such as *dāsya* directed towards you. O Lord whose qualities are recited repeatedly by the sages!

|| 5.3.12 ||

atha kathañcit skhalana-kṣut-patana-jṛmbhaṇa-duravasthānādiṣu vivaśānāṁ naḥ smaraṇāya jvara-maraṇa-daśāyām api sakala-kaśmala-nirasanāni tava guṇa-kṛta-nāmadheyāni vacana-gocarāṇi bhavantu.

May we chant your names describing your qualities, which destroy all sins at the time of death, in order to help us remember you, who are unable to remember you while stumbling, suffering hunger, falling down, yawning, or suffering calamity!

Even if we have unsteady, dull minds, let us think of you. So that persons like us who cannot remember you may remember you, may your names be available to us.

|| 5.3.13 ||

kiñcāyaṁ rājarṣir apatya-kāmaḥ prajāṁ bhavādṛśīm āśāsāna īśvaram āśiṣāṁ svargāpavargayor api bhavantam upadhāvati prajāyām artha-pratyayo dhanadam ivādhanaḥ phalīkaraṇam.

However, this King, desiring a son, is worshipping you, who can give all benedictions such as Svarga or liberation, since he desires to have a son. He is like a poor man pursing a wealthy man for a few empty husks.

However (*kiñca*), though it is improper to ask, we ask you because it is necessary. This saintly king, the sponsor of the sacrifice, desires a son. Though he can get a son by worshipping *devatās,* he worships only you. “But I will also give him Svarga or liberation.” Fearing the Lord would say this, they say “Though you are the lord of Svarga and liberation, fulfiller of all desires, he is fixed on begetting a son, not on liberation. That is his foolishness. Just as a man desiring some husk pursues a wealthy man, desiring a son he worships you. See his stubbornness.”

|| 5.3.14 ||

ko vā iha te 'parājito 'parājitayā māyayānavasita-padavyānāvṛta-matir viṣaya-viṣa-rayānāvṛta-prakṛtir anupāsita-mahac-caraṇaḥ.

You are free of *māyā,* but is there a person who does not worship the great devotees whose intelligence is not covered by unconquerable and indiscernible *māyā,* and whose nature is not covered by the force of material poison?

But this is not his fault. Whose intelligence is not covered by your *māyā* of you who have defeated *māyā (aparājitaḥ*) whose ways are not discernable, and which is unconquerable? No one is free from *māyā.* He who worships the feet of great devotees is free from *māyā,* and this King has not had this opportunity.

|| 5.3.15 ||

yad u ha vāva tava punar adabhra-kartar iha samāhūtas tatrārtha-dhiyāṁ mandānāṁ nas tad yad deva-helanaṁ deva-devārhasi sāmyena sarvān prativoḍhum aviduṣām.

O performer of many actions! Lord of lords! You should tolerate the offense of persons like us who are foolish and full of material desires and who have called you to this sacrifice, since you are equal to all.

Asking pardon for their offense of asking for a material benediction, they conclude their praise of the Lord. O performer of many activities! This means "Though you rarely show yourself to Brahmā, you have shown yourself to us, who are full of desires." You should tolerate the offense of us priests who have called you here because of our foolishness and material desires, because, O Lord of lords, you are equal to all (*sāmyena*).

|| 5.3.16 ||

śrī-śuka uvāca

iti nigadenābhiṣṭūyamāno bhagavān animiṣarṣabho varṣa-dharābhivāditābhivandita-caraṇaḥ sadayam idam āha.

Śukadeva said: The Supreme Lord, protector of the *devatās,* thus praised by prose, after being addressed by King Nābhi who worshipped the Lord's feet, then spoke with compassion.

The Lord, thus praised by prose, addressed by King Nābhi (*varṣa-dhara*), whose feet were worshipped by him, then spoke.

|| 5.3.17 ||

śrī-bhagavān uvāca

aho batāham ṛṣayo bhavadbhir avitatha-gīrbhir varam asulabham abhiyācito yad amuṣyātmajo mayā sadṛśo bhūyād iti mamāham evābhirūpaḥ kaivalyād athāpi brahma-vādo na mṛṣā bhavitum arhati mamaiva hi mukhaṁ yad dvija-deva-kulam.

The Lord said: O sages! I have been requested by you with words that must come true for a boon difficult to achieve—that King Nābhi have a son similar to me. Only I am similar to myself since I alone am the Lord. But the words of *brāhmaṇas* should not be false, since this group of exalted *brāhmaṇas* is my mouth.

Avitatha-gīrbhiḥ means "by words which cannot be untrue." *Abhirūpaḥ* means similar. I alone am similar to myself since I am the Lord and no one else is *(kaivalyāt*). This group of *brāhmaṇas,* who are like *devatās* among the *brāhmaṇas,* is my mouth.

|| 5.3.18 ||

tata āgnīdhrīye 'ṁśa-kalayāvatariṣyāmy ātma-tulyam anupalabhamānaḥ.

Not finding anyone equal to me, I will appear in my partial form for the King Nābhi.

Āgnīdhrīye means "in the son of Āgnīḍhra (Nābhi)."

|| 5.3.19 ||

śrī-śuka uvāca

iti niśāmayantyā merudevyāḥ patim abhidhāyāntardadhe bhagavān.

Śukadeva said: Speaking thus to the husband of Merudevī who was listening, the Lord disappeared.

|| 5.3.20 ||

barhiṣi tasminn eva viṣṇudatta bhagavān paramarṣibhiḥ prasādito nābheḥ priya-cikīrṣayā tad-avarodhāyane merudevyāṁ dharmān darśayitu-kāmo vāta-raśanānāṁ śramaṇānām ṛṣīṇām ūrdhva-manthināṁ śuklayā tanuvāvatatāra.

O King Parīkṣit! Satisfied with the great sages, wanting to please King Nābhi, and desiring to show the path of the naked performers of austerity, who follow scripture and remain celibate, the Lord then appeared with a body of *śuddha-sattva* in the womb of Merudevī who was situated in the inner chambers of the palace.

O Parīkṣit (*viṣṇudatta*)! The Lord appeared in Merudevī, who remained in the inner chambers (*tat-avarodhāyane*). He desired to show the principles of the naked mendicants. "But children and fools are also naked." To qualify that, he says that they are performers of austerities. "But atheists also perform austerities." To qualify this further he says that they are sages, acting with knowledge according to scripture, who do not fall from celibacy. The Lord would appear with a body made of *śuddha-sattva* (*śuklayā*).

Thus ends the commentary on the Third Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Four

The Activities of Ṛṣabhadeva

|| 5.4.1 ||

śrī-śuka uvāca

atha ha tam utpattyaivābhivyajyamāna-bhagaval-lakṣaṇaṁ sāmyopaśama-vairāgyaiśvarya-mahā-vibhūtibhir anudinam edhamānānubhāvaṁ prakṛtayaḥ prajā brāhmaṇā devatāś cāvani-tala-samavanāyātitarāṁ jagṛdhuḥ.

The ministers, citizens, *brāhmaṇas*, and d*evatās* desired that this son, who displayed qualities of the Supreme Lord when he was born, who increased day

by day in great qualities, powers, detachment, sense control and equal vision, rule the earth.

The Fourth Chapter describes how Ṛṣabhadeva produced a hundred sons headed by Bharata and satisfied all the desires of the citizens. *Jagṛdhuḥ* means “they desired.”

|| 5.4.2 ||

tasya ha vā itthaṁ varṣmaṇā varīyasā bṛhac-chlokena caujasā balena śriyā yaśasā vīrya-śauryābhyāṁ ca pitā ṛṣabha itīdaṁ nāma cakāra.

Because of his excellent body, praised by many poets, his mental and physical strength, his beauty, fame, influence and courage, he is father called him Ṛṣabha.

The word *varṣmaṇā* (body) is modified by *varīyaṣa* and *bṛhad-ślokena. Vīrya* means influence and *śaurya* means fortitude.

|| 5.4.3 ||

yasya hīndraḥ spardhamāno bhagavān varṣe na vavarṣa tad avadhārya bhagavān ṛṣabhadevo yogeśvaraḥ prahasyātma-yogamāyayā sva-varṣam ajanābhaṁ nāmābhyavarṣat.

Powerful Indra, in envy, stopped the rain from falling on the earth. Understanding this, Ṛṣabhadeva, master of *yoga*, smiled and poured rain on his state named Ajanābha by his power of yo*ga.*

The country was called Ajanābha after Ṛṣabhadeva *(aja*) and his father King Nābhi. Though grammatically is should be called Ājanābha, by poetic license it was called Ajanābha.

|| 5.4.4 ||

nābhis tu yathābhilaṣitaṁ suprajastvam avarudhyāti-pramoda-bhara-vihvalo gadgadākṣarayā girā svairaṁ gṛhīta-naraloka-sadharmaṁ bhagavantaṁ purāṇa-puruṣaṁ māyā-vilasita-matir vatsa tāteti sānurāgam upalālayan parāṁ nirvṛtim upagataḥ.

Having attained his desire for an excellent son, overwhelmed with great joy, thinking of the Supreme Lord who accepted the ways of an ordinary human as his son, King Nābhi addressed him with faltering words as his son and, raising him with affection, attained great bliss.

Avaruddhya means attaining. He thought of the Lord as his son (*māyā-vilasita-matiḥ*). *Māyā* can mean illusion or intelligence according to *Amara-koṣa-trikāṇḍa-śeṣah.*

|| 5.4.5 ||

viditānurāgam āpaura-prakṛti jana-pado rājā nābhir ātmajaṁ samaya-setu-rakṣāyām abhiṣicya brāhmaṇeṣūpanidhāya saha merudevyā viśālāyāṁ prasanna-nipuṇena tapasā samādhi-yogena nara-nārāyaṇākhyaṁ bhagavantaṁ vāsudevam upāsīnaḥ kālena tan-mahimānam avāpa.

King Nābhi, who took into consideration the opinion of the population and ministers, enthroned his son, for whom the citizens had affection, as the king, in order to protect the laws of proper conduct. Nābhi then worshiped the Lord in the form of Nara-nārāyaṇa in Badarikāśrama by austerities and concentration which were capable of attaining results for the happiness of all beings. In time he attained Vaikuṇṭha, the glory of the Lord.

Āpaura-prakṛti-janapadaḥ means “Nābhi who took everyone from the population up to the ministers into consideration for enthroning his son.” He enthroned his son for whom the people had great affection in order to protect the laws of good conduct (*samaya-setu*). Nābhi worshipped the Lord in Badarikāśrama (*viśālāyām*) with austerities capable of bringing results for the happiness of all beings (*prasanna-nipunena*). He attained Vaikuṇṭha, the glory of the Lord.

|| 5.4.6 ||

yasya ha pāṇḍaveya ślokāv udāharanti—

ko nu tat karma rājarṣer

nābher anv ācaret pumān

apatyatām agād yasya

hariḥ śuddhena karmaṇā

O Parīkṣit! The citizens recited verses to praise Nābhi. What man could follow King Nābhi, for whom the Lord became his son by execution of pure *bhakti*?

Śuddhena karmaṇā means "by pure *bhakti*."

|| 5.4.7 ||

brahmaṇyo 'nyaḥ kuto nābher

viprā maṅgala-pūjitāḥ

yasya barhiṣi yajñeśaṁ

darśayām āsur ojasā

Who other than King Nābhi was affectionate to the *brāhmaṇas*? The *brāhmaṇas* pleased with his charity, revealed to him the Lord by the power of their *bhakti* during the sacrifice.

The *brāhmaṇas* were pleased by his donations and other acts so that auspiciousness was created. Or they were worshipped by auspiciousness, since the King was a devotee. By the power of *bhakti,* they revealed the Lord to him.

|| 5.4.8 ||

atha ha bhagavān ṛṣabhadevaḥ sva-varṣaṁ karma-kṣetram anumanyamānaḥ pradarśita-gurukula-vāso labdha-varair gurubhir anujñāto gṛhamedhināṁ dharmān anuśikṣamāṇo jayantyām indra-dattāyām ubhaya-lakṣaṇaṁ karma samāmnāyāmnātam abhiyuñjann ātmajānām ātma-samānānāṁ śataṁ janayām āsa.

Ṛṣabhadeva, knowing his kingdom to be the place to perform *karma*, lived in the *gurukula t*o show others that they should also do this. Taking the permission of his teachers who received gifts, he then taught the path of household life and, engaging in activities according to *śruti* and *smṛti,* practiced as instructed by the *brāhmaṇas.* H begot in his wife Jayantī, given by Indra, a hundred sons similar to himself.

Anumanyamānaḥ means knowing. He showed others that they should accept *gurukula* life. He taught *dharma* after taking permission from teachers who received gifts. Performing *karmas* of the *śruti* and *smṛti* (*ubhaya-lakṣaṇam*), he practiced as

instructed by the *brāhmaṇas* (*samyagāmnāya āmnatām*). Medinī nays *āmnāya* means scripture and teaching.

|| 5.4.9 ||

yeṣāṁ khalu mahā-yogī bharato jyeṣṭhaḥ śreṣṭha-guṇa āsīd yenedaṁ varṣaṁ bhāratam iti vyapadiśanti.

Among his sons Bharata, the eldest, was a great *yogī,* having excellent qualities. Because of him this planet is called Bhārata.

|| 5.4.10 ||

tam anu kuśāvarta ilāvarto brahmāvarto malayaḥ ketur bhadrasena indraspṛg vidarbhaḥ kīkaṭa iti nava navati pradhānāḥ.

Younger than Bharata, but older than the others, were the sons named Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya, Ketu, Bhadrasena, Indraspṛk, Vidarbha and Kīkaṭa.

Younger than Bharata (*tam anu*), were nine sons older than the others (*pradhānāḥ*). Using the masculine instead of the neuter in the word *pradhānāḥ* is poetic license.

|| 5.4.11-12 ||

kavir havir antarikṣaḥ

prabuddhaḥ pippalāyanaḥ

āvirhotro 'tha drumilaś

camasaḥ karabhājanaḥ

iti bhāgavata-dharma-darśanā nava-mahā-bhāgavatāḥ teṣām sucaritam bhagavatmahimā-upabṛṁhitam vasudeva-nārada-saṁvādam

upaśamāyanam upariṣṭād varṇayiṣyāmaḥ.

In addition to these sons were Kavi, Havi, Antarikṣa, Prabuddha, Pippalāyana, Avirhotra, Drumila, Camasa and Karabhājana, who were all very exalted, advanced devotees. I shall hereafter describe the characteristics of these nine

devotees in the conversation between Nārada and Vasudeva in the Eleventh Canto, which is filled with the glories of the Lord and satisfies the mind.

Upariṣṭāt means later, in the Eleventh Canto.

|| 5.4.13 ||

yavīyāṁsa ekāśītir jāyanteyāḥ pitur ādeśakarā mahā-śālīnā mahā-śrotriyā yajña-śīlāḥ karma-viśuddhā brāhmaṇā babhūvuḥ.

The eighty-one younger sons of Jayantī, who followed the order of their father, were humble, learned and dedicated to performing sacrifice.

Mahāśālināḥ means very humble or well-behaved.

|| 5.4.14 ||

bhagavān ṛṣabha-saṁjña ātma-tantraḥ svayaṁ nitya-nivṛttānartha-paramparaḥ kevalānandānubhava īśvara eva viparītavat karmāṇy ārabhamāṇaḥ kālenānugataṁ dharmam ācaraṇenopaśikṣayann atad-vidāṁ sama upaśānto maitraḥ kāruṇiko dharmārtha-yaśaḥ-prajānandāmṛtāvarodhena gṛheṣu lokaṁ niyamayat.

The Supreme Lord named Ṛṣabhadeva was independent, eternally free from the succession of material changes, full of bliss, and the sole controller, but like the *jīva,* performed prescribed activities and taught *dharma* which had been destroyed by showing an example to persons ignorant of *dharma* (*atadvidām*). He was equal to all, was in control of his senses, was friendly to all and compassionate. He regulated the people in household life by having them attain morality, wealth, fame, offspring and bliss.

Viparītvat means like the *jīva,* who is not independent. The accusative case should be substituted for the genitive case. By attainment of *dharma* etc. he regulated the people. Another version has *nyaramayat* (made blissful).

|| 5.4.15 ||

yad yac chīrṣaṇyācaritaṁ tat tad anuvartate lokaḥ.

Whatever is performed by the best person is followed by the people.

Śīrṣaṇyaḥ means the best.

|| 5.4.16 ||

yadyapi sva-viditaṁ sakala-dharmaṁ brāhmaṁ guhyaṁ brāhmaṇair darśita-mārgeṇa sāmādibhir upāyair janatām anuśaśāsa.

Though he knew the secret of Vedic knowledge which contains all *dharmas* he ruled the people by the path shown by the *brāhmaṇas* with sense control and tolerance.

Though he knew the secret explained in the Vedas which included all, he taught the path shown by the *brāhmaṇas.*

|| 5.4.17 ||

dravya-deśa-kāla-vayaḥ-śraddhartvig-vividhoddeśopacitaiḥ sarvair api kratubhir yathopadeśaṁ dharmas, śata-kṛtva iyāja.

He worshipped by performing sacrifices dedicated to various *devatās* one hundred times with abundant ingredients, proper place and time, youth, faith and priests.

He worshipped by sacrifices filled with (*upacita*) abundant ingredients etc. Age refers to youth because it is said *yuvaiva dharmam anvicchet*: one should execute *dharma* during one's youth. He worshipped with various *devatās* as the object.

|| 5.4.18 ||

bhagavatarṣabheṇa parirakṣyamāṇa etasmin varṣe na kaścana puruṣo vāñchaty avidyamānam ivātmano 'nyasmāt kathañcana kimapi karhicid avekṣate bhartary anusavanaṁ vijṛmbhita-snehātiśayam antareṇa.

When Ṛṣabhadeva ruled the planet no one ever desired false objects by taking from others. Everyone constantly accepted Ṛṣabhadeva as the greatest object of affection with their whole self.

While the planet was protected by Ṛṣabhadeva, no one had any desire for anything non-existent (*avidyamānam*) like a flower in the sky of himself, by taking from others. Everyone had only great affection with their total selves (*antarena*) for Ṛṣabhadeva. According to *Amara-koṣa* the word *antara* means opportunity, space, period, cloth, disappearance, difference, in reference to, an opening, one's own, except, outside, occasion, within and the inner soul.

|| 5.4.19 ||

sa kadācid aṭamāno bhagavān ṛṣabho brahmāvarta-gato brahmarṣi-pravara-sabhāyāṁ prajānāṁ niśāmayantīnām ātmajān avahitātmanaḥ praśraya-praṇaya-bhara-suyantritān apy upaśikṣayann iti hovāca.

Once, while traveling, Ṛṣabha, the Supreme Lord arriving at Brahmāvarta and there taught his attentive sons who were self-controlled and filled with obedience and devotion in an assembly of the best *brāhmaṇas* and sages, while the citizens listened. He spoke as follows.

Thus ends the commentary on the Fourth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Five

Ṛṣabha Instructs His Sons

|| 5.5.1 ||

ṛṣabha uvāca

nāyaṁ deho deha-bhājāṁ nṛloke

kaṣṭān kāmān arhate viḍ-bhujāṁ ye

tapo divyaṁ putrakā yena sattvaṁ

śuddhyed yasmād brahma-saukhyaṁ tv anantam

Ṛṣabhadeva said: The *jīva* should not use his human body for enjoying objects which give suffering and which are available for the pigs. He should perform austerity for attaining the Lord, by which the heart becomes purified, and which leads to infinite happiness in relation to the Lord.

In the Fifth Chapter, after giving instructions on *bhakti* to the Lord to his sons and citizens, Ṛṣabhadeva makes Bharata the king. He goes to the forest and shows the conduct of a dumb man.

It was mentioned in the previous chapter that Ṛṣabhadeva gave instructions. In order to establish *bhakti-yoga,* he first says that material enjoyment should not be practiced as the goal in life for a person with a human body. One should not have desires which give trouble, such as seeing or touching a woman. Why? These desires are available in the pig body. By enjoying material objects, the human body becomes equal to that of the pig. One should strive in the human body for what is not available in the pig body. Austerity is the distinguishing characteristic of the human. However, the trees also perform austerity--not eating, and tolerating the rain and sun. Therefore such things are excluded by saying that this austerity is related to the Lord. It is spiritual (*divyam*) austerity. O sons (*putrakāḥ*)! The suffix *ka* indicates compassion for them. By this austerity the *antaḥkaraṇa (sattvam)* becomes purified.

|| 5.5.2 ||

mahat-sevāṁ dvāram āhur vimuktes

tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam

mahāntas te sama-cittāḥ praśāntā

vimanyavaḥ suhṛdaḥ sādhavo ye

Service to saintly persons is the cause of two types of liberation, whereas association with men who associate with women is the cause of bondage. The impersonalist sees no differences and is peaceful whereas the devotee has a sincere heart and his intelligence is fixed in me. Both types of saintly persons are devoid of anger, are friendly to all and do not see faults in others.

From the human body, one can gain deliverance or fall down. The cause for both lies in the human body. Association with the saintly is the door to different types (*vi*) of

liberation. It was mentioned in the previous verse that one attains the infinite happiness of Brahman. The Brahman has two types: impersonal and personal. Thus the word *vi* indicates a variety of liberations: merging and becoming an associate of the Lord. *Mahantaḥ* also means two varieties of saints: worshippers of the impersonal Brahman and worshippers of Bhagavān. Their differing qualities are described in double language. *Samacittāḥ* means one who sees no differences (impersonalist) and one whose heart is sincere (the devotee). *Praśāntāḥ* means one who is peaceful and the devotee whose intelligence is fixed in the Lord. *Śamo man-niṣṭhatā buddheḥ: śama* means intelligence fixed in me. (SB 11.19.36) *Vimanyavaḥ, suhṛdaḥ* and *sādhavaḥ* have the same meaning for the impersonalist and the devotee. *Sādhavaḥ* means "those who do not see fault in others."

|| 5.5.3 ||

ye vā mayīśe kṛta-sauhṛdārthā

janeṣu dehambhara-vārtikeṣu

gṛheṣu jāyātmaja-rātimatsu

na prīti-yuktā yāvad-arthāś ca loke

The devotees have made their goal of life affection for me, the Lord, and do not show affection for persons who enjoy talks about people attached to eating and drinking and who have houses, wives, sons and wealth. They remain in their houses simply to spend their money on glorifying the Lord.

The extraordinary qualities of the second type of person are described. Those devotees have as their goal (*arthāḥ*) *prīti* for me, the Lord. They do not consider anything else as the goal of life. Śrīdhara Svāmī explains that the word *vā* indicates that the devotee is indifferent to everything else. They are not attached to those who enjoy living or discussing with persons attached to maintaining the body, with eating and drinking, who have houses with wives, children and wealth (*rāti*). Why do the devotees remain in their houses? Since they can perform *bhakti* such as serving the Lord's lotus feet, which requires wealth, by that wealth that they possess in family life, they remain in their houses. The word *tāvat* should be supplied along with *yāvat*.

|| 5.5.4 ||

nūnaṁ pramattaḥ kurute vikarma

yad indriya-prītaya āpṛṇoti

na sādhu manye yata ātmano 'yam

asann api kleśada āsa dehaḥ

The inattentive *jīva* becomes absorbed in actions for pleasure of the senses and thus engages in sin, by which he receives another body which gives suffering, and which actually does not belong to the *jīva* at all. I do not consider such actions proper.

He already stated that those persons who are attached to women fall down. He illustrates this and laments for those persons. When a person acts for sense pleasure he engages himself in sinful activities like enjoying others' wives. Because of previous sins (*yataḥ*), one attains the present body which gives suffering. With this body one again performs sinful acts. I do not consider this proper. This body does not actually belong to the *jīva* (*asan api ātmanaḥ*). The *śruti* says *asaṅgo hy ayam puruṣaḥ*: the *jīva* is not associated with the material body. (*Bṛhad-āraṇyaka Upaniṣad* 4.3.15)

|| 5.5.5 ||

parābhavas tāvad abodha-jāto

yāvan na jijñāsata ātma-tattvam

yāvat kriyās tāvad idaṁ mano vai

karmātmakaṁ yena śarīra-bandhaḥ

As long the *jīva* does not inquire about the *ātmā,* he remains in bondage created by ignorance. As long as one performs pious or sinful actions, the mind remains absorbed in action. By this, the bondage to repeated bodies continues.

"Then one should perform pious acts." Since pious acts are also a cause of *saṁsāra,* and thus cause suffering, one should engage in *jñāna* which destroys sin and piety. Dependence on *karma* or bondage of the *jīva (parābhavaḥ)* is produced from ignorance. This remains as long as one doe not inquire about the *ātmā*. *Jñānāgniḥ sarvakarmāṇi bhasmasāt kurute 'rjuna*: O Arjuna, the fire of knowledge burns all *karmas* to ashes. (BG 4.37) As long as knowledge does not arise, *karmas* are not destroyed. As long as pious and sinful acts remain, the mind will remain absorbed in action. Because of the mind absorbed in actions, bondage to bodies continues.

|| 5.5.6 ||

evaṁ manaḥ karma-vaśaṁ prayuṅkte

avidyayātmany upadhīyamāne

prītir na yāvan mayi vāsudeve

na mucyate deha-yogena tāvat

Thus, *karmas* make the mind fixed upon further action. Since the *jīva* is engaged in action by ignorance, having accepted a subtle body, as long as he does not have devotion for me, Vāsudeva, he will not be liberated from the body.

How does the mind become absorbed in action? Ancient or recent *karmas* make the mind fixed in action (*karma-vaśam*). In this way the mind becomes absorbed in action. One becomes absorbed in that object upon which one depends. However the actions of the liberated soul are excluded from this analysis. While the *jīva* is engaged by ignorance, with a covering of the subtle body, he will remain with a material body as long as *bhakti* which uproots all *karma* does not appear.

|| 5.5.7 ||

yadā na paśyaty ayathā guṇehāṁ

svārthe pramattaḥ sahasā vipaścit

gata-smṛtir vindati tatra tāpān

āsādya maithunyam agāram ajñaḥ

When the wise man does not see that desire for sense objects is useless, he becomes a fool and, forgetting his true nature, he attains a house meant for sexual pleasure, and experiences extreme suffering.

Freedom from *karma* takes place at the mature stage of *jñāna* mixed with *bhakti,* not at the immature stage. When even the wise man does not see desire for senses objects such as sound (*guṇa*) as useless, he suddenly loses his memory and experiences great pain after attaining the house meant for sexual pleasure. Another version has *yadā anupaśyati*: when the wise man sees the actions of the senses falsely, thinking the actions to be his alone, he suddenly loses his memory of his true self.

|| 5.5.8 ||

puṁsaḥ striyā mithunī-bhāvam etaṁ

tayor mitho hṛdaya-granthim āhuḥ

ato gṛha-kṣetra-sutāpta-vittair

janasya moho 'yam ahaṁ mameti

The relationship between a man and woman is called double bondage. This creates illusion for the *jīva* in relation to house, property, sons, relatives and wealth, in which he thinks, "I am this. This is mine."

When one identifies the action of one's senses with oneself, the illusion arising from association with family members is greater than anything else. Two knots are tied between husband and wife. One knot is "This is my wife." On this knot, the second knot is tied: "This is my husband." Though the man may desire to give up relationships, the wife will not give him up. This is the depth of the knot. The knot tied between father and son is also implied. If one is not attached to a family, but identifies as one's possessions one's clothing, chair or utensils, the bondage is not so great, since there is no mutual bondage. Because of the mutual knots in the hearts, one falls under illusion, thinking "I am a householder. This is my house."

|| 5.5.9 ||

yadā mano-hṛdaya-granthir asya

karmānubaddho dṛḍha āślatheta

tadā janaḥ samparivartate 'smād

muktaḥ paraṁ yāty atihāya hetum

When the knot in the heart or mind, though tied tightly by *karmas*, becomes loose, then a person becomes free from the bondage between man and woman. Giving up *ahaṅkāra*, he becomes liberated and attains the supreme abode.

This verse explains when liberation takes place. When the knot in the heart, in the mind, though bound by *karmas* of the *jīva,* becomes loosened by practice of *jñāna* and *vairāgya*, one becomes detached from the condition of husband and wife (*asmād*). Having given up the cause (*hetum*), the covering of *ahaṅkāra*, one becomes liberated and attains the supreme abode.

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|| 5.5.10-13 ||

haṁse gurau mayi bhaktyānuvṛtyā

vitṛṣṇayā dvandva-titikṣayā ca

sarvatra jantor vyasanāvagatyā

jijñāsayā tapasehā-nivṛttyā

mat-karmabhir mat-kathayā ca nityaṁ

mad-deva-saṅgād guṇa-kīrtanān me

nirvaira-sāmyopaśamena putrā

jihāsayā deha-gehātma-buddheḥ

One can destroy the subtle body called *ahaṅkāra* by devotion to *guru,* namely me as a *paramahaṁsa,* by lack of desire, by tolerance of dualities, by understanding the suffering of all *jīvas*, by inquiry into *bhakti* and the Lord, by austerities and by rejection of everything except the Lord.

One can destroy the subtle body called *ahaṅkāra* by actions dedicated to me, by speaking about me constantly, by association with the *devatās* of whom I am the master, by chanting my glories, by showing no hatred, taking others' suffering as one's own, by absence of anger and lamentation, and by desiring to give up identity with house and body, even though it is impossible to give up those identities.

Having said that one can destroy the subtle body by *bhakti-miśra-jñāna,* now he explains that one can destroy the subtle body by *jñāna-miśra-bhakti* with twenty-five parts. This is explained in four verses. Those practicing pure *bhakti* destroy the subtle body by fifteen types of action. One can destroy the subtle body of false identity by devotion to *guru,* to me, who have taken the form of a *paramahaṁsa,* by lack of desire (*vitṛṣṇayā*), by tolerating dualities, by understanding the suffering of living beings, by inquiring concerning the Supreme Lord and *bhakti,* by austerity such as Ekādaśī and Kārtika *vratas* and by restriction of eating and sleeping related to service to Viṣṇu and Vaiṣṇavas, and by being devoid of anything except *bhakti* to the Lord (*īhā nivṛttyā*).

One should also associate with the *devatās* of whom I am the master. One should have no hatred, and be equal to all, taking others' happiness and distress as one's own. One should control anger and lamentation. *Nirvaira-sāmyopaśamena* is a *dvandva* compound in the singular. One should have a desire to give up identity with house and body, since it is impossible to give up the identity.

adhyātma-yogena vivikta-sevayā

prāṇendriyātmābhijayena sadhryak

sac-chraddhayā brahmacaryeṇa śaśvad

asampramādena yamena vācām

sarvatra mad-bhāva-vicakṣaṇena

jñānena vijñāna-virājitena

yogena dhṛty-udyama-sattva-yukto

liṅgaṁ vyapohet kuśalo 'ham-ākhyam

Endowed with determination, effort and enthusiasm, one gives up the subtle body by *adhyātma-yoga*, living in a solitary place, completely controlling the senses, life airs and mind, faith in the scriptures, constant celibacy, non-rejection of duties, control of speech, seeing my presence everywhere, by knowledge which produces realization, and by *aṣṭāṅga-yoga.*

One should not give up obligatory duties *(asampramādena*). One should see my existence everywhere (*mad-bhāva-vicakṣaṇena*). One should have knowledge which produces realization (*vijñāna-virājitena*), knowledge made more beautiful. One should practice *aṣṭāṅga-yoga.* Endowed with enthusiasm (*sattva*) one gives up the subtle body.

|| 5.5.14 ||

karmāśayaṁ hṛdaya-granthi-bandham

avidyayāsāditam apramattaḥ

anena yogena yathopadeśaṁ

samyag vyapohyoparameta yogāt

According to the instructions of *guru,* with attention one should completely destroy the bondage created by the knot in the heart in which dwells all *karmas* and which is produced by ignorance*.* Then one should give up the process as well.

One should then give up the practice by which one destroys the subtle body. One should destroy the subtle body, in which the *karmas* lie (*karmāśayam*), by *yoga*, according to the teachings of *guru*, not going beyond that--not by one’s own learning

or by reading books alone, or by one's own observations. Then one should give up the method in order to destroy the subtle body, but not the method for realizing the Lord. One should practice *bhakti* in order to gain knowledge of the Lord.

brahmabhūtaṁ prasannātmā na śocati na kāṅkṣati.

samaḥ sarveṣu bhūteṣu madbhaktiṁ labhate parām

bhaktyā māmabhijānāti yāvān yaścāsmi tattvataḥ

Having attained the state of Brahman, being a pure soul, he does not lament in loss of what he had nor does he desire what he does not have, and looks upon all beings as equal. He then manifests *prema-bhakti*. Only by *bhakti* can a person know me as Brahman. BG 18.54-55.

And even if one attains realization of the Lord, one does not give up *bhakti* at all. This is shown by the verse *ātmārāmāś ca munayaḥ.* (SB 1.7.10) Some say that one gives up all processes except *bhakti.*

|| 5.5.15 ||

putrāṁś ca śiṣyāṁś ca nṛpo gurur vā

mal-loka-kāmo mad-anugrahārthaḥ

itthaṁ vimanyur anuśiṣyād ataj-jñān

na yojayet karmasu karma-mūḍhān

kaṁ yojayan manujo 'rthaṁ labheta

nipātayan naṣṭa-dṛśaṁ hi garte

The king or *guru* desiring to attain my abode, in order to obtain my mercy, should teach his sons or the students without becoming angry. He should not instruct the ignorant, bewildered by *karma* by performing *karmas.* What is achieved by engaging the ignorant man in *karma*? It is like throwing a blind man in a well.

Having described the qualities of *bhakti* and impersonal realization included in it, he here explains that the teacher of *bhakti* should also achieve the goal. The teacher should not be angry if the students are unable to learn. He should not instruct them on performance of *karmas,* as in the following verse:

na buddhi-bhedaṁ janayed ajñānāṁ karma-saṅginām |

joṣayet sarva-karmāṇi vidvān yuktaḥ samācaran ||26||

The wise man should not disturb the intelligence of the ignorant attached to results of work. Engaging in all work himself with detachment, he should engage them in activity. BG 3.26

That instruction is meant for those instructing *jñāna,* but not *bhakti.*

|| 5.5.16 ||

lokaḥ svayaṁ śreyasi naṣṭa-dṛṣṭir

yo 'rthān samīheta nikāma-kāmaḥ

anyonya-vairaḥ sukha-leśa-hetor

ananta-duḥkhaṁ ca na veda mūḍhaḥ

The *jīva* who has lost sight of his own benefit becomes extremely lusty and desires objects of pleasure. Creating mutual enmity for obtaining a particle of happiness, this foolish person does not realize his unending suffering.

Three verses expand on this point. *Arthān* means visible and invisible objects of pleasure. *Nikāma-kāmaḥ* means “one who has extreme lust.”

|| 5.5.17 ||

kas taṁ svayaṁ tad-abhijño vipaścid

avidyāyām antare vartamānam

dṛṣṭvā punas taṁ saghṛṇaḥ kubuddhiṁ

prayojayed utpathagaṁ yathāndham

What merciful, intelligent, wise person, seeing a foolish person in the hole of ignorance, will direct him along the same path, as if guiding a blind man on the wrong path?

Seeing such a person's foolishness, should one encourage him? Not at all. Who will tell a blind man going on the wrong path to continue on that path? No one will tell him.

|| 5.5.18 ||

gurur na sa syāt sva-jano na sa syāt

pitā na sa syāj jananī na sā syāt

daivaṁ na tat syān na patiś ca sa syān

na mocayed yaḥ samupeta-mṛtyum

He who cannot deliver a person in *saṁsāra* is not a *guru*, a relative, a father, mother, *devatā* or husband.

If one acknowledges the teacher of *bhakti,* this implies that others are not to be considered teachers or friends. Consequently they should be rejected. He who cannot free a person who is on the path of *saṁsāra (samupeta-mṛtum)* by giving teachings about *bhakti* is not a *guru* or friend. Thus Bali should give up Śukrācārya as his *guru.* He does not incur sinful reaction if he does not offer obeisance and respects. Similarly Vibhīṣaṇa can reject his relative Rāvaṇa. Prahlāda can reject his father Hiraṇyakaśipu. Bharata can reject his mother Kaikeyī. Khaṭvāṅga can reject the *devatā* Indra. The wives of the *brāhmaṇas* can reject their husbands learned in sacrifice. Another meaning is as follows. *Syāt* is in the potential form. He who cannot deliver another person should not take the position of *guru.* He should not accept respect and reverence. If he does, he incurs sin. If he cannot deliver the person, he should not accept the person as a disciple just so that he becomes a *guru.* He should not accept friendship so that he becomes a friend. He should not produce children to become a father, or bear a child to become a mother. One should not accept worship to become a *devatā*. One should not accept a wife in marriage to become a husband.

|| 5.5.19 ||

idaṁ śarīraṁ mama durvibhāvyaṁ

sattvaṁ hi me hṛdayaṁ yatra dharmaḥ

pṛṣṭhe kṛto me yad adharma ārād

ato hi mām ṛṣabhaṁ prāhur āryāḥ

My body is difficult to understand since it is spiritual. Where there is *bhakti,* there my mind resides. Whatever is opposite to *bhakti* is behind me, far away. Thus the respectable people call me the best, or Ṛṣabha.

Where is the Lord to whom we should perform *bhakti*, and where is the devotee whom we should serve in order to attain *bhakti*? There is not even a little effort for you, since in your house the Lord exists as I, your father, and the devotee exists as your brother. This is expressed in two verses. My body is difficult to understand since it is knowledge and bliss, not a material body of a human. It is hard to understand that my body is spiritual substance, whereas others have bodies of material substance such as earth, which is not hard to understand. My mind exists certainly (*hi*) where there is *bhakti-yoga (dharma).* It is said *sādhavo hṛḍayaṁ mahyam*: the devotees are my heart. (SB 8.4.68) What is contrary to *bhakti* exists behind me, far away. This means that my mind is not in those things. Because of this, I am called the best of all Ṛṣabha.

|| 5.5.20 ||

tasmād bhavanto hṛdayena jātāḥ

sarve mahīyāṁsam amuṁ sanābham

akliṣṭa-buddhyā bharataṁ bhajadhvaṁ

śuśrūṣaṇaṁ tad bharaṇaṁ prajānām

Therefore you have been born from my chest. You should all worship Bharata, your brother, with pure intelligence, by which my worship and the protection of the citizens will also be accomplished.

You have been produced from my chest or *urasā (hṛdayena)* and thus are called *aurasa* (sons). You should worship your brother (*sanābham*) Bharata. “But you have said that one should not have affection of wife, children and wealth in the house. After forbidding attachment to wife, sons and brothers, why do you now teach this?” Bharata is the best of the great devotees. I have also said that service to the devotees is the cause of *bhakti* and liberation. “How can we worship him, since he is equal to us as a brother?” You should not have material vision. Worship with pure intelligence. “We worship you because you are our father an also the Supreme Lord. We serve Nārada and other great devotees because they are the cause of *bhakti.* And because we are princes, we should protect the citizens.” By worshiping Bharata, worship of me and protection of the citizens is accomplished. This is my desire.

|| 5.5.21-22 ||

bhūteṣu vīrudbhya uduttamā ye

sarīsṛpās teṣu sabodha-niṣṭhāḥ

tato manuṣyāḥ pramathās tato 'pi

gandharva-siddhā vibudhānugā ye

devāsurebhyo maghavat-pradhānā

dakṣādayo brahma-sutās tu teṣām

bhavaḥ paraḥ so 'tha viriñca-vīryaḥ

sa mat-paro 'haṁ dvija-deva-devaḥ

Among the living beings, the snakes are superior to the plants. Animals are superior to the snakes. Humans are superior to animals. Superior to humans are the Gandharvas. Superior to them are the Kinnaras. Indra is superior to all of them. Sons of Brahmā like Dakṣa are superior to Indra. Śiva, son of Brahmā, is superior to Dakṣa and Brahmā is superior to Śiva. I am superior to Brahmā. The best of the *brāhmaṇas* are worshipped by me.

In order to teach that the *brāhmaṇas* should be served, he shows that they are best among all people in four verses. Among living entities, superior to the plants, which do not move, are the moving beings such as snakes which crawl. Superior to them are the animals with intelligence. Superior to them are the followers of the *devatās* such as the Kinnaras. The *asuras* are superior to them. The *devatās* are superior to the *asuras.* The *sandhi* in *devāsurebhyaḥ* is poetic license. Among the *devatās,* Indra is the best. Dakṣa, son of Brahmā is superior to Indra. Śiva, the son of Brahmā, is superior to all. The masculine instead of neuter in *vīryaḥ* is poetic license. Brahmā is superior to Śiva since he produces him. Because the subject is devotion to *brāhmaṇas*, Brahmā is considered superior to Śiva because of his service to *brāhmaṇas*. However, Śiva is superior to Brahmā as a Vaiṣṇava and in powers. I am superior to Brahmā (*mat-paraḥ*). The best *vipras* among the *brāhmaṇas* are worshipped by me.

|| 5.5.23 ||

na brāhmaṇais tulaye bhūtam anyat

paśyāmi viprāḥ kim ataḥ paraṁ tu

yasmin nṛbhiḥ prahutaṁ śraddhayāham

aśnāmi kāmaṁ na tathāgni-hotre

I do not see anyone equal to the *brāhmaṇas.* Who is superior to the *brāhmaṇas*? I

Do not accept the offerings at the fire sacrifice as much as I accept to full satisfaction what is offered to the *brāhmaṇa's* mouth by men.

I cannot compare any other living being to the *brāhmaṇas.* Do I see anyone superior to the *brāhmaṇas*? No. The reason is given in a verse and a half.

|| 5.5.24 ||

dhṛtā tanūr uśatī me purāṇī

yeneha sattvaṁ paramaṁ pavitram

śamo damaḥ satyam anugrahaś ca

tapas titikṣānubhavaś ca yatra

There is no person superior to the *brāhmaṇa,* who supports my body in the form of the Vedas in this world, and in whom reside the purest *sattva,* control of the senses, control of the mind, truthfulness, mercy, austerity, tolerance and realization of the Vedic conclusions.

There is no one superior to the *brāhmaṇa* who supports my body in the form of the Vedas in this world, and in whom the eight qualities beginning with *sattva* exist.

|| 5.5.25 ||

matto 'py anantāt parataḥ parasmāt

svargāpavargādhipater na kiñcit

yeṣāṁ kim u syād itareṇa teṣām

akiñcanānāṁ mayi bhakti-bhājām

The devotees, who worship only me and have given even themselves to me, who pray for nothing except me, the Lord who possesses infinite qualities and can award lordship over Svarga, need nothing from any other being.

And my devotees are the best. They are most worthy of worship. They do not pray for necessities from me. I am unlimited. I, the Lord, having unlimited powers and sweet qualities, exist as their goal. What do they need from any other person such as Brahmā? They are without any possessions, having given to me all possessed objects and their identity. They possess at every moment *prema-bhakti,* and therefore those who desire this *bhakti* should worship them at all times. Kapila explains in the Third Canto that the devotees are superior to the *brāhmaṇas*.

tasmān mayy arpitāśeṣa- kriyārthātmā nirantaraḥ

mayy arpitātmanaḥ puṁso mayi sannyasta-karmaṇaḥ

na paśyāmi paraṁ bhūtam akartuḥ sama-darśanāt

Superior to the *jñānī* is the person who fully dedicates his activities such hearing and chanting, his wealth, his identity, his mind and his intelligence to me. I do not see a greater living entity that this person who has offered himself to me, giving up all *varṇāśrama* actions, who thinks that the Lord alone inspires his *bhakti*, and who identifies with others' happiness and distress. SB 3.29.33

|| 5.5.26 ||

sarvāṇi mad-dhiṣṇyatayā bhavadbhiś

carāṇi bhūtāni sutā dhruvāṇi

sambhāvitavyāni pade pade vo

vivikta-dṛgbhis tad u hārhaṇaṁ me

O sons! At all times you should meditate on all moving and non-moving beings with pure vision, since I am situated in all of them. Besides this, you should worship me.

One should give respect to all living beings in order to destroy faults such as disrespect and envy. Because I am situated in all beings (*mat-dhiṣṇyatayā*), dear sons, you should meditate on all moving and non-moving (*dhruvāni*) beings, with vision

devoid of envy and other faults (*vivikta-dṛgbhiḥ*). Other than this, you should worship me. This is a separate sentence including the word *vaḥ.*

|| 5.5.27 ||

mano-vaco-dṛk-karaṇehitasya

sākṣāt-kṛtaṁ me paribarhaṇaṁ hi

vinā pumān yena mahā-vimohāt

kṛtānta-pāśān na vimoktum īśet

Serving me directly with mind, speech, sight and other senses belonging to the body is worship of me. Without this, man cannot be freed from the ropes of death or from great illusion.

He concludes the subject by describing the general quality of *bhakti* and saying that there cannot be liberation without *bhakti.* Engaging the mind, voice, sight and other senses belonging to the body *(īhitasya*) in relation to me is worship of me. Without this, a man cannot be freed from the ropes of death, from great illusion.

|| 5.5.28 ||

śrī-śuka uvāca

evam anuśāsyātmajān svayam anuśiṣṭān api lokānuśāsanārthaṁ mahānubhāvaḥ parama-suhṛd bhagavān ṛṣabhāpadeśa upaśama-śīlānām uparata-karmaṇāṁ mahā-munīnāṁ bhakti-jñāna-vairāgya-lakṣaṇaṁ pāramahaṁsya-dharmam upaśikṣamāṇaḥ sva-tanaya-śata-jyeṣṭhaṁ parama-bhāgavataṁ bhagavaj-jana-parāyaṇaṁ bharataṁ dharaṇi-pālanāyābhiṣicya svayaṁ bhavana evorvarita-śarīra-mātra-parigraha unmatta iva gagana-paridhānaḥ prakīrṇa-keśa ātmany āropitāhavanīyo brahmāvartāt pravavrāja.

Śukadeva Gosvāmī said: Thus the great well-wisher of everyone, the Supreme Lord Ṛṣabhadeva, instructed his own sons, although they were highly learned, to set an example for the public. Having given instructions about the path of *jñāna, vairāgya* and *bhakti* for great sages who have become detached from material life and have given up material *karmas*, he enthroned the eldest among his sons, Bharata, the topmost devotee and servant of the Vaiṣṇava, to protect the earth. Accepting only bodily maintenance even while remaining at home, and acting like a madman, he then took the sacrificial fire within himself and walked about Brahmāvarta naked, with disheveled hair.

Upaśikṣamāṇaḥ means he instructed. Remaining at home (*urvarita*), he accepted only bodily maintenance.

|| 5.5.29 ||

jaḍāndha-mūka-badhira-piśāconmādakavad-avadhūta-veṣo 'bhibhāṣyamāṇo 'pi janānāṁ gṛhīta-mauna-vratas tūṣṇīṁ babhūva.

After accepting the dress of an *avadhūta*, Lord Ṛṣabhadeva acted like a dull person, blind, deaf and mute, like a ghost or a madman. When addressed by people, he remained silent, since he had taken a vow of silence.

|| 5.5.30 ||

tatra tatra pura-grāmākara-kheṭa-vāṭa-kharvaṭa-śibira-vraja-ghoṣa-sārtha-giri-vanāśramādiṣv anupatham avanicarāpasadaiḥ paribhūyamāno makṣikābhir iva vana-gajas tarjana-tāḍanāvamehana-ṣṭhīvana-grāva-śakṛd-rajaḥ-prakṣepa-pūti-vāta-duruktais tad aviganayann evāsat-saṁsthāna etasmin dehopalakṣaṇe sad-apadeśa ubhayānubhava-svarūpeṇa sva-mahimāvasthānenāsamāropitāhaṁ-mamābhimānatvād avikhaṇḍita-manāḥ pṛthivīm eka-caraḥ paribabhrāma.

He wandered the earth alone, going here and there, through towns, villages, mines, farms, mountain villages, gardens, military camps, cow pens, cowherd villages, travelers' refuges, mountains, forests and settlements of sages. He remained indifferent, like an elephant surrounded by flies, though he was humiliated by the insults, scolding, and beatings of low class people, who sometimes urinated on him, spat on him, threw stones, stool or dust on him or passed foul air on him. He was not afflicted since he did not identify with me or mine and was situated in his spiritual body, understanding that his body composed of the universe was temporary though real, while distinguishing the functions of the spiritual and material energies.

Pura means city. *Grāma* means a town without a market. *Ākara* is a mine. *Kheta* is a farm community. *Kharvaṭa* is a village on a mountain slope. *Vāṭa* is a flower garden. *Śiviram* is a military encampment. *Vraja* is place for cows. *Ghosa* is a cowherd village. *Sārtha* is a gathering place of travelers. *Āśrama* is a village of sages. The lowest of men scolded him to create fear in him, beat him, urinated on him (*avemehana*), and spit phlegm on him. They threw stones, stool and dust on him and passed foul air on him. Humiliated in this way (*paribhūyamānaḥ*), he tolerated it all because he did not

identify with the body which is a temporary situation (*asat-saṁsthāne),* though it is called real. This is Śrīdhara Svāmī's explanation. Jīva Gosvāmī says that this statement is made only to give instruction to the common people.

The word *etasmin* should not therefore indicate his body, but the universe, since his body is spiritual. Because the universe is temporary it is called *asat-saṁsthāne.* As a unit, it is designated as the body of the Lord (*dehopalakṣaṇe*). He did not identify with that body composed of the universe. If he were to identify with that body, which is the universe composed of those who insulted him, he would lament, thinking, "My body composed of the universe is contaminated by this great offense." He did not identify with that body, since he was situated in his own glory, his body of knowledge and bliss, with realization of his *cit-śakti,* belonging to his *svarūpa* and his *māyā-śakti* which was not his *svarūpa.*

|| 5.5.31 ||

ati-sukumāra-kara-caraṇoraḥ-sthala-vipula-bāhv-aṁsa-gala-vadanādy-avayava-vinyāsaḥ prakṛti-sundara-svabhāva-hāsa-sumukho nava-nalina-dalāyamāna-śiśira-tārāruṇāyata-nayana-ruciraḥ sadṛśa-subhaga-kapola-karṇa-kaṇṭha-nāso vigūḍha-smita-vadana-mahotsavena pura-vanitānāṁ manasi kusuma-śarāsanam upadadhānaḥ parāg-avalambamāna-kuṭila-jaṭila-kapiśa-keśa-bhūri-bhāro 'vadhūta-malina-nija-śarīreṇa graha-gṛhīta ivādṛśyata.

His tender hands and feet, his chest, long arms, shoulders, neck, face and other limbs were well placed. His face had a natural smile and natural beauty. He had beautiful eyes like new lotus petals, reddish with cooling pupils. His forehead, neck, ears and nose had intense beauty. He awakened love in the minds of the city women with his joyful face with a deep smile. He had abundant brown, matted hair falling all around. Since his body was neglected and covered with dirt, he appeared to be haunted.

Sadṛśa means extreme. He had an extremely attractive forehead.

|| 5.5.32 ||

yarhi vāva sa bhagavān lokam imaṁ yogasyāddhā pratīpam ivācakṣāṇas tat-pratikriyā-karma bībhatsitam iti vratam ājagaram-āsthitaḥ śayāna evāśnāti pibati khādaty avamehati hadati sma ceṣṭamāna uccarita ādigdhoddeśaḥ.

When he saw that the world was unfavorable for his practice of *yoga,* and that the remedial measures of the materialists were disgusting, he took the vow of the python, and remained in one place, sleeping, eating, drinking, urinating,

and passing stool there. He rolled in the filth and his body became covered in it.

He saw that the world was not favorable to his *yoga* because of disturbances caused by hunger, thirst and people's outrage. The word *iva (*it appeared to be so) is used because nothing is unfavorable for the advanced *yogī.* The vow of the python means to stay in one place and receive one's *karmas* of this life. Since he would stay in one place, he would not become an outrage to people since he would be known. Rolling in the urine and stool, parts of his body became covered with it.

|| 5.5.33 ||

tasya ha yaḥ purīṣa-surabhi-saugandhya-vāyus taṁ deśaṁ daśa-yojanaṁ samantāt surabhiṁ cakāra.

The wind, fragrant from the smell of his stool, made the place fragrant for ten *yojanas* around.

One may think that this condition is disgusting for a spiritual body. This verse explains. The air became fragrant with the smell of his stool.

|| 5.5.34 ||

evaṁ go-mṛga-kāka-caryayā vrajaṁs tiṣṭhann āsīnaḥ śayānaḥ kāka-mṛga-go-caritaḥ pibati khādaty avamehati sma.

While moving, standing, sitting or lying down, acting like the cow, deer or crow, and displaying this nature to people who were similar to crows and animals, he drank, ate and urinated.

He displayed this nature for the people who were equivalent to crows and other animals (*kāka-mṛga-go-caritaḥ*).

|| 5.5.35 ||

iti nānā-yoga-caryācaraṇo bhagavān kaivalya-patir ṛṣabho 'virata-parama-mahānandānubhava ātmani sarveṣāṁ bhūtānām ātma-bhūte bhagavati vāsudeva ātmano 'vyavadhānānanta-rodara-bhāvena siddha-samastārtha-paripūrṇo yogaiśvaryāṇi vaihāyasa-mano-javāntardhāna-parakāya-praveśa-dūra-grahaṇādīni yadṛcchayopagatāni nāñjasā nṛpa hṛdayenābhyanandat.

The Supreme Lord Ṛṣabha, performing many types of *yoga,* the master who could award liberation, was always absorbed in the highest bliss. He was filled with perfection of all goals through *prema* directly experienced within himself, which produced unlimited tears directed to himself in the form of Vāsudeva, situated in all beings. O King! Thus he did not welcome in his mind the mystic powers such as flying in the sky, moving at the speed of the mind, the ability to disappear, entering other bodies, or seeing at a great distance, which suddenly appeared of their own accord within him.

Kaivalya-patiḥ means that he gave merging in Brahman to others out of his mercy. One should consider that these pastimes are a meditation for teaching *yogīs.* They are not to be imitated. Though Ṛṣabha was the Supreme Lord, he developed *prema* for Vāsudeva, the son of Vasudeva, since Vāsudeva is the most worthy of worship among all the *avatāras.* Bhīṣma has said:

asyānubhāvaṁ bhagavān veda guhyatamaṁ śivaḥ |
devarṣir nāradaḥ sākṣād bhagavān kapilo nṛpa ||

O King! Lord Śiva, Nārada, sage of the heavens, and Lord Kapila, who is directly the Lord, know the most secret *anubhāvas* of Kṛṣṇa, though not his intentions. SB 1.9.19

The concept of many Supreme Lords is rejected and thus the word *ātmani* (self) is used in reference to Vāsudeva. *Rodara* means “giving tears.” He was filled with *prema* which produced unlimited tears, complete with all results, directly manifested in himself (*ātmanaḥ avyavadhāna*), directed to Vāsudeva (*ātmani*), who is non-different from himself, being his *aṁśī. Vaihāyasaḥ* means “having the ability to fly in the sky.” *Manojava* means “moving his body as fast as the mind.” *Dūragrahaṇa* means “seeing things far away.”

Thus ends the commentary on the Fifth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Six

Ṛṣabhadeva's Disappearance

|| 5.6.1 ||

rājovāca

na nūnaṁ bhagava ātmārāmāṇāṁ yoga-samīrita-jñānāvabharjita-karma-bījānām aiśvaryāṇi punaḥ kleśadāni bhavitum arhanti yadṛc-chayopagatāni.

King Parīkṣit said: For *ātmārāmas* who have burned up the seeds of *karma* by knowledge produced through *yoga* the mystic powers which arise on their own should not produce suffering again.

The Sixth Chapter discusses the low position of the mind, the disappearance of Ṛṣabhadeva and the rise of heterodoxy in imitation of his activities. Hearing that Ṛṣabhadeva did not welcome mystic powers, Parīkṣit asks a question. O great soul (*bhagavaḥ*)! For the *ātmārāmas* who have burned up the seeds of *karma* by knowledge arising from best *yoga*, the powers should not be harmful, since enjoyment which arises suddenly is not harmful.

|| 5.6.2 ||

ṛṣir uvāca

satyam uktaṁ kintv iha vā eke na manaso 'ddhā viśrambham anavasthānasya śaṭha-kirāta iva saṅgacchante.

Śukadeva said: You have spoken correctly, but in this world intelligent people do not at all put faith in the unsteady mind, which is like a degraded, cunning person.

You have spoken correctly. The mystic powers should not give problems. However, intelligent persons (*eke*) never put faith in the mind. Why? The mind at every moment takes on a new condition. Becoming pure, the mind immediately becomes impure. The degraded (*kirāta*), cunning person, after showing friendship, kills the trusting person after robbing him. After showing its purity, with power not to be influenced by lust and anger, one day the mind makes the *sādhaka* who has become lax in effort to fall down by a sudden appearance of lust or anger. Though the low-born person constantly studies t *dharma* and shows good character, and is trusted even in the

treasury, he sometimes commits theft since his nature is difficult to give up. Similarly, though one trusts the mind which has been purified by sense control and mind control and has become fixed in hearing and meditation, the uncontrolled mind becomes absorbed in sinful object when given the opportunity, and takes away discriminating knowledge.

|| 5.6.3 ||

tathā coktam—

na kuryāt karhicit sakhyaṁ

manasi hy anavasthite

yad-viśrambhāc cirāc cīrṇaṁ

caskanda tapa aiśvaram

It is therefore said: One should never make friends with the unsteady mind because by trusting the mind even the long-standing austerity of Śiva was quickly destroyed.

Because of faith in the mind, one's austerity practiced over a long time (*cirāt cīrṇam*) flows away (*caskanda). Aiśvaram* means related to Śiva, whose austerity was destroyed by seeing the form of Mohinī. Or, it can refer to those who were expert in sense control such as Saubhari.

|| 5.6.4 ||

nityaṁ dadāti kāmasya

cchidraṁ tam anu ye 'rayaḥ

yoginaḥ kṛta-maitrasya

patyur jāyeva puṁścalī

The mind of the *yogī* who trusts it gives opportunity to lust and its followers anger and greed, just as the trusting husband's loose wife gives opportunity to her lover.

The cause is explained. The mind of the trusting *yogī* gives an opportunity to lust and its followers, anger and greed, which are enemies. Just as the prostitute, trusted by

her husband, gives opportunity to her lover, and has her husband killed, the mind makes the *yogī* fall from his position by lust and other desires.

|| 5.6.5 ||

kāmo manyur mado lobhaḥ

śoka-moha-bhayādayaḥ

karma-bandhaś ca yan-mūlaḥ

svīkuryāt ko nu tad budhaḥ

What intelligent person would trust the mind, which is the cause of lust, anger, pride, greed, lamentation, illusion, fear and the cause of bondage by *karma*?

This verse describes the enemies mentioned in the last verse. Who would trust the mind, the root of lust etc.?

|| 5.6.6 ||

athaivam akhila-loka-pāla-lalāmo 'pi vilakṣaṇair jaḍavad avadhūta-veṣa-bhāṣā-caritair avilakṣita-bhagavat-prabhāvo yogināṁ sāmparāya-vidhim anuśikṣayan sva-kalevaraṁ jihāsur ātmany ātmānam asaṁvyavahitam anarthāntara-bhāvenānvīkṣamāṇa uparatānuvṛttir upararāma.

Though he was the head of all the protectors of planets, he hid his nature as the Supreme Lord by appearing dull-witted, wearing the dress of an *avadhūta* and speaking like an *avadhūta.* Teaching the *yogīs* how to give the material body, he desired to give an appearance of giving up his body. Constantly seeing himself as non-different from the Lord and having no obstacle of material energy obstructing him, imitating the *avadhūta,* he ended his pastimes on earth.

Having finished the incidental topic of why Ṛṣabhadeva did not welcome mystic powers, now Śukadeva returns to the main topic. He taught how to give up the body by imitating giving up the body. Because his body is spiritual, he always saw himself as non-different from (*anarthāntara-bhāvena*) Paramātmā (*ātmani*), without the obstacle of a material body. Imitating the conduct of an *avadhūta* (*uparatānuvrttiḥ*), he gave up his pastimes as an *avatāra* (*upararāma).* "Desiring to give up his body" means that he desired to give up the manifestation of his body in this world. This meaning will be evident in the next verse.

|| 5.6.7 ||

tasya ha vā evaṁ mukta-liṅgasya bhagavata ṛṣabhasya yogamāyā-vāsanayā deha imāṁ jagatīm abhimānābhāsena saṅkramamāṇaḥ koṅka-veṅka-kuṭakān dakṣiṇa-karṇāṭakān deśān yadṛcchayopagataḥ kuṭakācalopavana āsya kṛtāśma-kavala unmāda iva mukta-mūrdhajo 'saṁvīta eva vicacāra.

The body of the Supreme Lord Ṛṣabhadeva, who hid his qualities as the Lord during his pastimes, wandered over the earth as if moving by the remaining shadow of *avidyā's* influence, though actually he was under the influence of *yoga-māyā*. Reaching Koṅka, Veṅka and Kuṭaka in Karṇāṭaka state in South India by his own will, he came to Kuṭakācala. He moved like a madman, naked, with disheveled hair, and had a stone in his mouth.

This verse describes how he gave up his body. Though he was the Lord, he gave up the characteristics of the Lord (*mukta-liṅgasya*), or he had the characteristics of a liberated soul. Just as the *yogīs* move their body by the influence of previous impressions after they are liberated, like a finished pot still moving on the potter's wheel, Ṛṣabhadeva, making an appearance of identifying with a body, continue to exist by the impressions which are a reflection of *avidyā* (*abhimānābhāsaḥ*), like the *jīvanmuktas.* However, Ṛṣabhadeva was actually different. He existed by the influence of *yoga-māyā,* by the impressions of his desire to perform pastimes like an *avadhūta.* Just as a small child puts anything that he receives in his mouth, Ṛṣabhadeva had a stone in his mouth. He was naked (*asamvītaḥ*).

|| 5.6.8 ||

atha samīra-vega-vidhūta-veṇu-vikarṣaṇa-jātogra-dāvānalas tad vanam ālelihānaḥ saha tena dadāha.

An intense forest fire created by the rubbing of bamboos agitated by the force of the wind, devouring everything, burned up the forest along with Ṛṣabhadeva.

It has mentioned that he disappeared. How did this happen? This verse describes the event. The fire burned up the forest along with Ṛṣabhadeva. The fire burned up the gross bodies of trees and animals in that forest. Ṛṣabhadeva burned up their subtle bodies. Thus by his mercy, all the animals and plants attained liberation.

|| 5.6.9 ||

yasya kilānucaritam upākarṇya koṅka-veṅka-kuṭakānāṁ rājārhan-nāmopaśikṣya kalāv adharma utkṛṣyamāṇe bhavitavyena vimohitaḥ sva-dharma-patham akuto-bhayam apahāya kupatha-pākhaṇḍam asamañjasaṁ nija-manīṣayā mandaḥ sampravartayiṣyate.

King Arhat of Koṇka, Veṅka and Kuṭaka regions, hearing about the activities of Ṛṣabhadeva, would become bewildered when *adharma* increased in Kali-yuga by the results of bad *karma.* Foolishly giving up his path of *dharma* which destroys all dangers, by his own mind he propagated a deviant path which rejected the scriptures.

The *jīvas* of Kali-yuga, looking in the external world, will get benefit by hearing and chanting the pastimes of Ṛṣabhadeva, but not by imitating his behavior. Because the *jīvas* in Kali-yuga are incapable of looking inward, they become fallen by becoming fixed in Ṛṣabhadeva's external conduct alone. The person called Arhat will be born in the future. Hearing of Ṛṣabhadeva through local scriptures, he thought he would also become similar by imitating Ṛṣabhadeva's activities. He learned about his activities in detail (*upaśīkṣya*). When *adharma* would increase in Kali-yuga because of what would inevitably happen as a result of bad *karma* (*bhāvitavyena*), Arhat became bewildered.

|| 5.6.10 ||

yena ha vāva kalau manujāpasadā deva-māyā-mohitāḥ sva-vidhi-niyoga-śauca-cāritra-vihīnā deva-helanāny apavratāni nija-nijecchayā gṛhṇānā asnānānācamanāśauca-keśolluñcanādīni kalinādharma-bahulenopahata-dhiyo brahma-brāhmaṇa-yajña-puruṣa-loka-vidūṣakāḥ prāyeṇa bhaviṣyanti.

By that system, bewildered by the Lord's *māyā*, the lowest of mankind, making their own rules which are devoid of clean conduct, will practice vows against scripture without bathing, *acamāna, śauca* and while plucking out their body hairs, and at the same time ignoring the Lord. Their minds overcome by the proliferation of *adharma* in Kali-yuga, they will criticize the Vedas, *brāhmaṇas*, sacrifice, the Lord and the devotees.

Making up their own rules, they will be devoid of rules of cleanliness and proper conduct.

|| 5.6.11 ||

te ca hy arvāktanayā nija-loka-yātrayāndha-paramparayāśvastās tamasy andhe svayam eva prapatiṣyanti.

These lowest of people, faithful to an ignorant tradition concocted by themselves, which will not accept the authority of the Vedas, will fall down to hell.

|| 5.6.12 ||

ayam avatāro rajasopapluta-kaivalyopaśikṣaṇārthaḥ.

Ṛṣabhadeva appeared in this world to teach liberation which had become lost due to the influence of time.

When Ṛṣabhadeva appeared, the *jñānīs* of that time were supposed to follow his example. He came to teach *jñāna-yoga* which had been lost due to the influence of time (*rajosopapluta*). Or he came to teach the path of liberation to those overcome by *rajoguṇa.* People of Satya, Treta and Dvāparā *yugas* could follow his teachings, but the people of Kali-yuga should only hear about him.

|| 5.6.13 ||

tasyānuguṇān ślokān gāyanti—

aho bhuvaḥ sapta-samudravatyā

dvīpeṣu varṣeṣv adhipuṇyam etat

gāyanti yatratya-janā murāreḥ

karmāṇi bhadrāṇy avatāravanti

Sages sing verses about Ṛṣabhadeva, describing his qualities as follows: among the lands in the islands with seven seas on this earth, Bhārata-varṣa is the most pious because its inhabitants sing about the auspicious activities of the Lord’s incarnations.

Among the countries Bhārata-varṣa is the most pious (*adhipuṇyam*) because the inhabitants sing about the activities of the Lord’s incarnations.

|| 5.6.14 ||

aho nu vaṁśo yaśasāvadātaḥ

praiyavrato yatra pumān purāṇaḥ

kṛtāvatāraḥ puruṣaḥ sa ādyaś

cacāra dharmaṁ yad akarma-hetum

The dynasty of Priyavrata is shining with fame. In that dynasty the eternal Supreme Lord has appeared. The most excellent Lord enacted *dharma* by which one can destroy all *karma.*

Among the dynasties, Priyavrata's dynasty is fortunate.

|| 5.6.15 ||

ko nv asya kāṣṭhām aparo 'nugacchen

mano-rathenāpy abhavasya yogī

yo yoga-māyāḥ spṛhayaty udastā

hy asattayā yena kṛta-prayatnāḥ

Which *yogī* who desires the powers rejected by Ṛṣabhadeva as insubstantial and makes efforts to gain them, can follow, even in his mind, the example set by unborn Ṛṣabhadeva?

Among the *yogīs,* Ṛṣabhadeva is most auspicious. Which other *yogī* can follow the direction of Ṛṣabhadeva in his mind, much less by action? Ṛṣabhadeva was without birth. The *yogī* desires *siddhis* which were rejected as inauspicious by Ṛṣabhadeva, but the *yogī* makes endeavors to attain those *siddhis.* Or the *yogī* desires *siddhis* which were rejected by Ṛṣabhadeva but the *siddhis* made efforts to be accepted by him.

|| 5.6.16 ||

iti ha sma sakala-veda-loka-deva-brāhmaṇa-gavāṁ parama-guror bhagavata ṛṣabhākhyasya viśuddhācaritam īritaṁ puṁsāṁ samasta-duścaritābhiharaṇaṁ parama-mahā-maṅgalāyanam idam anuśraddhayopacitayānuśṛṇoty āśrāvayati vāvahito bhagavati tasmin vāsudeva ekāntato bhaktir anayor api samanuvartate.

I have described the activities of Lord Ṛṣabhadeva, the benefactor of the Vedas, the people, *devatās, brāhmaṇas* and cows. With great faith, one should attentively hear and chant this story which destroys all sins of man and creates complete auspiciousness. Pure *bhakti* for Vāsudeva will develop in the hearer, chanter, rememberer or enjoyer of these pastimes.

The people of Kali-yuga derive greater benefit by hearing and chanting the pastimes of Ṛṣabhadeva, whereas the *yogīs* of other *yugas* derive benefit from practicing his system of *yoga.* The pure activities of Ṛṣabhadeva who acted for everyone's benefit (*paramaguroḥ*) have been described. His teachings have also been described in verses such as SB 5.5.1. *Āśrāvayati* means to chant. Both the hearer and chanter (*anayoḥ*), and as well the person who remembers and the person who enjoys the topics (indicated by the word *ca*) develop *bhakti.*

|| 5.6.17 ||

yasyām eva kavaya ātmānam avirataṁ vividha-vṛjina-saṁsāra-paritāpopatapyamānam anusavanaṁ snāpayantas tayaiva parayā nirvṛtyā hy apavargam ātyantikaṁ parama-puruṣārtham api svayam āsāditaṁ no evādriyante bhagavadīyatvenaiva parisamāpta-sarvārthāḥ.

The wise, suffering from various calamities of material life, continually bathe themselves in the lake of *bhakti,* and because of its intense bliss, they do not strive for liberation, though it considered the highest goal, which comes of its own accord since they have attained everything by being the servants of the Lord.

Bhakti is the highest goal for the living being. In *bhakti (yasyām*), a lake of nectar, the learned bathe themselves. They do not aspire for liberation which comes on its own, though not requested, and though offered by the Lord. They have no interest in liberation because everything is already attained by being the servant of the Lord, not by becoming the Lord.

|| 5.6.18 ||

rājan patir gurur alaṁ bhavatāṁ yadūnāṁ

daivaṁ priyaḥ kula-patiḥ kva ca kiṁkaro vaḥ

astv evam aṅga bhagavān bhajatāṁ mukundo

muktiṁ dadāti karhicit sma na bhakti-yogam

O King Parīkṣit! Kṛṣṇa was the protector, instructor, object of worship, giver of affection, and the protector of both the Yadus and Pāṇḍavas. But he was sometimes your servant. The Lord gives liberation but not even *bhāva-bhakti* to those who worship him.

The dynasty of Priyavrata in which the Lord as Ṛṣabha appeared is most auspicious. Uttānapāda's dynasty is auspicious because the Lord as Pṛthu appeared in it. The dynasty of Raghu is auspicious because the Lord as Rāma appeared in it. Among the contemporary Yadu and Puru dynasties, the Yadu Dynasty is auspicious because Kṛṣṇa appeared in it. But our dynasty of Puru is unfortunate, because the Lord did not appear in it. In this way Parīkṣit lamented internally. Understanding his mind because he was omniscient, Śukadeva then gave him bliss by showing the superiority of *bhakti* over liberation. O King! Kṛṣṇa is the protector of the Pāṇḍavas (*bhavatām*) and Yadus. He is your instructor and object of worship (*daivam*). He has shown affection and is the leader of the clan---though Kṛṣṇa appeared in the Yadu dynasty, he acted equally toward the Yadus and you, the Pāṇḍavas. But sometimes he acted as your messenger or servant. He did not do this for the Yadus. He did more for you than for the Yadus because his greater love for you. That he gave the highest *prema* to you, who do not worship him, is the highest position. He does not even give *bhāva-bhakti* (*bhakti-yogam*) to those who worship him. He gives the inferior liberation but never (*karhicit) bhakti.* But he does not give liberation to those practicing pure *bhakti,* who do not desire liberation. To those persons he gives *bhakti.*

|| 5.6.19 ||

nityānubhūta-nija-lābha-nivṛtta-tṛṣṇaḥ

śreyasy atad-racanayā cira-supta-buddheḥ

lokasya yaḥ karuṇayābhayam ātma-lokam

ākhyān namo bhagavate ṛṣabhāya tasmai

I offer my respects to Ṛṣabhadeva, the Supreme Lord, who, giving up all material thirst because of eternally experiencing the bliss of his *svarūpa,* taught by his great mercy the attainment of Vaikuṇṭha, which removes all fear from people whose intelligence has been long unaware of the highest goal, since they have been involved in activities for the body.

Concluding the story, Śukadeva offers respects. Devoid of material thirst because of realizing constantly the bliss of his *svarūpa*, Ṛṣabhadeva instructed through *bhakti-yoga* the attainment of Vaikuṇṭha *(ātma-lokam*) which removes all fears of people whose intelligence was long unaware of the highest goal because of involvement in activities for the body (*atat-racanayā*), because of his compassion. I offer respects to him.

Thus ends the commentary on the Sixth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Seven

Activities of King Bharata

|| 5.7.1 ||

śrī-śuka uvāca

bharatas tu mahā-bhāgavato yadā bhagavatāvani-tala-paripālanāya sañcintitas tad-anuśāsana-paraḥ pañcajanīṁ viśvarūpa-duhitaram upayeme.

Just as Ṛṣabha was the Lord, his son Bharata was a great devotee of the Lord. When he was entrusted by Ṛṣabha to protect the earth, he engaged in ruling, and married the daughter of Viśvarūpa named Pañcajanī.

The Seventh Chapter describes how Bharata, with strong determination, worshipped the Lord with performance of sacrifices while at home, and with flowers while in the forest. Ṛṣabhadeva was the Lord and Bharata was a great devotee of the Lord. That is indicated by the word *tu* (but).

|| 5.7.2 ||

tasyām u ha vā ātmajān kārtsnyenānurūpān ātmanaḥ pañca janayām āsa bhūtādir iva bhūta-sūkṣmāṇi sumatiṁ rāṣṭrabhṛtaṁ sudarśanam āvaraṇaṁ dhūmraketum iti.

Just as the false ego creates the subtle sense objects, Mahārāja Bharata created five sons in the womb of Pañcajanī, his wife: Sumati, Rāṣṭrabhṛta, Sudarśana, Āvaraṇa and Dhūmraketu.

Bhūtādiḥ means *ahaṅkāra.*

|| 5.7.3 ||

ajanābhaṁ nāmaitad varṣaṁ bhāratam iti yata ārabhya vyapadiśanti.

The place was known as Ajanābha-varṣa, but from Mahārāja Bharata's reign, it has become known as Bhārata-varṣa.

Because its ruler was the son of Nābhi (Ṛṣabha) the planet was known as Ajanābha. Since it is used in a name it does not become Ājanābha (the country belonging to Ṛṣabha and Nābhi). The land became known as Bhārata because Bharata ruled it.

|| 5.7.4 ||

sa bahuvin mahī-patiḥ pitṛ-pitāmahavad uru-vatsalatayā sve sve karmaṇi vartamānāḥ prajāḥ sva-dharmam anuvartamānaḥ paryapālayat.

Mahārāja Bharata, a learned king like his father and grandfather, engaged in his own duties and engaged the citizens in their duties with great affection.

|| 5.7.5 ||

īje ca bhagavantaṁ yajña-kratu-rūpaṁ kratubhir uccāvacaiḥ śraddhayāhṛtāgnihotra-darśa-pūrṇamāsa-cāturmāsya-paśu-somānāṁ prakṛti-vikṛtibhir anusavanaṁ cāturhotra-vidhinā

Bharata constantly worshipped the Lord, who is the form of sacrifice with and without offerings of animals, through large and small sacrifices named *agni-hotra, darśa, pūrṇamāsa, cāturmāsya,* animal sacrifices and *soma* sacrifices, complete or partial, according to the rules of involving four priests which are accepted with faith by the *karmīs.*

He worshipped the Lord who is the form of sacrifice without and with animal offerings through large and small animal sacrifices. These were accepted by the performers of *karma* as their own (*śraddhayā āhṛta*). He performed these with all elements (*prakṛti*) and with fewer elements (*vikṛtibhiḥ*). By these two types he performed sacrifice.

|| 5.7.6 ||

sampracaratsu nānā-yāgeṣu viracitāṅga-kriyeṣv apūrvaṁ yat tat kriyā-phalaṁ dharmākhyaṁ pare brahmaṇi yajña-puruṣe sarva-devatā-liṅgānāṁ mantrāṇām artha-niyāmakatayā sākṣāt-kartari para-devatāyāṁ bhagavati vāsudeva eva bhāvayamāna ātma-naipuṇya-mṛdita-kaṣāyo haviḥṣv adhvaryubhir gṛhyamāṇeṣu sa yajamāno yajña-bhājo devāṁs tān puruṣāvayaveṣv abhyadhyāyat.

In performance of various sacrifices with execution of all parts, Bharata thought of the astonishing result of the sacrifices—*dharma--* as an offering to the supreme Brahman, the supreme object of worship, Vāsudeva, the ultimate performer of all actions, the recipient of all sacrifices, since Vāsudeva alone is the controller of all the *devatās* who are the subject of the *mantras* which have power to reveal those *devatās*. Having destroyed all impressions of *karma* by his skilful actions when having the *adhvaryu* priests perform rites, Bharata, the sponsor of the sacrifices, meditated on the *devatās,* the recipients of the sacrifices, as limbs of the Lord.

The Lord has said:

tāvat karmāṇi kurvīta na nirvidyeta yāvatā

mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate

One should continue to perform the Vedic ritualistic activities until one actually becomes detached from material sense gratification and develops faith for hearing and chanting about me. SB 11.20.9

How is it that Bharata, a person qualified for pure devotion, with deep faith in topics of the Lord and without material desire, performed *karma-yoga* and enjoyed its results? This verse explains this.

When he performed various sacrifices in which all the elements were executed, there was an astonishing result called *dharma.* He thought of these results as an offering to the supreme Brahman, Vāsudeva, his deity. He thought, “I do not have any desire for the results of this sacrifice. It is for the pleasure of Vāsudeva. It is offered to Vāsudeva. It is not mine. ” The Mīmāṁsakas believe, however, that the results are for the performer if the desires for results of the performer are prominent or for the *devatās* where the actions were directed predominately to the *devatās.* Since Bharata was without material desires, the results should go to the *devatās.* Why then did Bharata think of offering the results only to Vāsudeva, when there are many *devatās* like Candra and Sūrya? He thought of Vāsudeva, the enjoyer of results of the sacrifice (*yajña-puruṣe),* as the controller of all *devatās* who are the goals of the *mantras* which reveal the *devatās* (*sarva-devatā-liṅgānāṁ*).

“Bharata may not be the enjoyer, but he cannot avoid being the performer of the sacrifice.” No, Vāsudeva is also the performer since he is the independent doer, inspiring all others to action as the *antaryāmī* of all beings. The sponsor of the sacrifice, who is not independent, is not the performer. If we do not accept this principle, the priest would be called the performer, since he directly performs the sacrifice. This is understood from the *Viṣṇu-sahasra-nāma-stotra. yajñabhug yajña-kṛd yajña*: Viṣṇu is the enjoyer of sacrifice, the performer of sacrifice and sacrifice itself. Though the Lord is independent, the *jīva* thinks that he is the performer out of ignorance and becomes bound up. By his skilful thinking (*ātma-naipuṇya*) Bhārata destroyed the contamination of impressions arising from action (*mṛdita-kaṣāyaḥ*). It should be understood that though the devotee who is free of identity as the doer and has renounced all results of actions performs action through his representative such as the *adhvaryu* priest, he is not the doer since he does not have faith in those actions.

aśraddhayā hutaṁ dattaṁ tapas taptaṁ kṛtaṁ ca yat

asad ity ucyate pārtha na ca tat pretya no iha //

O son of Pṛthā, whatever is offered in the fire, whatever is given in charity, whatever is undertaken as austerity, but which is done without faith, is called *asat* since it bears no result now or in the next life. BG 17.28

It is said that devotees such as Ambarīṣa, absorbed in performing pure *bhakti* all day long, conducted sacrifices handed down by tradition from father and grandfather, through representatives. It is seen at the present time as well that householder devotees well established in the western states, perform the *karmas* such as marriage or receiving the sacred thread through a representative, since they fear contamination with local customs, and with the total lack of *varṇa* and *dharma.*

The results do not accrue to the impure person in the verse *tāvat karāṇi kurvīta*, because the *ātmanepada* form of the verb is an order. Thus the *śuddha-sattva* devotee certainly has no fault in doing actions through a representative. In the definition of pure *bhakti (anyābhlāśitā-śunyam)* indicating that *bhakti* should be devoid of *karma* and *jñāna,* it is stated j*ñāna-karmādy-ānavṛtam.* Some people explain that this means that *bhakti* remains pure, even though one engages in *karma* by employing an agent to perform sacrifice, because *bhakti* is not covered by k*arma* if one remains constantly engaged in hearing and other acts of *bhakti*.

“We cannot attribute fault of doing *karmas* to Bharata if he acts thus. But how can one say that his *bhakti* is pure if there is worship of many *devatās* in the sacrifices?” Bharata, the sponsor of the sacrifices, mediated on the *devatās,* the receivers of the offerings, as the limbs of the Lord. When the priest said “*indraya svāhā*” he thought, “This is worship of the arm of my Lord.” When the priest said “*sūryāya svāha*” he though “This is worship of the eye my Lord.” Worshipping each *devatā* independently

would destroy the *ananya* or exclusive aspect of *bhakti,* but worshipping them as limbs of the Lord does not destroy it.

|| 5.7.7 ||

evaṁ karma-viśuddhyā viśuddha-sattvasyāntar-hṛdayākāśa-śarīre brahmaṇi bhagavati vāsudeve mahā-puruṣa-rūpopalakṣaṇe śrīvatsa-kaustubha-vana-mālāri-dara-gadādibhir upalakṣite nija-puruṣa-hṛl-likhitenātmani puruṣa-rūpeṇa virocamāna uccaistarāṁ bhaktir anudinam edhamāna-rayājāyata.

Performing *karmas* purified by his intentions, the *bhakti* of Bharata, filled with *śuddha-sattva,* daily increased to higher levels of intensity. He directed his *bhakti* to the Lord situated in the heart, to the Brahman, and to Bhagavān, Vāsudeva, who is also seen the Lord of Vaikuṇṭha, endowed Śrīvatsa, Kaustubha, garland, *cakra,* conch and club, shining in the hearts of his devotees with his human form.

This action particularly purifies the heart of the performer of *karmas.* Ṛṣabhadeva instructed his other sons to worship Bharata (SB 5.5.20). However, since he already had a pure heart, it is redundant to say that he became purified by these acts. Having a pure heart, he performed acts which were pure. Or by this method he purified all actions. The natural *bhakti* of Bharata, who was *śuddha-sattva*, increased in strength daily on a higher level, like the Gaṅgā which moves with force, purifying the world. He had *bhakti* for Vāsudeva, Kṛṣṇa, who is worshipped as Paramātmā, Brahman, and *Bhagavān*. He is situated in the space of the heart as Paramātmā, the object of meditation of the *yogīs.* The Paramātmā with a form is described:

kecit sva-dehāntar-hṛdayāvakāśe
prādeśa-mātraṁ puruṣaṁ vasantam |
catur-bhujaṁ kañja-rathāṅga-śaṅkha-
gadā-dharaṁ dhāraṇayā smaranti ||

Some *yogīs* meditate upon the Paramātmā measuring one *pradeśa,* who is residing in the heart within the body, and who holds the lotus, wheel, conch and club in his four hands. SB 2.2.8

Brahman is worshipped by the *jñānīs,* and Bhagavān is worshipped by the devotees. Though the form of Kṛṣṇa is Bhagavān, the form of the Lord of Vaikuṇṭha is described here since it is famous in the scriptures. This form shines in the heart marked permanently with that human form, as if it were a painting, in devotees like Nārada.

|| 5.7.8 ||

evaṁ varṣāyuta-sahasra-paryantāvasita-karma-nirvāṇāvasaro 'dhibhujyamānaṁ sva-tanayebhyo rikthaṁ pitṛ-paitāmahaṁ yathā-dāyaṁ vibhajya svayaṁ sakala-sampan-niketāt sva-niketāt pulahāśramaṁ pravavrāja.

After ruling for 100,000,000 years, and not ascertaining whether his *karmas* of this life were completed or not, he divided his wealth inherited from his father and grandfather which he had enjoyed among his sons, according to the rules, and then left his house full of all wealth and went to a hermitage at Pulaha.

Not being able to ascertain whether his *karmas* of this life had finished or not, after ruling 100,000,000 years, Bharata divided his kingdom and left. Bharata was conscious of his *karmas* only out of humility, since he actually did not have any *karmas.* His enjoyment of the kingdom was only a result of his being a devotee. Being detached he suddenly left the kingdom. *Riktham* means wealth.

|| 5.7.9 ||

yatra ha vāva bhagavān harir adyāpi tatratyānāṁ nija-janānāṁ vātsalyena sannidhāpyata icchā-rūpeṇa.

There, the Lord is visible even now in the form desired by the devotee, out of affection for his followers who reside in that place.

Because of his affection the Lord is present there in the form desired by his devotees, residing there in forms like Kṛṣṇa or Rāma.

|| 5.7.10||

yatrāśrama-padāny ubhayato nābhibhir dṛṣac-cakraiś cakra-nadī nāma sarit-pravarā sarvataḥ pavitrī-karoti.

In that place, the Gaṇḍakī, the best of rivers, purifies the hermitages with *śilas* marked with *cakras* and holes on both sides.

The Gaṇḍakī (*cakranadī)* purifies the hermitages by the *cakras* on the *śilas* with holes on the upper and lower surface.

|| 5.7.11||

tasmin vāva kila sa ekalaḥ pulahāśramopavane vividha-kusuma-kisalaya-tulasikāmbubhiḥ kanda-mūla-phalopahāraiś ca samīhamāno bhagavata ārādhanaṁ vivikta uparata-viṣayābhilāṣa upabhṛtopaśamaḥ parāṁ nirvṛtim avāpa.

There Bharata, alone, performed worship of the Lord in the garden of the hermitage at Pulaha using water, *tulasī,* various flowers and leaves, with offerings of bulbs, roots and fruits. Pure, free of material desires, with ever-increasing peace, he attained the highest bliss.

Upabhṛtopaśamaḥ means “he had increasing peace.”

|| 5.7.12||

tayettham avirata-puruṣa-paricaryayā bhagavati pravardhamānā-nurāga-bhara-druta-hṛdaya-śaithilyaḥ praharṣa-vegenātmany udbhidyamāna-roma-pulaka-kulaka autkaṇṭhya-pravṛtta-praṇaya-bāṣpa-niruddhāvaloka-nayana evaṁ nija-ramaṇāruṇa-caraṇāravindānudhyāna-paricita-bhakti-yogena paripluta-paramāhlāda-gambhīra-hṛdaya-hradāvagāḍha-dhiṣaṇas tām api kriyamāṇāṁ bhagavat-saparyāṁ na sasmāra.

He became lax in his duties as his heart melted because of the ever-increasing, intense attraction for the Lord through his constant service. His hairs stood on end because of joy. Tears produced by longing for the Lord flowed from his eyes out of affection. His intelligence was immersed in the lake of his heart, filled with the highest bliss through *bhakti-yoga* by intense meditation on the red feet of the Lord who bestows *prema.*

He had no enthusiasm to perform daily duties because his heart was melted with affection for the Lord. The hairs on his body (*ātmani)* stood on end. His intelligence was submerged in the lake in his heart which was deep with the nectar of great joy spread everywhere (*paripluta*).

|| 5.7.13||

itthaṁ dhṛta-bhagavad-vrata aiṇeyājina-vāsasānusavanābhiṣekārdra-kapiśa-kuṭila-jaṭā-kalāpena ca virocamānaḥ sūryarcā bhagavantaṁ hiraṇmayaṁ puruṣam ujjihāne sūrya-maṇḍale 'bhyupatiṣṭhann etad u hovāca.

With a vow to worship the Lord, his body shining with deer skin, his brown, matted hair wet from his daily bath, he worshipped the golden Lord with a *mantra* dedicated to Viṣṇu in the sun, reciting it as the sun rose.

Thinking that his ecstatic symptoms were an obstacle, and that his intelligence should not be covered by the ecstasy, he began to worship the Lord using a *mantra* revealed by his intelligence. He worshipped using a *mantra* which revealed the Lord situated in the sun (*suryarcā*). *Ujhāne* means rising. Another version has *ujjahāse* (desiring that the sun rise).

|| 5.7.14||

paro-rajaḥ savitur jāta-vedo

devasya bhargo manasedaṁ jajāna

suretasādaḥ punar āviśya caṣṭe

haṁsaṁ gṛdhrāṇaṁ nṛṣad-riṅgirām imaḥ

I surrender to the effulgent Lord situated in the sun, beyond *prakṛti,* fulfilling the desires of the *jīva,* who creates this universe by his will, enters it and maintains the *jīva* desiring material enjoyment, by inspiring the jīva's intelligence.

I surrender (*imaḥ*) to the effulgence (*bhargaḥ*) of the Lord situated in the sun (*savituḥ devasya*). This refers to Nārāyaṇa indicated in *dheyayaḥ saḍa savitṛ-maṇḍala-madhya-vartī nārāyaṇaḥ sarasijāsana-sannivisṭaḥ.* That Lord is beyond *prakṛti* (*paraḥ-rajaḥ*) or is *śuddha-sattva*. He fulfills the desires of the devotees (*jāta-vedaḥ).* That effulgent Lord has created this universe by his will (*manasā*). Entering the world (*adaḥ*) by the power of his *cit-śakti (svaretasā)* as the *antaryāmī,* he sees the *jīva* like me desiring happens from material objects. This means he maintains the j*īva* out of mercy. How? He maintains the *jīva* by inspiring the *jīva's* intelligence. *Nṛṣat* means the intelligence —what remains in men as a covering. The Lord gives movement (*riṅgirām*) to the intelligence of man. May my intelligence concentrating on the Lord not be covered by anything!

Thus ends the commentary on the Seventh Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eight

Bharata Becomes a Deer

|| 5.8.1 ||

śrī-śuka uvāca

ekadā tu mahā-nadyāṁ kṛtābhiṣeka-naiyamikāvaśyako brahmākṣaram abhigṛṇāno muhūrta-trayam udakānta upaviveśa.

One day, having performed his daily rites, bodily needs and taken bath, he was sitting on the bank of the river chanting Kṛṣṇa *mantras* for three *muhūrtas.*

The Eighth Chapter describes how Bharata raised a fawn, and meditating on it, attained the body of a deer in his next life. Kṛṣṇa, an ocean of cleverness, protected this deer who was previously Bharata to show that compassion, if it is an obstacle to *bhakti*, must be given up. The Lord shows his affection for his devotee by protecting Bharata in the form of a deer, so that he would fall in the ocean of remorse in order to drown in the ocean of *prema.*

He had performed his daily rites, necessities like passing urine and bathing. *Abhiseka* is placed first in the *dvandva* compound because of having less syllables and being similar to words like *aja* in usage. *Brahmāksaram* means the syllables of a Kṛṣṇa *mantra. Abhigṛṇāhaṇ* means uttering.

|| 5.8.2 ||

tatra tadā rājan hariṇī pipāsayā jalāśayābhyāśam ekaivopajagāma.

O King, a doe, being very thirsty, came near the water.

|| 5.8.3 ||

tayā pepīyamāna udake tāvad evāvidūreṇa nadato mṛga-pater unnādo loka-bhayaṅkara udapatat.

While the doe was drinking water, the roar of a lion, fearful to all, arose nearby.

Pepīyamāne means"drinking with great attachment." *Mṛgapateḥ* is a lion.

|| 5.8.4 ||

tam upaśrutya sā mṛga-vadhūḥ prakṛti-viklavā cakita-nirīkṣaṇā sutarām api hari-bhayābhiniveśa-vyagra-hṛdayā pāriplava-dṛṣṭir agata-tṛṣā bhayāt sahasaivoccakrāma.

Hearing that sound, the doe, whose nature was to be alarmed, with restless eyes, with fear of the lion entering its agitated heart, with irresolute gaze, in terror leaped over the stream in the same instant, without satisfying her thirst.

Sahasā means at the same time as the roar. *Bhayāt* means in terror. She jumped over the river.

|| 5.8.5 ||

tasyā utpatantyā antarvatnyā uru-bhayāvagalito yoni-nirgato garbhaḥ srotasi nipapāta.

When the pregnant doe jumped up, her fetus came out, pushed out by great fear, and fell in the river.

Antarvatnyāḥ means pregnant.

|| 5.8.6 ||

tat-prasavotsarpaṇa-bhaya-khedāturā sva-gaṇena viyujyamānā kasyāñcid daryāṁ kṛṣṇa-sārasatī nipapātātha ca mamāra.

Afflicted by exhaustion, fear, the jump, the discharge of her fetus, and separated from the flock, the black doe fell down in a cave and died.

Utprasava[32] means giving birth from a high place—an abortion.

|| 5.8.7 ||

taṁ tv eṇa-kuṇakaṁ kṛpaṇaṁ srotasānūhyamānam abhivīkṣyāpaviddhaṁ bandhur ivānukampayā rājarṣir bharata ādāya mṛta-mātaram ity āśrama-padam anayat.

The great King Bharata, seeing the helpless fawn floating down the river, out of compassion, as a friend, thinking its mother had died, took the fawn which had no friend, to his hermitage.

The deer was a baby, separated from its kind. Because it was small, helpless and separated from its kind, he felt compassion.

|| 5.8.8 ||

tasya ha vā eṇa-kuṇaka uccair etasmin kṛta-nijābhimānasyāhar-ahas tat-poṣaṇa-pālana-lālana-prīṇanānudhyānenātma-niyamāḥ saha-yamāḥ puruṣa-paricaryādaya ekaikaśaḥ katipayenāhar-gaṇena viyujyamānāḥ kila sarva evodavasan.

Taking the fawn as his own child, the King daily fed it, protected it, caressed it, and pleased it. Becoming absorbed in the deer by these activities, he gave up his own regulations and rules of conduct, and his worship of the Lord, bit by bit, in a few days. Everything became neglected.

He fed the deer grass, protected it from wild animals, gave affection by petting it, and fondled it with kisses. By these he became attached to it. *Udavasan* means destroyed.

|| 5.8.9 ||

aho batāyaṁ hariṇa-kuṇakaḥ kṛpaṇa īśvara-ratha-caraṇa-paribhramaṇa-rayeṇa sva-gaṇa-suhṛd-bandhubhyaḥ parivarjitaḥ śaraṇaṁ ca mopasādito mām eva mātā-pitarau bhrātṛ-jñātīn yauthikāṁś caivopeyāya nānyaṁ kañcana veda mayy ati-visrabdhaś cāta eva mayā mat-parāyaṇasya poṣaṇa-pālana-prīṇana-lālanam anasūyunānuṣṭheyaṁ śaraṇyopekṣā-doṣa-viduṣā.

[32] This is an alternate reading.

Alas, this helpless young deer, by the force of the turning of the Lord's wheel of time, has now lost its relatives and friends and has taken shelter of me. It does not know anyone but me, as I have become its father, mother, brother and relatives. It has faith in me. Therefore I, without envy, knowing the fault of neglecting one who approaches in surrender, should raise, protect, gratify and fondle this deer who has surrendered to me.

From this verse till verse 11, his attachment is shown. The deer has been separated from its kind by the force of the rotation the Lord's wheel of time. *Mā* means me. Being without envy, I see no fault in giving up my own interest for that of the deer, whereas neglecting one who has come for shelter is a great fault.

|| 5.8.10 ||

nūnaṁ hy āryāḥ sādhava upaśama-śīlāḥ kṛpaṇa-suhṛda evaṁ-vidhārthe svārthān api gurutarān upekṣante.

Those who are detached, who are cultured and saintly, friends to the helpless, neglect their own important interests for such purposes.

This is actually for my own good.

|| 5.8.11 ||

iti kṛtānuṣaṅga āsana-śayanāṭana-snānāśanādiṣu saha mṛga-jahunā snehānubaddha-hṛdaya āsīt.

Having developed attachment, he became bound by affection to the young deer while sitting, sleeping, walking, bathing and eating.

Anusaṅgaḥ means attachment. *Mṛga-jahunā* means "with the young deer."

|| 5.8.12 ||

kuśa-kusuma-samit-palāśa-phala-mūlodakāny āhariṣyamāṇo vṛkaśālā-vṛkādibhyo bhayam āśaṁsamāno yadā saha hariṇa-kuṇakena vanaṁ samāviśati.

When he went to collect *kuśa* grass, flowers, wood, leaves, fruits, roots and water, fearing danger from monkeys, jackals and wild dogs, he would enter the forest with the young deer.

This verse describes his affection. *Śālāvṛka* means a jackal. He feared the monkeys, jackals and dogs.

|| 5.8.13 ||

pathiṣu ca mugdha-bhāvena tatra tatra viṣakta-mati-praṇaya-bhara-hṛdayaḥ kārpaṇyāt skandhenodvahati evam utsaṅga urasi cādhāyopalālayan mudaṁ paramām avāpa.

His mind filled with affection and attachment as he walked here and there in the forest, unaware of the dangers, he would carry the deer on his shoulders since it was helpless, or keep it on his lap or chest. Petting the deer, he felt great bliss.

He would walk on the muddy earth, where there was grass for the deer. He was unaware that the he may sink in the mud (*mugdha-bhāvena*). He was attached (*viṣakta).*

|| 5.8.14 ||

kriyāyāṁ nirvartyamānāyām antarāle 'py utthāyotthāya yadainam abhicakṣīta tarhi vāva sa varṣa-patiḥ prakṛti-sthena manasā tasmā āśiṣa āśāste svasti stād vatsa te sarvata iti.

When, in the midst of performing worship of the Lord, he would rise and gaze at the deer, Bharata would offer blessings to the deer with mind joyful on seeing it. “O young deer! All blessings to you!”

While performing worship of the Lord he would think, “I do not know where the deer has gone.” He would rise and look. *Prakṛti-sthena* means “recovering himself, gaining bliss on seeing the deer.”

|| 5.8.15 ||

anyadā bhṛśam udvigna-manā naṣṭa-draviṇa iva kṛpaṇaḥ sakaruṇam ati-tarṣeṇa hariṇa-kuṇaka-viraha-vihvala-hṛdaya-santāpas tam evānuśocan kila kaśmalaṁ mahad abhirambhita iti hovāca.

Sometimes, not seeing the deer, his mind would become pitifully disturbed, like a miser who has lost his wealth. He would become greatly bewildered and lament. His heart was pained by pangs of separation from the small deer, with longing to see it. He would speak as follows.

Sometimes, not seeing the deer, he would become bewildered out of longing to see it.

|| 5.8.16 ||

api bata sa vai kṛpaṇa eṇa-bālako mṛta-hariṇī-suto 'ho mamānāryasya śaṭha-kirāta-mater akṛta-sukṛtasya kṛta-visrambha ātma-pratyayena tad avigaṇayan sujana ivāgamiṣyati.

Perhaps this young, helpless deer whose mother has died, having faith in me though I am actually cruel like a cunning or low class person and have no pious credits, will not consider my offense and will return out of kindness.

Api indicates possibility. *Bata* indicates compassion. *Aho* indicates surprise due to lamentation. I have the cruel mind of a cheater or low class persons. I am heartless, being inattentive to feeding and protecting the young deer (*anaryasya).* What is the cause? I have not done pious acts. I am without good fortune. Will the deer return, not considering the offenses I have committed out of cruelty? What is the cause of his offense? The deer considered that I was pure like it was, according to the rule “One thinks the world like oneself.” It had faith in me, who cannot be trusted.

|| 5.8.17 ||

api kṣemeṇāsminn āśramopavane śaṣpāṇi carantaṁ deva-guptaṁ drak-ṣyāmi.

Perhaps I will find that the deer has been protected by my Lord and is grazing fearlessly on grass in the garden of the hermitage.

Maybe the deer has been protected by my merciful Lord (*deva-guptam).*

|| 5.8.18 ||

api ca na vṛkaḥ sālā-vṛko 'nyatamo vā naika-cara eka-caro vā bhak-ṣayati.

Perhaps a wolf or jackal, or a tiger or in a group of animals has eaten the deer.

Those traveling in groups are wild boars. Those traveling alone are tigers and others. Will they not eat him?

|| 5.8.19 ||

nimlocati ha bhagavān sakala-jagat-kṣemodayas trayy-ātmādyāpi mama na mṛga-vadhū-nyāsa āgacchati.

The sun, which rises to give benefit to the whole world, composed of the three Vedas, is setting. The young deer entrusted to me by its mother has not returned.

The sun now sets. By rising it gives benefit to the whole world. But to me alone there is no benefit, since I am unfortunate. The sun is the form of the Vedas and reveals the Vedas. I alone opposed to its *dharma* of mercy. The deer has been entrusted to me by its mother.

|| 5.8.20 ||

api svid akṛta-sukṛtam āgatya māṁ sukhayiṣyati hariṇa-rāja-kumāro vividha-rucira-darśanīya-nija-mṛga-dāraka-vinodair asantoṣaṁ svānām apanudan.

Perhaps the prince among deer will return and, driving away my grief by his pleasant deer actions, give happiness to me, who have not done any pious acts.

Out of affection he glorifies the deer while lamenting.

|| 5.8.21 ||

kṣvelikāyāṁ māṁ mṛṣā-samādhināmīlita-dṛśaṁ prema-saṁrambheṇa cakita-cakita āgatya pṛṣad-aparuṣa-viṣāṇāgreṇa luṭhati.

When I would close my eyes and fake *samādhi* in jest, the deer would approach in great alarm and out of anger in love butt me with the tender tips of his horns which felt like water drops.

Kṣvelikāyām means “while playing.” He will approach me with my eyes closed in false *samādhi*. “O fool! Though I nourish you, I will not give up my daily duties of remembering and chanting. I am giving you up. Go wherever you want!” Pretending to be angry I would then fake *samādhi*, out of desire to see what the deer would do. Out of anger in love, the deer would butt me with the tips of his tender horns which felt like drops of water (*pṛṣat*).

|| 5.8.22 ||

āsādita-haviṣi barhiṣi dūṣite mayopālabdho bhīta-bhītaḥ sapady uparata-rāsa ṛṣi-kumāravad avahita-karaṇa-kalāpa āste.

When the deer would contaminate the ingredients for sacrifice placed on *kuśa* grass, I would scold it. Fearful, it would immediately stop playing and like the son of a sage would sit with restrained senses.

The deer would contaminate the ingredients places on the *kuśa* grass by touching them with his teeth. Another version has *dūṣitvā*: having contaminated the *kuśa*. I would scold the deer. “Ah! What have you done?” It would give up its play and remain with motionless senses.

|| 5.8.23 ||

kiṁ vā are ācaritaṁ tapas tapasvinyānayā yad iyam avaniḥ savinaya-kṛṣṇa-sāra-tanaya-tanutara-subhaga-śivatamākhara-khura-pada-paṅktibhir draviṇa-vidhurāturasya kṛpaṇasya mama draviṇa-padavīṁ sūcayanty ātmānaṁ ca sarvataḥ kṛta-kautukaṁ dvijānāṁ svargāpavarga-kāmānāṁ deva-yajanaṁ karoti.

What penance the earth must have done! The earth is indicating the path to wealth for this miserly person who suffers from poverty, by the small, graceful, auspicious foot prints of the humble black deer The earth has made itself a place of sacrifice for *brāhmaṇas* desiring to attain Svarga or liberation by ornamenting itself with these foot prints.

Talking in this way, he would then rise up and go outside. Seeing the earth marked with its footprints, he then criticizes himself while glorifying the deer out of love. O Bharata is unfortunate! He is a useless performer of penance. What penance the earth has done that you have not done! Or, O people of the fourteen worlds! Say among you, who has done penance like the earth. You have not done as the earth has done. By describing the deer, he indicates the pleasure he derived from it. The foot prints show the way to wealth. O miserable Bharata! Why do you weep? You will obtain your treasure of life, the small deer, which has entered the forest by following the trail of its foot prints. In this way the earth is merciful to me and is pacifying me. By spreading out these foot prints as its ornaments, the earth has made itself playfully into a place of sacrifice. *Smṛti* says *yasmin deśe mṛgaḥ kṛṣṇas tasmin dharmān nibodhata*: Know that there is *dharma,* a place of sacrifice, where the black deer resides.

|| 5.8.24 ||

api svid asau bhagavān uḍu-patir enaṁ mṛga-pati-bhayān mṛta-mātaraṁ mṛga-bālakaṁ svāśrama-paribhraṣṭam anukampayā kṛpaṇa-jana-vatsalaḥ paripāti.

The Lord in the form of the moon, affectionate to helpless persons out of mercy, is protecting this young deer, whose mother died out of fear of a lion and who has now left my hermitage.

Looking in the sky, and seeing the moon, he thinks that he sees his small deer on the moon. The deer has left my hermitage since I, a most sinful person, have been inattentive. O moon! You are the Lord (*bhagavān*). Otherwise, who could you have the fortune to have the mark of the deer on your surface?

|| 5.8.25 ||

kiṁ vātmaja-viśleṣa-jvara-dava-dahana-śikhābhir upatapyamāna-hṛdaya-sthala-nalinīkaṁ mām upasṛta-mṛgī-tanayaṁ śiśira-śāntānurāga-guṇita-nija-vadana-salilāmṛtamaya-gabhastibhiḥ svadhayatīti ca.

When will the moon give me pleasure by its rays of cool, peaceful nectar flowing from its mouth out of attraction for me as I pursue the deer, while my heart, like a land lotus, burns with the feverish flames of the forest fire of separation from my son?

Noticing that the rays of the moon are burning him, he expresses his desire. "In separation from my son the cool rays of the moon have become hot. Ah! When will the time come when the young deer will come back to me? The moon will then cool me down." Will the moon turn me, who pursues the deer, into nectar (*sudhayati*)?[33] Will it turn me into nectar by inundating my limbs burning in separation from the deer with its nectar, by its rays made of nectar flowing as water constantly from its mouth, cool and peaceful, intensified by attraction for me? The verb *sudhāyati* is formed by taking *sudhāvat* (like nectar) and dropping the suffix *vat* according to the rule *vinmator luk* (Pāṇini 5.3.65) Just as persons skilful in *mantras* cool fever by applying water from their mouths, the moon should apply water from its mouth on me. Another version has *upasṛta-mṛgī-tanayaḥ.* The meaning would then be "When will the deer pacify me out of affection by the touch of his mouth on my limbs?"

|| 5.8.26 ||

evam aghaṭamāna-manorathākula-hṛdayo mṛga-dārakābhāsena svārabdha-karmaṇā yogārambhaṇato vibhraṁśitaḥ sa yoga-tāpaso bhagavad-ārādhana-lakṣaṇāc ca katham itarathā jāty-antara eṇa-kuṇaka āsaṅgaḥ sākṣān niḥśreyasa-pratipakṣatayā prāk-parityakta-dustyaja-hṛdayābhijātasya tasyaivam antarāya-vihata-yogārambhaṇasya rājarṣer bharatasya tāvan mṛgārbhaka-poṣaṇa-pālana-prīṇana-lālanānuṣaṅgeṇāvigaṇayata ātmānam ahir ivākhu-bilaṁ duratikramaḥ kālaḥ karāla-rabhasa āpadyata.

His heart afflicted by unfulfilled desire, Bharata fell from his practice of *yoga*, from his detachment from material enjoyment achieved by *bhakti,* and even from his worship of the Lord, by the Lord's special arrangement of *prārabdha-karma* through the appearance of the young deer. How else could he develop attachment for the young deer? While Bharata, who had previously rejected his own sons as an obstacle to the highest goal, and who now produced an obstacle to his practice of *yoga*, forgot himself by petting, showing affection for, protecting and nourishing the young deer, inevitable death with great speed approached him, just as snake approaches a mouse hole.

He fell from his position in *yoga* and worship of the Lord by the influence of *karmas* of this life which manifested a small deer to him. *Prārabdha-karma* is of two types: auspicious and inauspicious. The first type occurs by the will of the Lord to increase longing for devotion to the Lord, like sharp ointment applied to the eyes. This is accepted favorably by the devotee. Being similar to *prārabdha-karma* it is accepted as such. That which creates more intense *bhakti* in the future takes place in those who already possess *rati* or *bhāva.* The second type consists of results of actions of previous lifetimes which manifest later as absorption in material life. In the verse the first type is indicated by the word *su* in *svarabhda-karmanā*. He fell from his austerity of rejecting material enjoyment which was produced by *bhakti-yoga (yoga-tapasaḥ).* The word *ca* means "even." Even though *bhakti* does not have great obstacles, he fell from worship of the Lord by the will of the Lord. How else could he fall (*itarathā*), except by *prārabdha-karma* arranged by the will of the Lord? He had already given up

[33]This is an alternate version.

his sons (*hṛdaya-abhijātasya*). Or he fell by the semblance of *karma* in the form of the deer. Though the *jīvanmuktas* do not have any false identity, they have a semblance of false identity. Similarly those who have developed *rati* do not have *prārabdha-karma*, but have semblance of *prārabdha-karma.* Or he fell down because of the inferior (*ābhāsena)* fawn, through auspicious *prārabdha-karma*. Under the influence of his good *prārabdha-karma*, Bharata took care of the deer. Otherwise if there had been no good *karma,* he would not have a desire to care for the deer. Bharata's fall however was arranged by the Lord for the purpose of increasing his longing for *bhakti* after taking birth as a deer and a *brāhmaṇa.* The Lord has said:

nāhaṁ tu sakhyo bhajato 'pi jantūn

bhajāmy amīṣām anuvṛtti-vṛttaye

yathādhano labdha-dhane vinaṣṭe

tac-cintayānyan nibhṛto na veda

But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O *gopīs*, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else. SB 10.32.20

He did not think of himself. Death *(kālaḥ*) arrived, like a snake approaching a mouse hole.

|| 5.8.27 ||

tadānīm api pārśva-vartinam ātmajam ivānuśocantam abhivīkṣamāṇo mṛga evābhiniveśita-manā visṛjya lokam imaṁ saha mṛgeṇa kalevaraṁ mṛtam anu na mṛta-janmānusmṛtir itaravan mṛga-śarīram avāpa.

Seeing the deer lamenting by his side like his son and absorbed in thinking of the deer, he gave up his body in the company of the deer. After the death of his body, without loss of memory of his previous life, he attained the body of a deer as if undergoing *karma.*

He saw the deer by his side lamenting like his own son. Giving up his body *(lokam)* in the presence of the deer, he attained the body of a deer, like a person afflicted by *karma (itaravat*). After his body died, his memory of his previous life was not destroyed. However Bharata was above *karma*. It has already been explained that he had no *prārabdha-karma* (it was a semblance of *karma* only).

|| 5.8.28 ||

tatrāpi ha vā ātmano mṛgatva-kāraṇaṁ bhagavad-ārādhana-samīhānubhāvenānusmṛtya bhṛśam anutapyamāna āha.

By the influence of his worship of the Lord, he could remember the cause of becoming a deer in this life and he was greatly repentant. He spoke as follows.

|| 5.8.29 ||

aho kaṣṭaṁ bhraṣṭo 'ham ātmavatām anupathād yad-vimukta-samasta-saṅgasya vivikta-puṇyāraṇya-śaraṇasyātmavata ātmani sarveṣām ātmanāṁ bhagavati vāsudeve tad-anuśravaṇa-manana-saṅkīrtanārādhanānusmaraṇābhiyogenāśūnya-sakala-yāmena kālena samāveśitaṁ samāhitaṁ kārtsnyena manas tat tu punar mamābudhasyārān mṛga-sutam anu parisusrāva.

I have fallen from the path of the great devotees into a miserable condition. I, being intelligent, had renounced material association and had alone taken shelter of the pure forest. My mind was absorbed completely and continuously in Paramātmā, the soul of all souls, Bhagavān Vāsudeva, by hearing, contemplation, chanting, worshipping and remembering, but then my mind foolishly became absorbed in a young deer and fell down.

Ātmavataḥ means wise. I was absorbed in Paramātmā (*ātmani*), the soul of all *jīvas* (*ātmānām*). My mind was fixed (*samāhitam*) in taking the processes of *bhakti* such as remembrance, but fell down (*susrāva*).

|| 5.8.30 ||

ity evaṁ nigūḍha-nirvedo visṛjya mṛgīṁ mātaraṁ punar bhagavat-kṣetram upaśama-śīla-muni-gaṇa-dayitaṁ śālagrāmaṁ pulastya-pulahāśramaṁ kālañjarāt pratyājagāma.

Becoming very disgusted, he gave up his deer mother and went from Kālañjara Mountain to Pulahāśrama, the place of the Lord, the place called Śālagrāma, dear to the sages with controlled mind.

Kālañjarāt means “from his birth place on the mountain called Kālañjara.” *Śālagrāma* is the name of the place to which he returned.

|| 5.8.31 ||

tasminn api kālaṁ pratīkṣamāṇaḥ saṅgāc ca bhṛśam udvigna ātma-sahacaraḥ śuṣka-parṇa-tṛṇa-vīrudhā vartamāno mṛgatva-nimittāvasānam eva gaṇayan mṛga-śarīraṁ tīrthodaka-klinnam ut-sasarja.

In that place, waiting for his death, greatly disturbed by bad association, taking Paramātmā as his companion, subsisting on dry leaves, grass and bushes, bathing in the holy water, and calculating how to end the cause of taking a deer body, he finally gave up that deer body.

Thus ends the commentary on the Eighth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Nine

Jaḍa Bharata Is Protected by Kālī

|| 5.9.1-2 ||

śrī-śuka uvāca

atha kasyacid dvija-varasyāṅgiraḥ-pravarasya śama-dama-tapaḥ-svādhyāyādhyayana-tyāga-santoṣa-titikṣā-praśraya-vidyānasūyātma-jñānānanda-yuktasyātma-sadṛśa-śruta-śīlācāra-rūpaudārya-guṇā nava sodaryā aṅgajā babhūvur mithunaṁ ca yavīyasyāṁ bhāryāyām yas tu tatra pumāṁs taṁ parama-bhāgavataṁ rājarṣi-pravaraṁ bharatam utsṛṣṭa-mṛga-śarīraṁ carama-śarīreṇa vipratvaṁ gatam āhuḥ.

To a best of *brāhmaṇas* of the Aṅgira line, who was endowed with mind and sense control, austerity, study of the Vedas, renunciation, satisfaction, tolerance, humility, knowledge, lack of envy, and bliss on realization of *ātmā,* were born nine sons, endowed with learning, conduct, beauty and generous qualities which was similar to that of their father. In his younger wife he bore twins. They say that the great devotee Bharata, giving up the body of a deer, became the male child among the twins, and lived his final life as a *brāhmaṇa.*

In the Ninth Chapter, Bharata is born in a *brāhmaṇa* family, acts like a dull person, does not desire to take instructions on *gāyatrī,* acts as a scarecrow and gets offered to Kālī.

|| 5.9.3 ||

tatrāpi svajana-saṅgāc ca bhṛśam udvijamāno bhagavataḥ karma-bandha-vidhvaṁsana-śravaṇa-smaraṇa-guṇa-vivaraṇa-caraṇāravinda-yugalaṁ manasā vidadhad ātmanaḥ pratighātam āśaṅkamāno bhagavad-anugraheṇānusmṛta-sva-pūrva-janmāvalir ātmānam unmatta-jaḍāndha-badhira-svarūpeṇa darśayām āsa lokasya.

In that life, fearing the association of his family members, he always remembered the lotus feet of the Lord which destroy the bondage of *karma* by hearing about and remembering their qualities. Fearing obstructions to his progress and remembering his previous lives by the mercy of the Lord, he assumed the appearance of a dull-minded, blind and deaf mad man for the public.

He especially (*vi*) held (*dadhat*) the lotus feet of the Lord whose remembrance and hearing destroy the bondage of *karma.* He showed the people (*lokasya*) that he was a madman.

|| 5.9.4 ||

tasyāpi ha vā ātmajasya vipraḥ putra-snehānubaddha-manā āsamāvartanāt saṁskārān yathopadeśaṁ vidadhāna upanītasya ca punaḥ śaucācamanādīn

karma-niyamān anabhipretān api samaśikṣayad anuśiṣṭena hi bhāvyaṁ pituḥ putreṇeti.

The father, whose mind was bound by fatherly affection to his son, performed his *saṁskāras* for *brahmacārī* life up to graduation according to the scriptural rules, and, thinking that a son should do these things as taught by the father, taught him the rules for cleanliness such *ācamana* necessary for one who has received the sacred thread, though the son was unwilling.

The son was not willing to perform these actions because he thought himself unqualified, since he was constantly realizing the form of the Lord. The son, learning from the father (*pituḥ*), should perform these acts.

|| 5.9.5 ||

sa cāpi tad u ha pitṛ-sannidhāv evāsadhrīcīnam iva sma karoti chandāṁsy adhyāpayiṣyan saha vyāhṛtibhiḥ sapraṇava-śiras tripadīṁ sāvitrīṁ graiṣma-vāsantikān māsān adhīyānam apy asamaveta-rūpaṁ grāhayām āsa.

Bharata performed the actions in reverse order in the presence of his father. Desiring to teach him the Vedas, he first attempted to teach him the *gāyatrī mantra* during the spring and summer months, but Bharata could learn the *mantra* only incompletely.

Bharata, in order to make his father give up his enthusiasm for teaching him, performed all the actions in opposite order. He would perform *ācamana* and cleaning with earth before passing urine and stool rather than after. However this was actually correct for Bharata *(iva).* The father thought, "I will teach him the Vedas starting in Śravana month, after preparation. Now I will teach him the *gāyatrī."* For four months starting with Caitra he taught him the three lines of the *gāyātrī,* but Bharata could not remember it completely. He taught him in an incomplete manner.

|| 5.9.6 ||

evaṁ sva-tanuja ātmany anurāgāveśita-cittaḥ śaucādhyayana-vrata-niyama-gurv-anala-śuśrūṣaṇādy-aupakurvāṇaka-karmāṇy anabhiyuktāny api samanuśiṣṭena bhāvyam ity asad-āgrahaḥ putram anuśāsya svayaṁ tāvad anadhigata-manorathaḥ kālenāpramattena svayaṁ gṛha eva pramatta upasaṁhṛtaḥ.

Being very attached to his son, thinking that the son should be taught by the father, though his desire was useless, he taught his son the *brahmacārī* activities of cleanliness, study, vows, following rules, accepting *guru*, sacrifice and service, though Bharata was not willing. Without fulfilling his desire, he died in his house by the influence of vigilant time.

The father had more attachment for his son than for his own life. He instructed his son who did not respect these things. The cause for his enthusiasm to teach him was explained previously. That is again stated: the son should be taught by the father. *Upasaṁhṛtaḥ* means he died.

|| 5.9.7 ||

atha yavīyasī dvija-satī sva-garbha-jātaṁ mithunaṁ sapatnyā upanyasya svayam anusaṁsthayā patilokam agāt.

Thereafter, the *brāhmaṇa's* younger wife, after entrusting her twin children—the boy and girl—to the elder wife, departed for Patiloka, following her husband.

Another version has *sapatnyām. Anusaṁsthayā* (with a locative meaning) means "following him to death."

|| 5.9.8 ||

pitary uparate bhrātara enam atat-prabhāva-vidas trayyāṁ vidyāyām eva paryavasita-matayo na para-vidyāyāṁ jaḍa-matir iti bhrātur anuśāsana-nirbandhān nyavṛtsanta.

After the death of their father, the nine brothers, not understanding the position of Bharata, and being knowledgeable of the three Vedas but not knowing the highest truth, gave up trying to teach Bharata, thinking that he was dull-witted.

When the father who desired to teach him died, they desired to stop teaching him. Or *nyavṛtsanta* can be an aorist form: they gave up trying to teach him. They were not as determined to teach him as their father was. He was free of bodily identification of the dualities of happiness and distressed caused by respect or disrespect.

|| 5.9.9-10 ||

sa ca prākṛtair dvipada-paśubhir unmatta-jaḍa-badhira-mūkety abhibhāṣyamāṇo yadā tad-anurūpāṇi prabhāṣate karmāṇi ca kāryamāṇaḥ parecchayā karoti viṣṭito vetanato vā yācñayā yadṛcchayā vopasāditam alpaṁ bahu mṛṣṭaṁ kadannaṁ vābhyavaharati paraṁ nendriya-prīti-nimittam. nitya-nivṛtta-nimitta-sva-siddha-viśuddhānubhavānanda-svātma-lābhādhigamaḥ sukha-duḥkhayor dvandva-nimittayor asambhāvita-dehābhimānaḥ. śītoṣṇa-vāta-varṣeṣu vṛṣa ivānāvṛtāṅgaḥ pīnaḥ saṁhananāṅgaḥ sthaṇḍila-saṁveśanānunmardanāmajjana-rajasā mahāmaṇir ivānabhivyakta-brahma-varcasaḥ kupaṭāvṛta-kaṭir upavītenoru-maṣiṇā dvijātir iti brahma-bandhur iti saṁjñayātaj-jñajanāvamato vicacāra.

When ordinary people, two-legged animals, addressed him as mad, dull, deaf and dumb, he replied suitably. When engaged in work, he worked as others desired either as a slave or for wages. He would eat stale food or excellent food, a little or a lot, by begging or by whatever came of its own accord, not for the satisfaction of his senses. He had realization of Kṛṣṇa with visible, pure, natural bliss and had destroyed all his *karmas* in his previous birth. Strong as bull, he did not cover his broad, strong limbs in the cold, heat, wind or rain. Like a great jewel, his effulgence from realization was covered by dust from not bathing or applying oil, and from sleeping on the earth. His hips were covered with an old cloth and his sacred thread was soiled. He wandered about, and was called a fallen *brāhmaṇa* by ignorant people

He was sometimes engaged by force, without wages (*viṣṭitaḥ*). He was at all times not under the influence of *karmas,* which had been destroyed in his previous birth. He had gained realization of Kṛṣṇa (*svātma*), with natural, pure, visible bliss. He was free of identifying his body with happiness and distress caused by dualities of respect or disrespect. Because of this he did not eat for the pleasure of his senses. His limbs were uncovered, and very strong. He slept on the earth. He did not rub oil on his body, or take bath. Thus his effulgence arising from his realization was covered by dust. His sacred thread was soiled (*urumasinā*).

|| 5.9.11 ||

yadā tu parata āhāraṁ karma-vetanata īhamānaḥ sva-bhrātṛbhir api kedāra-karmaṇi nirūpitas tad api karoti kintu na samaṁ viṣamaṁ nyūnam adhikam iti veda kaṇa-piṇyāka-phalī-karaṇa-kulmāṣa-sthālīpurīṣādīny apy amṛtavad abhyavaharati.

Wanting food from taking wages for work from others, and thus engaged by his brothers in farm work, he did the work, but did not recognize level or

uneven soil, less or more. He ate grains of rice, oil cakes, chaff, wormy beans, and rice burned at the bottom of the pots as if it were nectar.

When he wanted food from wages, then his brothers engaged him. They thought, “If we engage others all day in work and give only food, we can engage him in the same way without getting a bad name.” They engaged him in wallowing in the mud. He did not understand that by scattering the dirt, the field would become level, and that by digging it up, the field would become uneven. *Piṇyāka* is the remainder after a machine takes oil from the sesame seed. *Phalī-karaṇa* is chaff. *Kulmāṣa* is bean eaten by worms. *Sthālīpūrīṣa* is the burnt remnants on the pots. This type of food was given by his brothers.

|| 5.9.12 ||

atha kadācit kaścid vṛṣala-patir bhadra-kālyai puruṣa-paśum ālabhatāpatya-kāmaḥ.

At one time, the leader of the thieves, desiring a son, started a sacrifice with a human being as an offering to Bhadra Kālī.

Vṛṣala-patiḥ means a leader of *śūdras* or thieves. *Alābata* means that he began to sacrifice.

|| 5.9.13 ||

tasya ha daiva-muktasya paśoḥ padavīṁ tad-anucarāḥ paridhāvanto niśi niśītha-samaye tamasāvṛtāyām anadhigata-paśava ākasmikena vidhinā kedārān vīrāsanena mṛga-varāhādibhyaḥ saṁrakṣamāṇam aṅgiraḥ-pravara-sutam apaśyan.

The sacrificial human of the leader of the thieves had escaped by chance and his followers were pursuing his path in the night. Not catching him, at midnight, covered by darkness, they suddenly saw the son of the Aṅgira *brāhmaṇa*, who was protecting the fields from wild boars and deer, seated on a raised platform.

The sacrificial human had by chance escaped. Bharata was seated on a platform in the field (*vīrāsanena*).

|| 5.9.14 ||

atha ta enam anavadya-lakṣaṇam avamṛśya bhartṛ-karma-niṣpattiṁ manyamānā baddhvā raśanayā caṇḍikā-gṛham upaninyur mudā vikasita-vadanāḥ.

Considering that Bharata with faultless qualities would fulfill the purposes of their master, they tied him up with rope and with happy faces brought him with great joy to the temple of Kālī.

|| 5.9.15 ||

atha paṇayas taṁ sva-vidhinābhiṣicyāhatena vāsasācchādya bhūṣaṇālepa-srak-tilakādibhir upaskṛtaṁ bhuktavantaṁ dhūpa-dīpa-mālya-lāja-kisalayāṅkura-phalopahāropetayā vaiśasa-saṁsthayā mahatā gīta-stuti-mṛdaṅga-paṇava-ghoṣeṇa ca puruṣa-paśuṁ bhadra-kālyāḥ purata upaveśayām āsuḥ.

The priests bathed Bharata according to their rules, dressed him in new cloth, decorated him with ornaments, sandalwood, garlands and *tilaka,* and then fed him. They had him sit in front of Bhadra Kālī along with paraphernalia for animal sacrifice including incense, lamps, garlands, popped rice, shoots and fruits, to the sound of singing and beating of drums.

Paṇayaḥ means the priests of the thieves. *Āhatena vāsasā* means with new cloth. *Vaiśasa-saṁsthayā* means “with arrangements for slaughter.”

|| 5.9.16 ||

atha vṛṣala-rāja-paṇiḥ puruṣa-paśor asṛg-āsavena devīṁ bhadra-kālīṁ yakṣyamāṇas tad-abhimantritam asim ati-karāla-niśitam upādade.

The chief priest for the leader of thieves, desiring to please Kālī with the blood of the sacrificial human, took up his sharp, fearful sword consecrated to Kālī.

Vṛṣala-rāja-paṇiḥ means the chief priest.

|| 5.9.17 ||

iti teṣāṁ vṛṣalānāṁ rajas-tamaḥ-prakṛtīnāṁ dhana-mada-raja-utsikta-manasāṁ bhagavat-kalā-vīra-kulaṁ kadarthī-kṛtyotpathena svairaṁ viharatāṁ hiṁsā-vihārāṇāṁ karmāti-dāruṇaṁ yad brahma-bhūtasya sākṣād brahmarṣi-sutasya nirvairasya sarva-bhūta-suhṛdaḥ sūnāyām apy ananumatam ālambhanaṁ tad upalabhya brahma-tejasāti-durviṣaheṇa dandahyamānena vapuṣā sahasoccacāṭa saiva devī bhadra-kālī.

As the low-class men, whose their minds were contaminated with passion, pride and wealth, with natures of passion and ignorance, were preparing to commit violence, making the troops of the Lord's *avatāras* unhappy, Kālī, understanding that their sacrificing Bharata, who was without enemy and the friend of all beings, was cruel and unauthorized even in an emergency situation, suddenly burst out of the deity form with a flaming body and blinding light.

Vīra-kulam means a group of devotees acting as an army. *Kadarthī-kṛtya* means making unhappy. Understanding the actions being undertaken, Kālī broke the form and emerged. Or the deity Kālī broke by the effulgence of Bharata. The word *eva* indicates that Bharata was not cut by the sword. Violence is permitted to protect oneself during times of danger (*sūnāyām*). However, killing Bharata was not permitted.

|| 5.9.18 ||

bhṛśam amarṣa-roṣāveśa-rabhasa-vilasita-bhru-kuṭi-viṭapa-kuṭila-daṁṣṭrāruṇekṣaṇāṭopāti-bhayānaka-vadanā hantu-kāmevedaṁ mahāṭṭa-hāsam ati-saṁrambheṇa vimuñcantī tata utpatya pāpīyasāṁ duṣṭānāṁ tenaivāsinā vivṛkṇa-śīrṣṇāṁ galāt sravantam asṛg-āsavam atyuṣṇaṁ saha gaṇena nipīyāti-pāna-mada-vihvaloccaistarāṁ sva-pārṣadaiḥ saha jagau nanarta ca vijahāra ca śiraḥ-kanduka-līlayā.

She had a fearsome visage burning with red eyes, crooked teeth, and frowning brows, which expanded by the force of her anger and intolerance to the offense to Bharata. In great anger, she released a loud laugh, indicating her desire to destroy the whole universe. Along with her followers she began to drink the warm blood as liquor as it flowed from the necks of the sinful thieves whose heads she severed with the same sword. Overwhelmed by intoxication, she began to sing loudly and dance with her followers and tossed the heads of the thieves around in play.

She became angry, unable to tolerate the offense to Bharata *(amarsa).* She had a face fearful with the energy of her red eyes, crooked teeth, the branches of her frowning eyebrows which expanded by the force of her absorption in anger and intolerance at the offense to Bharata. *Hantu-kāmevedaṁ* means she desired to destroy the universe (*idam*) because of the offense to Bharata, one entity residing in that universe.

|| 5.9.19 ||

evam eva khalu mahad-abhicārāti-kramaḥ kārtsnyenātmane phalati.

Committing offense with violence to the devotee brings such a result to the offender.

|| 5.9.20 ||

na vā etad viṣṇudatta mahad-adbhutaṁ yad asambhramaḥ sva-śiraś-chedana āpatite 'pi vimukta-dehādy-ātma-bhāva-sudṛḍha-hṛdaya-granthīnāṁ sarva-sattva-suhṛd-ātmanāṁ nirvairāṇāṁ sākṣād bhagavatānimiṣāri-varāyudhenāpramattena tais tair bhāvaiḥ parirakṣyamāṇānāṁ tat-pāda-mūlam akutaścid-bhayam upasṛtānāṁ bhāgavata-paramahaṁsānām.

O Parīkṣit! For the highest devotees who have severed the tight knot of identity with the body, who are friends with all beings, who have no enemy, who are protected by the attentive Lord with his attentive *cakra* and his various moods, and who have taken shelter of his fearless lotus feet, it is not surprising that one can be undisturbed at the moment of having one's head cut off.

"Is it not impossible that Bharata would not be disturbed by his death, and not show anger to his killers?" O Parīkṣit (*visṇu-datta*)! It is not surprising that there is no disturbance when one's head is about to be cut off, for persons who are free of the tight knot in the heart composed of identity with the body, who are friends with all beings (*sattva*), even their killer, and who are protected by the attentive (*apramattena*) Lord holding in his hand the attentive (*animiṣa*) *cakra,* with his various moods of affection for his devotees, protecting the righteous and punishing the sinful (*taiḥ taih bhāvaiḥ*).

Thus ends the commentary on the Ninth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Ten

King Rahūgana Chastises Jaḍa Bharata

|| 5.10.1 ||

śrī-śuka uvāca

atha sindhu-sauvīra-pate rahūgaṇasya vrajata ikṣumatyās taṭe tat-kula-patinā śibikā-vāha-puruṣānveṣaṇa-samaye daivenopasāditaḥ sa dvija-vara upalabdha eṣa pīvā yuvā saṁhananāṅgo go-kharavad dhuraṁ voḍhum alam iti pūrva-viṣṭi-gṛhītaiḥ saha gṛhītaḥ prasabham atad-arha uvāha śibikāṁ sa mahānubhāvaḥ.

While the King of Sindhu and Suvīra, Rahūgana, was traveling on the bank of the Ikṣūmatī River and the leader of his palanquin bearers was searching for extra bearer, by chance they came upon Bharata, best of the *brāhmaṇas,* who had arrived there. He was well nourished, young, and strong like a bull or donkey. Thinking that he was suitable to carry the load, they forcibly engaged that great devotee along with the other carriers who were also engaged by force. The great devotee, though not proper for such a job, carried the palanquin of the King.

The Tenth Chapter describes how King Rahūgana, understanding that the foul words he used to describe the carrier of the palanquin were not suitable for a great sage, got down from the palanquin and praised Bharata.

Bharata gave mercy to his brothers and neighbors who maintained him with rice and oil cakes, even though they were materialists filled with *rajo-guṇa*, by letting them see his form for a considerable period of time. He also gave mercy to the leader of the thieves, even though he was in deep *tamo-guna*, attached to sinful activities, and had beaten Bharata, because he arranged for thief's liberation in the next life because he saw himself and Kālī directly. And he gave mercy to King Rahūgana who was in *sattva-guṇa,* being a *jñānī,* even though the King made him carry the palanquin through a manifestation of *rajo-guṇa* suitable to the position of a king. Because the King did not show *rajas* or *tamas,* and shows *sattva,* Bharata revealed *bhakti* and *jñāna* to the King. He did not reveal this to his brothers or the thieves. The story begins in order to reveal this. It should be explained that though, as *paramahaṁsa,* one should

see everything equally, mercy manifests from one's being a great devotee. Some say the story is told to explain how, by the mercy of the Lord, Bharata's own *bhakti, jñāna* and *vairāgya* were multiplied a hundred times.

Rahūgana was King the states of Sindhu and Sauvīra. The leader of the carriers (*tat-kula-patinā*) was searching for another carrier. Bharata had well-nourished limbs and was strong. Thinking that he was capable (*alam,)* he forcibly engaged him.

|| 5.10.2 ||

yadā hi dvija-varasyeṣu-mātrāvalokānugater na samāhitā puruṣa-gatis tadā viṣama-gatāṁ sva-śibikāṁ rahūgaṇa upadhārya puruṣān adhivahata āha he voḍhāraḥ sādhv atikramata kim iti viṣamam uhyate yānam iti.

When the movements of the bearers became disarrayed because Bharata moved only after looking three feet ahead, the King realized that the palanquin was moving irregularly. He spoke to the men carrying the palanquin. "O carriers! Walk correctly. Why is the palanquin moving unevenly?"

Bharata moved only after glancing three feet ahead to avoid violence to ants. The movement of the men was not synchronized.

|| 5.10.3 ||

atha ta īśvara-vacaḥ sopālambham upākarṇyopāya-turīyāc chaṅkita-manasas taṁ vijñāpayāṁ babhūvuḥ.

Hearing the censuring words of their master, the carriers became afraid of punishment and informed him as follows.

The carriers heard abusive (*sopālambham*) words of the King (*īśvara*). The fourth method among *sāma, dāna, bheda* and *daṇḍa* is punishment.

|| 5.10.4 ||

na vayaṁ nara-deva pramattā bhavan-niyamānupathāḥ sādhv eva vahāmaḥ. ayam adhunaiva niyukto 'pi na drutaṁ vrajati nānena saha voḍhum u ha vayaṁ pārayāma iti.

O King! We have not been inattentive and, following your orders, have been carrying properly. But the man who has now been engaged does not walk quickly. We are not able to carry the palanquin with him.

We are not inattentive, but follow your orders.

|| 5.10.5 ||

sāṁsargiko doṣa eva nūnam ekasyāpi sarveṣāṁ sāṁsargikāṇāṁ bhavitum arhatīti niścitya niśamya kṛpaṇa-vaco rājā rahūgaṇa upāsita-vṛddho 'pi nisargeṇa balāt kṛta īṣad-utthita-manyur avispaṣṭa-brahma-tejasaṁ jāta-vedasam iva rajasāvṛta-matir āha.

Hearing the words of his servants and understanding that the fault of one person will lead to a fault in all persons in a group, became a little angry because of his nature, and fell under its control, even though he had received knowledge from sages. His mind covered by passion, he spoke to Bharata, whose spiritual power was covered, like a fire covered by ashes (*jāta-vedasām*).

|| 5.10.6 ||

aho kaṣṭaṁ bhrātar vyaktam uru-pariśrānto dīrgham adhvānam eka eva ūhivān suciraṁ nāti-pīvā na saṁhananāṅgo jarasā copadruto bhavān sakhe no evāpara ete saṅghaṭṭina iti bahu-vipralabdho 'py avidyayā racita-dravya-guuṇa-karmāśaya-sva-carama-kalevare 'vastuni saṁsthāna-viśeṣe 'haṁ mamety anadhyāropita-mithyā-pratyayo brahma-bhūtas tūṣṇīṁ śibikāṁ pūrvavad uvāha.

O brother! It is clearly difficult. You are very tired. You have traveled a long path. For a long time you are carrying this load alone. You are not healthy and do not have strong limbs. You are afflicted by old age. O friend! The other workers do not cooperate with you. In this way, though abused badly, Bharata continued to carry the palanquin silently, since he was situated in *brahma-bhūta,* and was not covered by the false conception of I and mine in his final body not made of the gross elements, senses, *karma,* and *antaḥkaraṇa,* not produced by *māyā*—a body which was real, belonging to Vaikuṇṭha.

The King addressed him as brother with sarcasm. *Saṁghaṭṭinaḥ* means associates. By taking the opposite meaning of the words, the King criticized Bharata. You are not tired, because you have just started carrying the palanquin. You are well-nourished with strong limbs, and you are young. Are you showing deceit to me, the King, by saying "I cannot carry the palanquin in a regular way with these other carriers" even though they are moving in unison? Though he was abused, he remained silent and continued to carry the palanquin. The reason is given. He was not covered with a false conception of I and mind in his final body made of the five gross elements, the senses, pious and sinful results, and the *antaḥkaraṇa,* which was insubstantial since he had no relationship with it, though it was real. He had attained *brahma-bhūtaḥ.*

Actually Bharata, like Śukadeva, had a spiritual body which was not destructible. It was eternal. Because of the arousal of *prema* at this time, he actually did not have possessiveness for anything except the Lord. However, because of not attaining direct service to the Lord in that body at that moment, he manifested humility produced from increased longing, and therefore did not want to offer his sense of "I" to the Lord. Because of this, Bharata made a show of having a material body, even though he was full of knowledge. Therefore Śukadeva also describes him as if he had a material body, if one takes the superficial meaning of the words. The last phrase appears to mean "

in his final body made of the gross elements, senses, *karma,* and *antaḥkaraṇa,* produced by *māyā*—a body which was insubstantial, though having a particular appearance." However, it should be explained that his real opinion is that Bharata had a spiritual body. Thus the phrase *avidyayāracita-dravya-guuṇa-karmāśaya-sva-carama-kalevare* actually means "in his eternal body that remained after all previous bodies had been destroyed, which was not made of (*avidyā aracita)* material elements, senses*, karma* and *antaḥkaraṇa*." Or *svacarame* can mean be *su acarame kalevare,* an exalted body. Instead of *avastuni*, the word can be *vastuni*, with no *sandhi.* Then it means the body was absolute, since it was devoid of *prārabdha-karma.* That body possessed Vaikuṇṭha-loka (*saṁsthāna-viśeṣe*). He simply acted like a material person out of humility arising from *prema*. He had no sense of identification with me and mine.

|| 5.10.7 ||

atha punaḥ sva-śibikāyāṁ viṣama-gatāyāṁ prakupita uvāca rahūgaṇaḥ kim idam are tvaṁ jīvan-mṛto māṁ kadarthī-kṛtya bhartṛ-śāsanam aticarasi pramattasya ca te karomi cikitsāṁ daṇḍa-pāṇir iva janatāyā yathā prakṛtiṁ svāṁ bhajiṣyasa iti.

Thereafter, when the King saw that his palanquin was still being shaken by the carriers, he became very angry and said, "You fool, what are you doing? Are you dead despite the life within your body? You are disregarding me and are not carrying out my order. I have a remedy for your inattention, just as Yamarāja punishes the people in general, so that you will come to your senses."

|| 5.10.8 ||

evaṁ bahv abaddham api bhāṣamāṇaṁ nara-devābhimānaṁ rajasā tamasānuviddhena madena tiraskṛtāśeṣa-bhagavat-priya-niketaṁ paṇḍita-māninaṁ sa bhagavān brāhmaṇo brahma-bhūta-sarva-bhūta-suhṛd-ātmā yogeśvara-caryāyāṁ nāti-vyutpanna-matiṁ smayamāna iva vigata-smaya idam āha.

In this manner, the King spoke incoherently, thinking himself a king and thinking himself learned, while abusing the perfect devotee, out of pride combined with passion and ignorance. The powerful *brāhmaṇa* Bharata, with a slight smile and with no pride, then spoke to the King who did not know much about the conduct of a great *yogī* who was the friend of all beings and who was situated in Brahman.

Abaddham means incoherent. *Anuviddhena* means "mixed with." The King had criticized the perfect (*aśesa*) devotee (*bhagavat-priya-niketam*). Bharata was the very form of being the friend of all beings. This means that he was merciful even to those who offended him. The King thought that he was learned. He had a little knowledge, but thought he knew everything. The King did not know much about the conduct of great *yogīs,* such as acting dull. Bharata smiled, thinking "The King thinks he is a *jñānī,* but he speaks like a fool." *Iva* indicates that the smile did not manifest externally. Bharata was without pride in being a *jñānī.*

|| 5.10.9 ||

brāhmaṇa uvāca

tvayoditaṁ vyaktam avipralabdhaṁ

bhartuḥ sa me syād yadi vīra bhāraḥ

gantur yadi syād adhigamyam adhvā

pīveti rāśau na vidāṁ pravādaḥ

Bharata said: O King! What you have spoken is clearly without deceit. Only if the burden of the carrier belonged to me, if the destination and path of the traveler belonged to me, would your statements be sarcasm. To say I am well nourished is not the talk of a person in knowledge.

I will show mercy to this person who thinks he has knowledge by defeating him with knowledge. This is expressed by contrary statements. You have said that I am not tired and have not come a long way. That is not incorrect. It is not sarcasm. If the

burden of the palanquin carrier (*bhartuḥ*) belonged to me, then it would be sarcasm. Since I am different from my body, I am not the carrier. If the destination of the traveler or the path of the traveler belonged to me, then it would be sarcasm. Calling me well-nourished belongs to the body (*raśau*) of the living entities. It is not the talk of persons in knowledge. It is true that I am well-nourished, but for me as a conscious soul, it is slander.

|| 5.10.10 ||

sthaulyaṁ kārśyaṁ vyādhaya ādhayaś ca

kṣut tṛḍ bhayaṁ kalir icchā jarā ca

nidrā ratir manyur ahaṁ madaḥ śuco

dehena jātasya hi me na santi

Strength, thinness, sickness, anxiety, hunger, thirst, fear, dissension, desire, old age, sleep, attachment, anger, false identity, illusion and lamentation belong to a person born with a body. They do not exist for me.

Not only am I a well-nourished, but no bodily quality belongs to me. One who is born with a body, the j*īva* who identifies with a body, certainly has all these qualities. I do not, since I do not identify with the body.

|| 5.10.11 ||

jīvan-mṛtatvaṁ niyamena rājan

ādyantavad yad vikṛtasya dṛṣṭam

sva-svāmya-bhāvo dhruva īḍya yatra

tarhy ucyate 'sau vidhikṛtya-yogaḥ

O King! You have said I am living but dead, but this is not so for me only. One sees change everywhere, since there is a beginning and end of all things. You have said that I disregard your order. O King, worthy of worship! When the conditions of servant and master are fixed, then one may say a person is suitable to be engaged in service.

You have said that I am living but dead. If you are defining me in terms of bodily identity, then living but being dead do not belong to me only. Everything seen is a transformation, since transformation takes place at every moment, with a beginning

and end. You said that I am disobeying the order of the master. The states of servant (*sva*) and master (*svāmya*) exist. When these are fixed, then one can say "This person is fit to carry the palanquin." *Ucyate* can mean "it is said" or "It is suitable." If you give up the kingdom and I obtain the kingdom, then I make you carry the palanquin and say "What is this?"

|| 5.10.12 ||

viśeṣa-buddher vivaraṁ manāk ca

paśyāma yan na vyavahārato 'nyat

ka īśvaras tatra kim īśitavyaṁ

tathāpi rājan karavāma kiṁ te

Other than convention, I do not at all see any distinction of master and servant. Who is the master and who is the servant? O King! If you think you are a king, what can I do for you?

"As long as I am king, I am the master." I do not see even a little opportunity (*vivaram*) for distinction of servant and master other than convention. But if you have such an identity, what should I do for you?

|| 5.10.13 ||

unmatta-matta-jaḍavat sva-saṁsthāṁ

gatasya me vīra cikitsitena

arthaḥ kiyān bhavatā śikṣitena

stabdha-pramattasya ca piṣṭapeṣaḥ

O King! What purpose is served by punishing a person who has attained Brahman, but who acts like a madman or a dull person? What is accomplished by punishing a mad person?

You have said you will punish me for being inattentive. What do you hope to accomplish by verbally or physically punishing a person who is situated in Brahman (*sva-saṁsthām*), though he may appear to be mad, for liberated persons do not accept either what is useful or not useful? If I am not liberated but mad and dull (*stabdha*), by your punishment (*śikṣitena*) you are grinding what is already ground. Just as by

pounding powder you do not recreate a solid object, but finer powder, by punishing the mad person one does not pacify madness, but one makes him more insane.

|| 5.10.14 ||

śrī-śuka uvāca

etāvad anuvāda-paribhāṣayā pratyudīrya muni-vara upaśama-śīla uparatānātmya-nimitta upabhogena karmārabdhaṁ vyapanayan rāja-yānam api tathovāha.

Śukadeva said: Answering the King through repeating the King's questions with explanations, the best of sages, Bharata, finishing his *prārabdha-karmas* by experiencing them in this way and having destroyed all causes of material bodies, with peaceful mind resumed carrying the King's palanquin.

Bharata answered the King by explanations with repetition of the King's statements. Bharata had destroyed the cause of identification with the body (*anātmya*), ignorance. "If Bharata had no material identification, why did he appear to be unable to tolerate the King's words and thus answer him?" In order to destroy the King's *prārabdha-karma* recognized by enjoyment of royal wealth and power, in the guise of repeating the King's statements, by following the process of *bhakti* taught by Bharata by his mercy, the King could destroy his *karmas*. Or, another meaning is "He thought he was destroying his own *karmas* by this experience, carrying the palanquin *(upabhogena*), since he did not consider himself a devotee, due to humility produced by *prema*."

|| 5.10.15 ||

sa cāpi pāṇḍaveya sindhu-sauvīra-patis tattva-jijñāsāyāṁ samyak-śraddhayādhikṛtādhikāras tad dhṛdaya-granthi-mocanaṁ dvija-vaca āśrutya bahu-yoga-grantha-sammataṁ tvarayāvaruhya śirasā pāda-mūlam upasṛtaḥ kṣamāpayan vigata-nṛpa-deva-smaya uvāca.

O Parīkṣit! The King of Sindhu and Sauvīra, having attained qualification by complete faith in topics concerning the absolute truth, on hearing the words of the *brāhmaṇa*, which untie the knot of the heart and which were approved by all *yoga* scriptures, quickly got down from the palanquin and approached Bharata's feet with his head. Having given up pride as a king and begging forgiveness, he spoke.

Adhikṛtādhikāraḥ means "he had attained qualification."

|| 5.10.16 ||

kas tvaṁ nigūḍhaś carasi dvijānāṁ

bibharṣi sūtraṁ katamo 'vadhūtaḥ

kasyāsi kutratya ihāpi kasmāt

kṣemāya naś ced asi nota śuklaḥ

Who are you, among the *brāhmaṇas*? Hidden, you move about. You wear the sacred thread. Which renounced sage are you*?* Whose son are you? Where were you born? Why did you come to this place? If you have come to benefit us, are you not Nārāyaṇa? Or are you not Kapila?

Who are you among the *brāhmaṇas,* since you wear the thread? Are you Dattātreya, the *avadhūta*? Whose son are you? Which state were you born in *(kutratyaḥ*)? If you have come to benefit us, are you not Nārāyaṇa? Or are you not Kapila (ś*ukla*)?

|| 5.10.17 ||

nāhaṁ viśaṅke sura-rāja-vajrān

na tryakṣa-śūlān na yamasya daṇḍāt

nāgny-arka-somānila-vittapāstrāc

chaṅke bhṛśaṁ brahma-kulāvamānāt

I am not at all afraid of the thunderbolt of King Indra, nor am I afraid of the trident of Lord Śiva. I do not fear the staff of Yamarāja, the superintendent of death, nor am I afraid of fire, the sun, moon, wind, nor the weapons of Kuvera. Yet I am afraid of offending a *brāhmaṇa.*

“Sitting on your palanquin, what is the use reflecting in this way?” If they try to kill me in battle with their weapons, I am not afraid, since I have my natural courage. Rather I experience joy in such competition. Or, having offended them, I do not fear them when they attack me in anger with their weapons.

|| 5.10.18 ||

tad brūhy asaṅgo jaḍavan nigūḍha-

vijñāna-vīryo vicarasy apāraḥ

vacāṁsi yoga-grathitāni sādho

na naḥ kṣamante manasāpi bhettum

Please speak. Not associating with the material world, appearing dull-witted, but having the power of realized knowledge, you wander about with no superior. O saint! I am not able to understand your words about *yoga.*

Therefore please speak, and say who you are. "I am your palanquin bearer." Enough with trying to fool me! I know that you are a great *yogī,* because your words about *yoga* cannot be understood by my mind. Or, words concerning the *yoga* process, the teachings of the great *yogīs,* have not been able cut my doubts, since I am very tough, though I desired to understand those words with my attentive mind, without argument. But my doubts have been cut by your answers today.

|| 5.10.19 ||

ahaṁ ca yogeśvaram ātma-tattva-

vidāṁ munīnāṁ paramaṁ guruṁ vai

praṣṭuṁ pravṛttaḥ kim ihāraṇaṁ tat

sākṣād dha

I now inquire from you, the master of *yoga*, the best *guru* of sages knowing about *ātmā*, about the shelter in this world, the Lord himself who appeared as a portion of knowledge.

The chief among the great *yogīs* will be able to cut my doubts. That is indicated in this verse. *Sakṣat hari* means Kapiladeva who appeared for giving knowledge as a portion of the Lord's *jñāna.*

|| 5.10.20 ||

sa vai bhavāû loka-nirīkṣaṇārtham

avyakta-liṅgo vicaraty api svit

yogeśvarāṇāṁ gatim andha-buddhiḥ

kathaṁ vicakṣīta gṛhānubandhaḥ

Are you Kapiladeva, but hiding your identity, wandering about to examine the world? How can a person bound to family life, blind to spiritual knowledge, know the movements of the masters of *yoga?*

Are you (*kim svit*) Kapiladeva? The person with blind intelligence refers to himself, the king.

|| 5.10.21 ||

dṛṣṭaḥ śramaḥ karmata ātmano vai

bhartur gantur bhavataś cānumanye

yathāsatodānayanādy-abhāvāt

samūla iṣṭo vyavahāra-mārgaḥ

It is observed that I become fatigued from performing actions. When you carry the palanquin or move, then you experience fatigue. This is my inference. One cannot reject the conventional world. Since one cannot carry water with a false pot, one must accept the conventional, practical world.

The King thought, “I will begin questioning Kapiladeva. Having met him on the road, I will first reject his answers, and in that way discover all that I asked about him.” First Bharata said he was not tired. The King inferred as follows. You become tired by carrying a load since you are the doer. The doer becomes tired, just as I become tired when I fight. One cannot say “That this is how people speak in the world, but spiritual people do not talk in this manner” since one cannot uproot practical existence. If one says “Bring water by means of the pot” one cannot bring water using a non-existent pot. Material existence is approved (*iṣṭaḥ*) as real (*sa-mūlaḥ*). Thus by inference, the material world is real, because of real objects and real doers. What is not real does not have objects and doers. If the world is unreal, there is no pot and no one to carry the water.

|| 5.10.22 ||

sthāly-agni-tāpāt payaso 'bhitāpas

tat-tāpatas taṇḍula-garbha-randhiḥ

dehendriyāsvāśaya-sannikarṣāt

tat-saṁsṛtiḥ puruṣasyānurodhāt

By applying heat to the pot, milk in the pot becomes hot. Because of the hot milk, the rice in the milk gets cooked. Similarly because of connection with the body, senses, life airs and mind, *saṁsāra* of the *ātmā* takes place, because of successive influence of the coverings on the *ātmā.*

An example is given to illustrate that the *ātmā* becomes tired because of fatigue of the body and senses from carrying a load. Because of the heat of fire on a pot, the milk within it becomes hot. Because of the heat of the milk the outer portion of the rice becomes hot. Then the inside of the rice grains becomes cooked. Similarly, because of relationship with the body, senses, life airs and mind, *saṁsāra* of the *ātmā* occurs. *Asu* means life air and *āśaya* means the mind. This takes place from successive effects on the coverings of the *ātmā* (*anurodhāt*). For instance, because of the sun's heat, the body becomes hot. The senses then become hot. Then the life airs and the mind become hot. Then the *ātmā* becomes hot.

|| 5.10.23 ||

śāstābhigoptā nṛpatiḥ prajānāṁ

yaḥ kiṅkaro vai na pinaṣṭi piṣṭam

sva-dharmam ārādhanam acyutasya

yad īhamāno vijahāty aghaugham

Even if his position is impermanent, when a person is a king, he becomes the punisher and protector of the citizens. Though you say punishing a dull person is useless, one who is servant of the Lord does not act uselessly. The king, in performing his *dharma* of punishing the citizens, which is worship of the Lord, destroys all his sins.

You have said "If the states of servant and master were permanent…" Even if these conditions are impermanent, when a person is the king, he is the punisher and protector of the citizens. You have said "giving punishment to a dull person has no effect, like grinding already ground flour." But a servant of the Lord like me does not act uselessly since, even if a person's dullness does not go away by punishment, by fulfilling the order of the Lord, one becomes successful. The king, in following his prescribed *dharma*, by punishing the citizens, which is worship of the Lord, destroys all his sins.

|| 5.10.24 ||

tan me bhavān nara-devābhimāna-

madena tucchīkṛta-sattamasya

kṛṣīṣṭa maitrī-dṛśam ārta-bandho

yathā tare sad-avadhyānam aṁhaḥ

O friend of the distressed! Please show your friendly glance on this person who has insulted the greatest devotee out of false identity as a king, so that I can overcome the sin of neglecting the devotee.

Since your statements appear to me to contrary, glance upon me with affection. I have been intoxicated with false identity as a king, thinking myself learned, and being falsely proud. Because of this I have offended the greatest devotee. I thought, "What do these people know?" Because of this I will fall to hell. Thinking in this way, show an affection glance to me, by which I will be able to cross the sin of insulting the devotees.

|| 5.10.25 ||

na vikriyā viśva-suhṛt-sakhasya

sāmyena vītābhimates tavāpi

mahad-vimānāt sva-kṛtād dhi mādṛṅ

naṅkṣyaty adūrād api śūlapāṇiḥ

Because of the great offense I have committed to you who are the friend of the Lord who is the friend of all, to you who are free of false identity and see all beings as your own self, persons like me and even Śiva are quickly destroyed, even if you are not disturbed by the offense.

"But I do not suffer becomes of your offense. What is the question of counteracting it?" Even though you are not disturbed (*tavāpi na vikriyā*), persons like me get destroyed. Even persons like Śiva are affected.

nāścaryam etad yad asatsu sarvadā

mahad-vinindā kuṇapātma-vādiṣu

serṣyaṁ mahāpūruṣa-pāda-pāṁsubhir

nirasta-tejaḥsu tad eva śobhanam

It is not surprising that the materialists, claiming that the gross body is the soul, constantly criticize the devotees with envy and become deprived of their powers by the dust from the feet of the great devotees. That glory of that criticism is the result it gives. SB 4.4.13

Thus ends the commentary on the Tenth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eleven

The Teachings of Jaḍa Bharata

|| 5.11.1 ||

brāhmaṇa uvāca

akovidaḥ kovida-vāda-vādān

vadasy atho nāti-vidāṁ variṣṭhaḥ

na sūrayo hi vyavahāram enaṁ

tattvāvamarśena sahāmananti

The *brāhmaṇa* (Jaḍa Bharata) said: Though unlearned, you are speaking words of the learned. You are not the best among the learned. The wise do not speak of the material world by discerning it to be the truth.

The Eleventh Chapter describes that the mind is the cause of *saṁsāra,* that it has many transformations, and that, by engaging it in *bhakti,* one can attain liberation.

You are not learned, but you speak words of objection like those of the wise. Therefore you are not the best among the very wise, since the wise do not speak of the material world and its objects with deliberation on truth, calling the objects substantial, while giving examples, since both have faults. You have given the example of the fire applied to the pot, which heats the milk, which cooks the rice. In this example there is connection of material pot with material fire. However, there is no contact of the material senses with the liberated *ātmā,* a spiritual particle. Thus fatigue of the body

does not mean fatigue of the *ātmā*. Because the conditioned *jīva* is covered by the material body, the conditioned *jīva* experiences fatigue because of the fatigued body which is material. Your inference fails because you cannot say that you, the conditioned *jīva,* are the same as me, the liberated *jīva.*

|| 5.11.2 ||

tathaiva rājann uru-gārhamedha-

vitāna-vidyoru-vijṛmbhiteṣu

na veda-vādeṣu hi tattva-vādaḥ

prāyeṇa śuddho nu cakāsti sādhuḥ

Discussions on the absolute truth, which are devoid of violence and passion, do not generally arise in Vedic statements filled predominantly with knowledge about proliferation of householders' sacrifices.

"But the Mīmāṁsakas do not consider anything except attainment of Svarga as the goal of life. Thus what is the use of discussing the truth?" That is true. Talking about the highest truth is not for the ignorant who are unqualified. That is explained in this verse. Just as spiritual discussion does not arise in daily mundane activities which give visible results, so spiritual discussion certainly (*nu*) does not arise in Vedic statements manifesting prominently as a proliferation of sacrifices related to household life, with unseen results known as *karma.* Why? Spiritual discussions are pure, without violence (*śuddhaḥ*) and without passion (*sādhuḥ*). They are different from discussions of Svarga. Spiritual discussions do not generally (*prāyeṇa*) arise in these statements. However by performing those activities of the Vedas without desire for results and offering them to the Lord and by knowledge and detachment, one can reach the spiritual platform.

|| 5.11.3||

na tasya tattva-grahaṇāya sākṣād

varīyasīr api vācaḥ samāsan

svapne niruktyā gṛhamedhi-saukhyaṁ

na yasya heyānumitaṁ svayaṁ syāt

The man who cannot infer the inferiority of household life, whose happiness is just like dream, cannot have access to Vedānta for understanding the highest truth.

"But is it not impudent to say that you have a method of giving the *karmīs* the truth, but then saying that you will not teach them?" The words of the Vedānta are not at all suitable (*samāsan*) for all men, though those words are best for directly understanding the highest truth. As in a dream which is momentary and false, these same men do not, on their own, infer the inferiority of the happiness of household life. The happiness of the *karmīs* is temporary, meager, and related to material objects. Thus the *ātmā* does not have a relationship with this material happiness. This happiness is false for the *ātmā,* like horns on a rabbit. The happiness of the *jñānī* however is eternal, not temporary, since it is related to Brahman. There is great difference between the two. This is the usage of giving out the highest truth.

|| 5.11.4 ||

yāvan mano rajasā pūruṣasya

sattvena vā tamasā vānuruddham

cetobhir ākūtibhir ātanoti

niraṅkuśaṁ kuśalaṁ cetaraṁ vā

As long as a man's mind is bound up by *rajas, sattva* or *tamas*, the mind, like an uncontrolled mad elephant, continues to engage that person in *dharma* or *adharma* using the knowledge senses and action senses.

"Why is it that generally, even though enlightened by the devotees, all men engage in material happiness?" As long as mind is bound by *rajas, sattva* or *tamas*, the mind like an uncontrolled mad elephant, engages a saintly person in *dharma* (*kuśalam*) or *adharma* (*itaram*), by the knowledge senses (*cetobhiḥ*) and the actions senses (*ākūtibhiḥ*). By force, the mind with its *guṇas*, destroying discrimination, engages in pious or sinful actions. What fault is there in the human being for this?

|| 5.11.5 ||

sa vāsanātmā viṣayoparakto

guṇa-pravāho vikṛtaḥ ṣoḍaśātmā

bibhrat pṛthaṅ-nāmabhi rūpa-bhedam

antar-bahiṣṭvaṁ ca purais tanoti

The mind, the chief among the sixteen elements, endowed with pious and sinful impressions, attached to sense objects, agitated by the *guṇas*, transformed by emotions, and supporting different forms through acceptance of different bodies, extends itself higher and lower positions with different names.

The mind (*ātmā)* endowed with impressions of piety and sin, contaminated with sense objects, agitated by the *guṇas,* transformed by the lust and other emotions, the chief element among the sixteen, accepting different forms such as *devatā,* animal or human, higher or lower, through bodies *(puraiḥ*), manifests itself with various names. The *sandhi* should be *nāmabhī rupa-bhedam*. The short form *nāmabhi* is poetic license.

|| 5.11.6 ||

duḥkhaṁ sukhaṁ vyatiriktaṁ ca tīvraṁ

kālopapannaṁ phalam āvyanakti

āliṅgya māyā-racitāntarātmā

sva-dehinaṁ saṁsṛti-cakra-kūṭaḥ

The mind, the cause of deception in the repetition of birth and death, the covering on the *jīva* made by *māyā,* by embracing the *jīva* creates unavoidable distress, happiness, and illusion in the course of time.

The mind creates suitable results. The mind creates distress, happiness, illusion, which are unavoidable (*tīvram*). How can something material create anything? Embracing the *jīva* (*sva-dehinam*), which is the cause, the mind (*antarātmā*), a covering on the *jīva,* creates. The mind causes deception in the wheel of rebirth (*saṁsṛti-cakra-kūṭaḥ*). Similarly *grāma-kūṭaka* means the village cheater.

|| 5.11.7 ||

tāvān ayaṁ vyavahāraḥ sadāviḥ

kṣetrajña-sākṣyo bhavati sthūla-sūkṣmaḥ

tasmān mano liṅgam ado vadanti

guṇāguṇatvasya parāvarasya

***Saṁsāra,* created by the mind, manifested as the practical, material world, with waking and dream states, constantly witnessed by the knower of the field. They say that the mind is the cause of bondage and liberation, which are known as the inferior and superior states of existence.**

Saṁsāra caused by the mind is called the practical material world. In this way the material world makes its appearance *(āviḥ),* always seen by the knower of the field, in waking and dreaming states (*sthūla-sūkṣmaḥ*). The happiness of the self, which is called truth, is caused by the mind. Therefore that mind alone is the cause (*liṅgam*) of *saṁsāra (guṇa)* and liberation (*aguṇatvasya*), which are low (*avarasya*) and high (*para*) conditions for the *jīva.* The order of the two words *para* and *avara* should be reversed to correspond to *guṇa* and *aguṇatvasya*.

|| 5.11.8 ||

guṇānuraktaṁ vyasanāya jantoḥ

kṣemāya nairguṇyam atho manaḥ syāt

yathā pradīpo ghṛta-vartim aśnan

śikhāḥ sadhūmā bhajati hy anyadā svam

padaṁ tathā guṇa-karmānubaddhaṁ

vṛttīr manaḥ śrayate 'nyatra tattvam

When the mind is attached to the *guṇas* it is the cause of the *jīva's* suffering and when the mind is detached from the *guṇas* it is the cause of liberation. Just as the lamp with a charred wick displays a smoky flame and with a fresh wick displays a bright flame, the mind bound by the *guṇas* takes shelter of many conditions, and at another time, enjoys the taste of the Lord's sweetness.

How can the one mind be the cause of differing conditions--bondage and liberation? *Nairguṇyam* means *nirguṇam*. A lamp with a burned up ghee wick, burns with a smoky flame, and at another time, gets extinguished and merges with the elements *(svapadam*). Or a lamp with a burned up ghee wick burns with a smoky flame but when fed on golden ghee, it burns without smoke in its brilliant form (*svapadam*). Similarly the mind, bound by the *guṇas*, takes shelter of many functions (*vṛrtīḥ*), but at another time, obtains a taste of the Lord's sweetness (*tattvam*).

|| 5.11.9 ||

ekādaśāsan manaso hi vṛttaya

ākūtayaḥ pañca dhiyo 'bhimānaḥ

mātrāṇi karmāṇi puraṁ ca tāsāṁ

vadanti haikādaśa vīra bhūmīḥ

The eleven functions of the mind are the five knowledge senses, the five action senses and the *ahaṅkāra*. O King! They say that there are eleven objects for these senses: the five *tan-mātras,* the actions of the five action senses and the body.

This verse shows the conditions or *vṛttis* of the mind. There are eleven *vṛttis*: five actions senses (*ākūtayaḥ*), five knowledge senses (*dhiyaḥ*) *and ahaṅkāra (abhimānaḥ).* For these eleven there are eleven objects, of hero of knowledge (*vīra*)! The *tan-mātras* are the sense objects of the five knowledge senses. Actions such as elimination are the sense objects of the five action senses. The body (*puram*), house etc. are the objects of the *ahaṅkāra.*

|| 5.11.10 ||

gandhākṛti-sparśa-rasa-śravāṁsi

visarga-raty-arty-abhijalpa-śilpāḥ

ekādaśaṁ svīkaraṇaṁ mameti

śayyām ahaṁ dvādaśam eka āhuḥ

The eleven objects are fragrance, form, touch, taste and sound; evacuating, sexual intercourse, motion, speaking, and grasping; and possessiveness of objects. Some say the twelfth object is the body, identified as "I" by the *ahaṅkāra.*

This verse describes the objects. First the five *tan-mātras* starting with fragrance are described in relation to the knowledge senses starting with the nose. *Ākṛti* means form. The actions starting with evacuation are the objects of the five action senses. This makes ten. *Arti* means going. The eleventh item is the body, what is accepted (*svikaraṇam*). Because of *ahaṅkāra's* twofold nature of mine and I, some *ācāryas (eke)* say that the eleventh object is possessiveness of things like a house. The twelfth object is the identification with the body (*śayyām*) for the *ahaṅkāra.*

|| 5.11.11||

dravya-svabhāvāśaya-karma-kālair

ekādaśāmī manaso vikārāḥ

sahasraśaḥ śataśaḥ koṭiśaś ca

kṣetrajñato na mitho na svataḥ syuḥ

Because of the variations in materials, natures, *antaḥkaraṇa, karma* and time, the eleven transformations of the mind become hundreds, thousands and millions. They become unlimited, not by themselves or their combined strength, but by the power of the Paramātmā.

There are unlimited varieties of these functions of the mind by subdivision. The transformations of the functions first become hundreds and then thousands, hundreds of thousands and millions by divisions of the material objects. Because of the infinite number of material objects such as sandalwood, musk*, kuṁkuma,* gold, silver and coral etc., because of the infinite number of natures--one person may enjoy a certain fragrance etc., because of the good or bad nature of the *antaḥkaraṇa*, because of control by *karma* and the control by time in the form of age—baby, youth etc.--there are unlimited varieties of a single function such as fragrance. Not by themselves and not by their combination, but because the Paramātmā has unlimited power, these functions become unlimited in number.

|| 5.11.12 ||

kṣetrajña etā manaso vibhūtīr

jīvasya māyā-racitasya nityāḥ

āvirhitāḥ kvāpi tirohitāś ca

śuddho vicaṣṭe hy aviśuddha-kartuḥ

The liberated *jīva*, free of *saṁsāra,* impartially sees the transformations of the covering on the *jīva* known as the mind, which performs actions opposed to the Lord and which is made of *māyā.* , These transformations are without beginning, sometimes visible and sometimes invisible.

The knower of the field is twofold: the Paramātmā and the *jīva.* The Paramātmā was mentioned in the previous verse and will be explained in the next verse. The *jīva* is of two types: conditioned and liberated. The conditioned *jīva* was describes as being embraced by the mind and thinking he is the body in verse 6. The liberated *jīva* is not

embraced by the mind and has no false conception of his body. The conditioned *jīva* has been understood. What is the liberated *jīva*? The liberated *jīva*, knower of the field, knows (*vicaṣṭe*) the transformations of the mind, but does not identify with them and enjoy them. It is thus free of *saṁsāra (śuddhaḥ),* whereas the conditioned *jīva* is bound by *saṁsāra.* The mind is the covering on the jīva (*jīvasya*) because it is made of *māyā* and performs impure actions which are against recognition of the Lord. The transformations of the mind have been present with the *jīva* without beginning (*nityāḥ*). Why are they not visible at all times then? They are manifested during waking and dream state, and invisible during deep sleep and at the time if universal devastation.

|| 5.11.13-14 ||

kṣetrajña ātmā puruṣaḥ purāṇaḥ

sākṣāt svayaṁ jyotir ajaḥ pareśaḥ

nārāyaṇo bhagavān vāsudevaḥ

sva-māyayātmany avadhīyamānaḥ

yathānilaḥ sthāvara-jaṅgamānām

ātma-svarūpeṇa niviṣṭa īśet

evaṁ paro bhagavān vāsudevaḥ

kṣetrajña ātmedam anupraviṣṭaḥ

The Supreme Lord is the knower of all bodies, is all pervasive, has a human form, is the cause of the universe, is self-revealing, is without material birth and is Lord of all others. He is Mahā-viṣṇu, the Lord of Vaikuṇṭha and the master of Mathurā and Dvārakā. He is the object of meditation for the liberated *jīvas,* by his mercy.

Just as the air enters all moving and stationary beings as *prāṇa* and controls them, the Supreme Lord Vāsudeva, the knower of all bodies, pervading everywhere, enters this universe.

The conditioned *jīva* absorbs himself in the conventional world of *saṁsāra*. In what does the liberated j*īva* absorb himself? In this verse the knower of the field refers to the Paramātmā, who knows all bodies completely. He pervades everywhere (*ātmā*), is the cause of the universe (*purāṇaḥ*), has the form of a human, is self-revealing (*svayaṁjyotiḥ*), devoid of material birth (*ajaḥ*), is the Lord of all others such as Brahmā (*pareśaḥ),* lies on the Kāraṇa Ocean (*nārāyaṇaḥ*), is full of six powers (*bhagavān*) as the Lord of Vaikuṇṭha, is the son of Vasudeva, the master of Mathurā and Dvārakā,

and is the object of the mind for the liberated *jīva,* since he is completely free of *māyā (su amāyayā),* or he is the object of meditation for the liberated *jīva*, because of his *svarūpa śakti* or his mercy.

The Lord is easily attained by the liberated *jīva.* An example is given. Just as the air, in the form of *prāṇa (ātma-svarūpena)* enters all beings and controls them (*īśet*), so the Lord enters this universe (*idam*).

|| 5.11.15 ||

na yāvad etāṁ tanu-bhṛn narendra

vidhūya māyāṁ vayunodayena

vimukta-saṅgo jita-ṣaṭ-sapatno

vedātma-tattvaṁ bhramatīha tāvat

As long as the *jīva* does not know the truth about the Lord, after having destroyed *māyā,* and is not freed of ignorance by appearance of knowledge, he must wander in this world.

It has been said that the liberated *jiva* free from ignorance eternally has knowledge in the form of thinking of the Lord. The *jīvas* subjected to ignorance however must perform *sādhana* to become free of ignorance. As long as one does not know the truth about *ātmā,* after destroying *māyā,* and is not free of material association by the appearance of knowledge of the Lord (*vayunā udayena*), he will wander in this world.

|| 5.11.16 ||

na yāvad etan mana ātma-liṅgaṁ

saṁsāra-tāpāvapanaṁ janasya

yac choka-mohāmaya-rāga-lobha-

vairānubandhaṁ mamatāṁ vidhatte

As long as the mind, the field of suffering in the material world, the cause of lamentation, illusion, disease, attachment, greed and enmity, and the covering on the *jīva,* has possessiveness of sense objects, it will not know about the Lord.

How does one know perfectly that *māyā* is removed? As long as the mind is attached to sense objects, there will be no knowledge of *ātmā* or removal of ignorance. That is stated in this verse. As long as the mind, the covering on the *ātmā (ātma-liṅgam),* has possessiveness, it will not know about *ātmā.* (The last phrase is understood from the previous verse.) The mind is the field for suffering in the material world. The suffering is described. The mind is the field from which arise lamentation, illusion, disease, attachment and greed. The mind takes shelter of such things. Verse 8 mentioned that the mind tastes *tattva* (the Lord). The five verses starting from verse 12 have discussed this *tattva.*

|| 5.11.17 ||

bhrātṛvyam enaṁ tad adabhra-vīryam

upekṣayādhyedhitam apramattaḥ

guror hareś caraṇopāsanāstro

jahi vyalīkaṁ svayam ātma-moṣam

By neglecting this enemy of great power, which increases constantly in power, by being attentive and possessing the weapon of *bhakti* at the lotus feet of the Lord and the *mantra* given by *guru,* conquer this enemy, which steals the treasure of Paramātmā.

Therefore one must capture the mind. Neglecting the mind, the enemy (literally brother's son), one must attack it. By neglecting it, it is defeated. One should not praise the mind by noticing it and giving it desired enjoyment. However, the intention is not to destroy the mind completely, since the mind has already been described as the cause of elevation as well as degradation in verse 7, and as taking shelter of the Lord in the verse 8. And one should not kill one's brother's son (*bhrātṛvyam*). How is the mind described? It increases greatly (*adhyedhitam*) by taking shelter of its transformations. "But how can I who am weak conquer the mind which is so strong?" One should have the weapon in the form of worship of the feet of the Lord as the nine forms of *bhakti* and in the form of the *mantra* given by *guru,* or one should have the weapon of worship of the feet of the Lord who is the *guru.* The mind is not a friend (*vyalīkam)* because it bewilders a person by showing its transformations and steals away the form of Paramātmā *(ātmā*), the treasure of life. It is a great thief.

He who makes his mind give up sense objects by the weapon of *bhakti*, and, having destroyed ignorance, applies the mind to Kṛṣṇa is called liberated. He who nourishes ignorance filled with impressions of desire and takes shelter of the transformations of the mind, since he lacks *bhakti,* is called conditioned.

Thus ends the commentary on the Eleventh Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twelve

Jaḍa Bharata Refutes the King's Arguments

|| 5.12.1 ||

rahūgaṇa uvāca

namo namaḥ kāraṇa-vigrahāya

svarūpa-tucchīkṛta-vigrahāya

namo 'vadhūta dvija-bandhu-liṅga-

nigūḍha-nityānubhavāya tubhyam

King Rahūgana said: O *avadhūta*! I offer respects to you, having an eternal form like the Lord, which makes the writers of scripture insignificant by its experience of bliss. I offer respects to you, who have hidden your eternal experience of bliss in the form of a *brāhmaṇa.*

The Twelfth Chapter explains that though the universe is false, Kṛṣṇa's six qualities, his abode and *bhakti* are true. *Kāraṇa* means the Lord. This indicates that Bharata has an eternal form for protecting the world. His form, by its experience of bliss, makes insignificant the arguments of the writers of scriptures. O *avadhūta*!

|| 5.12.2 ||

jvarāmayārtasya yathāgadaṁ sat

nidāgha-dagdhasya yathā himāmbhaḥ

kudeha-mānāhi-vidaṣṭa-dṛṣṭeḥ

brahman vacas te 'mṛtam auṣadhaṁ me

O *brāhmaṇa*! Your words are my medicine, just as correct medicine cures a person suffering from fever, or ice water relieves a person burned by the summer sun. Your words are nectar.

My vision has been bitten seriously by the snake of false identity with the despicable body. O *brāhmaṇa*! Your words are medicine (*agadam*). An example is given. On the grounds that this example is not always true (medicine does not always cure) another example is given. If the example of medicine is unsatisfactory, then the words of Bharata are compared to nectar.

|| 5.12.3 ||

tasmād bhavantaṁ mama saṁśayārthaṁ

prakṣyāmi paścād adhunā subodham

adhyātma-yoga-grathitaṁ tavoktam

ākhyāhi kautūhala-cetaso me

I will later tell you my topics of doubt. Now please explain what you have said about *adhyātma-yoga,* making it easy to understand, since I am inquisitive.

I will later tell you the topics of doubt. Now explain your words, difficult to understand, about *adhyātma-yoga,* so that it is easy to understand. I am inquisitive.

|| 5.12.4 ||

yad āha yogeśvara dṛśyamānaṁ

kriyā-phalaṁ sad-vyavahāra-mūlam

na hy añjasā tattva-vimarśanāya

bhavān amuṣmin bhramate mano me

O master of *yoga*! You have said that the results of action seen in this world are simply based on convention and cannot be correctly said to be the highest truth. My mind is bewildered by this.

O master of *yoga*! I said that one becomes tired from work. You replied that though there appears to be actions like carrying the load and results like becoming tired, this is only a conventional appearance and one cannot discern the conventional world as the truth simply by such examples. Since your words are bewildering, my mind has become bewildered, by not clearly understanding your intentions.

|| 5.12.5-6 ||

brāhmaṇa uvāca

ayaṁ jano nāma calan pṛthivyāṁ

yaḥ pārthivaḥ pārthiva kasya hetoḥ

tasyāpi cāṅghryor adhi gulpha-jaṅghā-

jānūru-madhyora-śirodharāṁsāḥ

aṁse 'dhi dārvī śibikā ca yasyāṁ

sauvīra-rājety apadeśa āste

yasmin bhavān rūḍha-nijābhimāno

rājāsmi sindhuṣv iti durmadāndhaḥ

The *brāhmaṇa* (Jaḍa Bharata) said: O King! This carrier, who is a transformation of earth, walks on the earth for some reason. Above his feet are ankles, calves, knees, thigh, waist, chest, neck, and shoulders. Above the shoulders is the wooden palanquin and in the palanquin is the person called the King of Sauvīra, who, blinded by illusion of false identity, thinks "I am the King of Sindhu.

Not having understood the answer given to defeat the King's statement, the King again asks. Now Bharata addresses the King disrespectfully. O King (*pārthiva*—earth)! Your conventional existence is insubstantial. Using another technique, Bharata now answers. This person, the carrier of the palanquin, is a transformation of earth. He is moving for some reason. It he does not move, he is an inanimate object like a stone. This is the difference. His feet, a transformation of earth, are situated on earth. Above his feet are his ankles, calves, knees, thighs, waist, chest, neck and shoulders (*aṁśāḥ*). *Ura* instead of *uras* is poetic license. Above the shoulders is the palanquin, a transformation of wood. In the palanquin, a transformation of earth, there is a person with the name "King of Sauvīra." You think you are the King, but this is not actual. From all the elements starting with earth and ending with the palanquin, to which of these does the fatigue from carrying it belong? "I can see that

the earth and the palanquin are not tired. Therefore the feet etc. must be tired." But without the palanquin we do not see fatigue in the limbs which do the carrying. "Fatigue arises for the possessor of limbs from carrying the palanquin." But we cannot distinguish fatigue of the possessor of limbs who is different from the limbs. "Whether a possessor of limbs exists or not, one experiences the suffering of fatigue in being the carrier." This is not the final conclusion, because one does not experience fatigue on carrying the ornaments of a young girl or on carrying one's young son. Thus happiness and distress are experienced only by one's particular identity. And you, blind with false identity, thinking "I am a king" actually see nothing. This is your happiness. Those who have no false identity do not have this happiness and distress.

|| 5.12.7 ||

śocyān imāṁs tvam adhikaṣṭa-dīnān

viṣṭyā nigṛhṇan niranugraho 'si

janasya goptāsmi vikatthamāno

na śobhase vṛddha-sabhāsu dhṛṣṭaḥ

Seizing by force these wretched, suffering people, you are without mercy. You are proudly boasting that you are the protector of the people, but simply being impudent, you are not glorious in the assembly of the wise.

The King has said (SB 5.10.23) that ruling of the citizens was *dharma,* even without knowledge. Ruling over the citizens by engaging them forcibly, without mercy, is not *dharma* but *adharma.* You proudly (*dhṛṣṭaḥ*) think "I am the servant of Acyuta. I am an inquirer about the highest truth."

|| 5.12.8 ||

yadā kṣitāv eva carācarasya

vidāma niṣṭhāṁ prabhavaṁ ca nityam

tan nāmato 'nyad vyavahāra-mūlaṁ

nirūpyatāṁ sat-kriyayānumeyam

Since we see the constant appearance and disappearance of moving and non-moving beings on the earth, it should be concluded that the cause of the conventional world, inferred by your reference to action, is earth alone and anything else appears distinct because of name only.

“Your statement that the practical, conventional world is insubstantial is not true since one see that even the liberated souls without false identity experience happiness and distress from *prārabdha-karma,* and since you cannot deny that you experience fatigue from carrying the load.” True, there remains a trace of happiness and distress for the liberated souls like me by destruction of the causes of illusion. When a person awakens, though conscious that his dream of a snake is unreal, for a short time he still shakes in fear, though it is insignificant. However, one who has not awoken sees the dream snake as real. This is like your experience of conventional reality. By logic I will now show the illusory nature of the conventional world. That is explained in this verse.

We know that the living beings arise from earth and disappear (*niṣṭhām*) into the earth. Therefore, the cause of the conventional world, inferred from actions (such as carrying water), should be discerned as transformations of the earth only, being differences in name only. You can understand this if your sense of logic is functioning. The *śruti* says *vācārambhaṇaṁ vikāro nāmadheyaṁ mṛttikety eva satyam:* the transformations of earth are simply words or names; earth alone is true. (*Chāndogya Upaniṣad* 6.14)

|| 5.12.9 ||

evaṁ niruktaṁ kṣiti-śabda-vṛttam

asan nidhānāt paramāṇavo ye

avidyayā manasā kalpitās te

yeṣāṁ samūhena kṛto viśeṣaḥ

What is known by the word “earth” exists in name only because earth is resolved into atomic particles, which are imagined by the mind out of ignorance. Out of their combination, a particular object is made.

“Earth at least is real.” The word “earth” exists as a name only. Why? Because it is caused by atomic particles (*asat*), which are the cause of earth. Earth cannot exist except for these particles. “Then particles are real.” These particles have been imagined by the mind out of ignorance by philosophers, in order to explain the effects in the world we perceive. Therefore particles are also unreal. The reason for this conception is described. A particular object such as earth is made out of the totality of particles. One should accept the total only rather than the parts.

|| 5.12.10 ||

evaṁ kṛśaṁ sthūlam aṇur bṛhad yad

asac ca saj jīvam ajīvam anyat

dravya-svabhāvāśaya-kāla-karma-

nāmnājayāvehi kṛtaṁ dvitīyam

Know that everything is made by *māyā,* characterized by substance, nature, mind, time and *karma,* with divisions of fine and very fine, big and very big, cause and effect, conscious and unconscious objects

One should know that everything is made of *māyā (ajayā*), characterized by substance, nature, mind, time, or *karma*, or distinct qualities like fine and very fine (*aṇūh,*) big and very big (*bṛhat*), cause (*asat*) and effect (*sat*), objects with consciousness (*jīvam*) and objects without consciousness (*ajīvam*).

|| 5.12.11 ||

jñānaṁ viśuddhaṁ paramārtham ekam

anantaraṁ tv abahir brahma satyam

pratyak praśāntaṁ bhagavac-chabda-saṁjñaṁ

yad vāsudevaṁ kavayo vadanti

The wise say that the truth is beyond the *guṇas*, contains everything including liberation, is one without a second, is all-pervading, is Brahman, Paramātmā and Bhagavān, and is Vāsudeva.

“Then what is truth?” The previously mentioned truth, *tattva,* is said to be that which is known by the authority of the scriptures. This has been mentioned in the First Canto as *tattvaṁ vadanti tattattvavidastattvaṁ yajjñānadvayam.* Knowledge is truth which is beyond the *guṇas* (*viśuddham).* It is supreme, from which arises liberation. It is without a second *(ekam*). It is devoid in internal (*anantaram*) and external (*abahiḥ*). That means it pervades everywhere. This knowledge is also Brahman, Paramātmā and Bhagavān. Brahman means the impersonal aspect worshiped by the *jñānīs.* It is called Paramātmā (*pratyak praśāntam*), worshipped by the *yogīs*. *Praśāntam* means that in which the *jīva* is extinguished. Bhagavān is the aspect worshipped by the devotees. They say that these three forms are included in Vāsudeva, the son of Vasudeva, who is the most complete form. He is called *pūrṇaṁ brahma sanātanam* (SB 10.24.32), as *kṛṣṇāya paramātmane* (SB 10.6.36) and as *tatas tu bhagavān kṛṣṇa*. (SB 10.8.27) In the *Gīta* he calls himself the basis of brahman: *brahmaṇo hi pratiṣṭhāham* (BG14.27) He also describes himself as Paramātmā: *viṣṭabhyāhamidaṁ kṛtsnamekāṁśena sthito*

jagad (BG 10.42) He also says *vāsudevo bhagavatām*: among the forms of Bhagavān, I am Vāsudeva. (SB 11.26.29)

The word *bhaga* in *bhagavān* means *aiśvarya* or lordship. This also implies "those who are controlled by the Lord." Since the j*īvas* in *māyā* are in illusion, as previously described, "those controlled by the Lord" means the devotees in the Lord's abode. They are eternal. The devotees and the abode of the Lord are both eternal truth. Like the Lord, they are proved by the statements of scripture. This is explained in the First Canto and elsewhere. *Śraddhā mat sevāyān tu nirguṇā*: faith in my devotional service is purely transcendental. (SB 11.25.27) *Man-niketaṁ tu nirguṇam*: residence in a place where I reside is transcendental. (SB 11.25.25) Anything related to *bhakti* is said to be eternal truth as well.

The intention of this section is as follows. O King! You have spoken of the material world made of *māyā,* proven by the senses, which has transformations which are eternal, sometimes visible and invisible. You must accept the temporary nature of these material things since they are limited by time and place, according to your own opinion. But since spiritual objects are not limited by time and place, being completely different, they are not part of the material, conventional world. You repeatedly talk of the conventional world. Other philosophers say this conventional world is false. This view has also been stated. However, even these persons do not object to the conclusion of the scriptures, stated in the present verse.

"It has been said that *bhakti* means engaging the senses and body for Kṛṣṇa. The Lord has said that *bhakti* is beyond the *guṇas*: *lakṣaṇaṁ bhakti-yogasya*

nirguṇasya hy udāhṛtam (SB 3.29.12) This can be true in *parināma-vāda*, where the effects are stated to be real. I can understand very well that the material body and senses become spiritual by the contact with *bhakti*, which is like a touchstone. In *vivarta-vada* however the effects are said to be unreal. Therefore the body and senses are unreal. *Bhakti* therefore has not foundation. How can it said to be beyond the *guṇas*? When the *guru* at the time of teaching says "I will now teach about *nirguṇa bhakti*" the person taught is non-existent. How can the *guru* teach? It is like sowing seeds in the sky. How can *Kṛṣṇa bhakti* exist? Moreover how can *prema* arise through practice? Moreover how can the Lord be controlled by *prema*?"

For the Lord with inconceivable powers, nothing is impossible. The Lord himself has said:

eṣā buddhimatāṁ buddhir manīṣā ca manīṣiṇām

yat satyam anṛteneha martyenāpnoti māmṛtam

This process is the supreme intelligence of the intelligent and the cleverness of the most clever, for by following it one can in this very life make use of the temporary and unreal to achieve me, the eternal reality. SB 11.29.22

The meaning is this. This is intelligence because (*yat*) by the mortal body which is false, one attains the supreme truth (*ṛtam*), me. Or one attains me (*mā*) the form of the highest bliss (*amṛtam*). *Anṛtena martyena* can also refer to anything subject to destruction—the body, senses, *prāṇa*, leaves, flowers, incense, fragrance, lamps, food, umbrella, and *cāmara.* That one achieves me by these items is intelligence among those with intelligence. This is the conclusion amongst the most elevated wise men. The method of obtaining *bhakti* is explained by the Lord:

martyo yadā tyakta-samasta-karmā niveditātmā vicikīrṣito me

tadāmṛtatvaṁ pratipadyamāno mayātma-bhūyāya ca kalpate vai

A person who gives up all *karmas* and offers himself entirely to *guru,* whom I desire to make special, achieves freedom from death and, more important, is qualified to be an associate of mine in *prema*. SB 11.29.34

When a mortal being gives up all *karma*s, completely gives up the desire for *varṇāśrama-dharma,* and gives "I and mine" (*niveditātmā*) to me, in the form of the *guru,* when he decides with determination "I offer whatever I have in this life and the next to the feet of the Lord," then I desire to make that person special (*vicikīṭṣitaḥ*), though he arises from false conception. I will make him devoid of the *guṇas. nirguṇo mad-apāśrayaḥ*: he who surrenders to me is beyond the *guṇas.* (SB 11.25.26) Not being affected by *māyā*, he is not temporary but eternal. Since he is not affected by ignorance, he is not false, but based on his *svarūpa*. Because he is the effect of me, he is beyond the *guṇas.* The verse does not say "I make him special" but "I desire to make him special" using the desiderative affix. This means that I begin to make him *nirguṇa (*rather than suddenly taking him beyond the *guṇas)*. Gradually by practicing *bhakti,* and ascending through the stages of *niṣṭhā, ruci* and *āsakti,* he comes to *rati*, and then becomes completely *nirguṇa.* Then, at that time, he will not interact with false objects at all. Previously he interacted with the material world as much as necessary.

The meaning is this. By the Lord's inconceivable energy, at the time of giving instructions on *bhakti,* body, senses and mind which are beyond the *guṇas* are created by me, though invisibly, in order to show the greatness of *bhakti.* The material body, senses and mind are destroyed invisibly.

naivaṁ-vidhaḥ puruṣa-kāra urukramasya

puṁsāṁ tad-aṅghri-rajasā jita-ṣaḍ-guṇānām

citraṁ vidūra-vigataḥ sakṛd ādadīta

yan-nāmadheyam adhunā sa jahāti bandham

Such power is not surprising from persons who have conquered the six senses by the dust from the lotus feet of the Lord, since even an outcaste becomes immediately free of bondage of *karma* by chanting the Lord's name once. SB 5.1.35

The meaning is this. It is not surprising for such persons to create the world with seven oceans as Priyavrata did. Even the outcaste (*vidūra-vigataḥ*) who chants the name of the Lord once immediately (*adhunā*) gives up his body. Though his body is still visible, he gives up the body related to *prārabdha-karma,* though this is not seen.

Then, the devotee attains *amṛtatvam,* absence of the symptoms of death and is qualified for his position (*ātma-bhāvāya*). This means that he remains to serve me wherever I am. (This is still explaining SB11.29.34.)

All the false, material objects which exist in this world lose their material qualities by association with *bhakti.* The Lord makes those objects the highest truth, favorable to the desires of his devotee. What is impossible for the inconceivable power of the Lord? The statements "Service to me is beyond the *guṇas*" and "My abode is beyond the *guṇas*" are true. Śaṅkārācarya has accepted the following from *Mahābhārata, Udyama-parvā*:

acintyāḥ khalu ye bhāvā na tāṁstarkeṇa yojayet

prakṛtibhyaḥ paraṁ yattu tadacintasya lakṣaṇam

Inconceivable states are not subject to material argumentation. The quality in inconceivability is that it is beyond the material realm.

By the word *bhāvāḥ* (states) in the plural, one should not think that the state of oneness has been discarded, since all these states are one in the Lord. Thus everything is clear.

|| 5.12.12 ||

rahūgaṇaitat tapasā na yāti

na cejyayā nirvapaṇād gṛhād vā

na cchandasā naiva jalāgni-sūryair

vinā mahat-pāda-rajo-'bhiṣekam

Without bathing in the dust from the feet of great devotees, one cannot realize the Lord through concentration of the mind, performance of sacrifices, distributing food, building shelters for the destitute, studying the Vedas, or performing austerities in the water, fire or the sun.

One cannot attain the Lord without *bhakti* attained by mercy of the devotees. This is explained in two verses. O King Rahūgana! The three types of realization just mentioned cannot be attained by *tapas* or other methods. *Tapas* means concentration of the mind*. Ijyā* means Vedic activities such as sacrifices. *Nirvanpat* means "giving food in charity." *Gṛhāt* means "establishing shelters for helping others." *Chhandasā* means "by study of the Vedas." *Jalāgni-sūryaiḥ* means "by performing austerities involving water, fire and the sun."

|| 5.12.13 ||

yatrottamaśloka-guṇānuvādaḥ

prastūyate grāmya-kathā-vighātaḥ

niṣevyamāṇo 'nudinaṁ mumukṣor

matiṁ satīṁ yacchati vāsudeve

Where there are great devotees, talks concerning the qualities of the Lord, which destroy material topics, are sung. Heard constantly even by those desiring liberation, those topics produce pure thoughts of Vāsudeva.

The devotees of Kṛṣṇa are described. Where one bathes in the dust of their feet, or where there are great devotees (*yatra*), the qualities of the Lord such as his affectionate nature are repeatedly glorified. Even those desiring liberation listen. These talks produce pure thoughts of Vāsudeva, the son of Vasudeva, without the desire for liberation.

|| 5.12.14 ||

ahaṁ purā bharato nāma rājā

vimukta-dṛṣṭa-śruta-saṅga-bandhaḥ

ārādhanaṁ bhagavata īhamāno

mṛgo 'bhavaṁ mṛga-saṅgād dhatārthaḥ

Previously I was a king named Bharata, who was free of attachment to all material dealings seen or heard. I worshiped the Lord, but from association with a deer, I was thwarted in my goal, and became a deer.

“Who are you, so merciful to give teachings on knowledge to a great offender like me?” This verse answers. I was freed from the bondage of attachment to dealings of this world seen and heard. By misfortune, I became inattentive.

|| 5.12.15 ||

sā māṁ smṛtir mṛga-dehe 'pi vīra

kṛṣṇārcana-prabhavā no jahāti

atho ahaṁ jana-saṅgād asaṅgo

viśaṅkamāno 'vivṛtaś carāmi

O King Rahūgana! In the body of a deer, my memory, by the power of my previous worship of Kṛṣṇa, did not leave me. Fearing material association, I wander about alone incognito.

His worship of Kṛṣṇa, though failing in the last life, saves him. Fearing material association, I wander about unknown (*avivṛtaḥ*)

|| 5.12.16 ||

tasmān naro 'saṅga-susaṅga-jāta-

jñānāsinehaiva vivṛkṇa-mohaḥ

hariṁ tad-īhā-kathana-śrutābhyāṁ

labdha-smṛtir yāty atipāram adhvanaḥ

Cutting up illusion by the sword of knowledge arising from detachment from matter and attachment to devotees, and gaining remembrance of the Lord by speaking about and hearing the pastimes of the Lord, a person attains the Lord at the end of *saṁsāra.*

Asaṅga means detachment from material things. *Susaṅga* means attachment to devotees. By these two, one gains knowledge, which is a sword. With the sword a person cuts illusion in the form of an elephant and attains the Lord, at the end (*atipāram*) of *saṁsāra (adhvanaḥ).*

Thus ends the commentary on the Twelfth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Thirteen

The Forest of the Material Enjoyment

|| 5.13.1 ||

brāhmaṇa uvāca

duratyaye 'dhvany ajayā niveśito

rajas-tamaḥ-sattva-vibhakta-karmadṛk

sa eṣa sārtho 'rtha-paraḥ paribhraman

bhavāṭavīṁ yāti na śarma vindati

Jaḍa Bharata said: The merchant who sees only obligation to scriptural actions divided into *rajas, tamas* and *sattva,* who, out of ignorance, is fixed on the path of material enjoyment, difficult to cross, and who is absorbed in material acquisition, while wandering about, comes to the forest of material life but cannot enjoy happiness.

In the Thirteenth Chapter, by describing the forest of the material world, Bharata puts the King on the horse of detachment so that the King will cross over it. The last verse

of the previous chapter mentioned crossing over material life. What is that path and what is the traveler on the path? This chapter answers.

He sees the activities divided into *tamas, rajas* and *sattva* as obligatory because of ignorance (*ajayā*) on the difficult to cross path of *pravṛtti-marga (adhvani). Sārthaḥ* is well known as a wealthy merchant. Medinī says *sārtho vaṇika-samūhe syāt: sārtha* means a gathering of merchants. All the *jīvas* in the world are like merchants, interested in material acquisition (*artha-paraḥ*). The explanation of all these terms will be given in the next chapter. However to make understanding easier, some explanation is given here.

|| 5.13.2 ||

yasyām ime ṣaṇ nara-deva dasyavaḥ

sārthaṁ vilumpanti kunāyakaṁ balāt

gomāyavo yatra haranti sārthikaṁ

pramattam āviśya yathoraṇaṁ vṛkāḥ

O King! In the forest, the six plunderers plunder the merchant who has received bad advice. In that forest, the jackals enter his house by force and plunder the inattentive merchant just as wolves steal sheep.

The plunderers are the senses. They plunder wealth from the *jīva* whose intelligence is like a bad chariot driver (*ku-nāyakam),* though the wealth is actually meant for serving the Lord, but is used for his enjoyment. Wife and sons who are like jackals plunder the merchant who is inattentive to spiritual goals (*pramattam*) and possesses a treasure of food and clothing. *Āviśya* means “they enter his heart which is like a house.” *Uraṇam* means sheep.

|| 5.13.3 ||

prabhūta-vīrut-tṛṇa-gulma-gahvare

kaṭhora-daṁśair maśakair upadrutaḥ

kvacit tu gandharva-puraṁ prapaśyati

kvacit kvacic cāśu-rayolmuka-graham

Afflicted by mosquitoes with harsh biting in dense bowers of shrubs, grass and vines, he sometimes sees a city in the sky, and sometimes sees ghosts moving quickly in the sky like firebrands.

In his house, like a bower, abundant in material actions like dense shrubs, he is disturbed by evil men who are like mosquitoes. The body and house are temporary like the city in the sky. He sees the city in the sky as if were real and permanent (*prapaśyati*). Sometimes he sees *piśācas* who take the form of firebrands and move quickly in the sky. This refers to seeing gold which he regards as valuable.

|| 5.13.4 ||

nivāsa-toya-draviṇātma-buddhis

tatas tato dhāvati bho aṭavyām

kvacic ca vātyotthita-pāṁsu-dhūmrā

diśo na jānāti rajas-valākṣaḥ

O King! Thinking that house, water, and wealth are his, he runs here and there in the forest. Covered with dirt raised by a whirlwind, his eyes blinded by dust, he does not know the directions.

Thinking that house and wealth are his, he runs here and there (*tataḥ tataḥ*). He becomes covered by the impulses of lust because of a woman. This is comparable to being covered by dirt raised by a whirlwind. His eyes blinded by lust, he does not know that the *devatās* of the directions are witness to his actions.

|| 5.13.5 ||

adṛśya-jhillī-svana-karṇa-śūla

ulūka-vāgbhir vyathitāntarātmā

apuṇya-vṛkṣān śrayate kṣudhārdito

marīci-toyāny abhidhāvati kvacit

When his mind is disturbed by the sounds of owls and the piercing cries of invisible crickets, afflicted by hunger, he takes shelter of impious trees and sometimes runs after a mirage of water.

His ears are pierced by the sharp language of detested speakers he does not see. This is like the sound of crickets. His mind is afflicted by words of detested speakers he can see, who are like owls. He goes to sinful people, who are like impious trees, to beg. Even the shade or shelter of such persons is a cause of sin. Sometimes he begs from uncharitable persons who give nothing. They are like mirages of water.

|| 5.13.6 ||

kvacid vitoyāḥ sarito 'bhiyāti

parasparaṁ cālaṣate nirandhaḥ

āsādya dāvaṁ kvacid agni-tapto

nirvidyate kva ca yakṣair hṛtāsuḥ

Sometimes he jumps in waterless rivers and sometimes, without food, he desires food from relatives. Sometimes, encountering a forest fire, he becomes burnt by the fire and, when his wealth is stolen by Yakṣas he falls into despair.

He becomes immediately unhappy by breaking his limbs when he jumps into a waterless river, but gets no water. This means he goes to atheists who give misery in this and the next world. Instead of *nirandhaḥ* sometimes *nirannaḥ* is found. It has the same meaning—without food. Without food, he desires (*ālaṣate*) it from others. He comes to a house which gives suffering like a forest fire. He becomes despondent, burned by the fire of lamentation. He whose wealth, dear like life, has been stolen by kings who are like Yakṣas and Rākṣasas, becomes despondent thinking, “How unfortunate I am without wealth!”

|| 5.13.7 ||

śūrair hṛta-svaḥ kva ca nirviṇṇa-cetāḥ

śocan vimuhyann upayāti kaśmalam

kvacic ca gandharva-puraṁ praviṣṭaḥ

pramodate nirvṛtavan muhūrtam

With his possessions stolen by enemies, sometimes, with depressed heart and lamentation, in great bewilderment he faints. Sometimes, entering an imaginary city, he enjoys for a moment as if fully satisfied.

Having his desires fulfilled in terms of sons, wife, wealth and power, is like entering an imaginary Gandharva city.

|| 5.13.8 ||

calan kvacit kaṇṭaka-śarkarāṅghrir

nagārurukṣur vimanā ivāste

pade pade 'bhyantara-vahninārditaḥ

kauṭumbikaḥ krudhyati vai janāya

His feet become pierced by thorns, and he wanders about. Wanting to climb a hill, he becomes disappointed step by step. Pained by the fire of digestion, living with his family, he becomes angry at his family members.

“Desiring to climb a high mountain” means “desiring fame by marrying his daughters and sons.” Desiring to do this, he becomes depressed, thinking, “How can I accomplish this?” His feet become cut by thorns because he has no shoes. This indicates that he becomes defeated by obstacles because he has no assistance. The fire within is the fire of digestion.

|| 5.13.9 ||

kvacin nigīrṇo 'jagarāhinā jano

nāvaiti kiñcid vipine 'paviddhaḥ

daṣṭaḥ sma śete kva ca danda-śūkair

andho 'ndha-kūpe patitas tamisre

Sometimes he is swallowed by a python and loses consciousness. Sometimes, not woken up by friends, he is bitten by a snake in the forest while he sleeps. Sometimes, in blindness, he falls into a dark, blind well.

“Swallowed by a python” means he goes to sleep. Not woken up by friends (*apaviddhaḥ*) he is afflicted by evil persons like snakes. Blind, without discrimination, he falls into illusion, like a blind well, covered by darkness—filled by misery.

|| 5.13.10 ||

karhi sma cit kṣudra-rasān vicinvaṁs

tan-makṣikābhir vyathito vimānaḥ

tatrāti-kṛcchrāt pratilabdhamāno

balād vilumpanty atha taṁ tato 'nye

Sometimes, searching for a little honey, he is bitten by bees. Disgraced, he finally obtains it with great difficulty, but by force others steal it from him.

The insignificant honey is another person’s wife. He suffers, disgraced by the husband and brothers, like bees biting. If by great effort, by spending a lot of money he obtains the woman, and enjoys her, someone else steals her. Then again he spends money to get a woman, and someone steals her.

|| 5.13.11 ||

kvacic ca śītātapa-vāta-varṣa-

pratikriyāṁ kartum anīśa āste

kvacin mitho vipaṇan yac ca kiñcid

vidveṣam ṛcchaty uta vitta-śāṭhyāt

Sometimes he is unable to counteract the cold, heat, wind and rain. Sometimes, while transacting business with others, he gains their enmity because of cheating them for wealth.

While buying and selling, because of cheating for money, he develops enemies.

|| 5.13.12 ||

kvacit kvacit kṣīṇa-dhanas tu tasmin

śayyāsana-sthāna-vihāra-hīnaḥ

yācan parād apratilabdha-kāmaḥ

pārakya-dṛṣṭir labhate 'vamānam

Devoid of wealth, without bed, chair, house, or amusement, he sometimes begs from others. Unsatisfied in his desires, desiring the wealth of others, he becomes disgraced.

Because he does not get enough from begging from others, he desires (*dṛṣṭiḥ*) others' wealth and is consequently disrespected.

|| 5.13.13 ||

anyonya-vitta-vyatiṣaṅga-vṛddha-

vairānubandho vivahan mithaś ca

adhvany amuṣminn uru-kṛcchra-vitta-

bādhopasargair viharan vipannaḥ

Living with increased enmity because of business transactions for wealth, he marries. Wandering on the path, he almost dies because of the great difficulties, loss of wealth and the sickness that he encounters.

He gains increased enmity with others by transactions for wealth in which each party desires to gain. But still he marries amongst such persons. Wandering on the path of material existence, he almost dies because of great suffering, loss of money, and sickness.

|| 5.13.14 ||

tāṁs tān vipannān sa hi tatra tatra

vihāya jātaṁ parigṛhya sārthaḥ

āvartate 'dyāpi na kaścid atra

vīrādhvanaḥ pāram upaiti yogam

O King! Giving up all those who have died, and accepting those who are born, he wanders about in the forest. Even then, the merchant does not take to the method of crossing material life.

Giving up the dead (*vipannān*), he accepts those who are born. He wanders about, but until today does not go towards the Lord. No one among the merchants attains the method of crossing the forest-- *bhakti* or *jñāna.*

|| 5.13.15 ||

manasvino nirjita-dig-gajendrā

mameti sarve bhuvi baddha-vairāḥ

mṛdhe śayīran na tu tad vrajanti

yan nyasta-daṇḍo gata-vairo 'bhiyāti

Warriors, who have conquered even the elephants of the directions but think in terms of "mine," surrounded by their enemies, all fall dead on the battlefield. They do not attain the abode attained by those who have renounced all material attachments and have no enemies.

Great warriors conquer even the elephants of the directions situated far away, but they cannot conquer the eleven senses, which are close enemies. This is their courage, but it is not spiritual. Thinking in terms of "mine," they all die on the battlefield. Spiritual courage is then described. Real courage is having no enmity and giving up all material attachments.

|| 5.13.16 ||

prasajjati kvāpi latā-bhujāśrayas

tad-āśrayāvyakta-pada-dvija-spṛhaḥ

kvacit kadācid dhari-cakratas trasan

sakhyaṁ vidhatte baka-kaṅka-gṛdhraiḥ

Sometimes the living entity in the forest of material existence takes shelter of creepers, desiring to hear the chirping of the birds in those creepers. Being afraid of group of lions in the forest, he makes friends with cranes, herons and vultures.

Again the forest of material life is described. He takes shelter of the happiness of touch of the arms of women, like creepers. He desires to hear the birds which cannot be heard because they are sleeping in the creepers. This refers to the inaudible words of the woman while embracing the man. *Dvija* also refers to the children born from the man and woman. He desires to see and touch them.

Pretenders say "How will you become free of material life?" Hearing these words by chance, he becomes afraid of the wheel of time, which is like a group of lions. To alleviate his fear he eagerly accepts the words of the cheaters. "Easily you can cross

the ocean of suffering." He makes friends with the cheaters who are like cranes. They are cheaters, unintelligent, and cruel.

|| 5.13.17 ||

tair vañcito haṁsa-kulaṁ samāviśann

arocayan śīlam upaiti vānarān

taj-jāti-rāsena sunirvṛtendriyaḥ

parasparodvīkṣaṇa-vismṛtāvadhiḥ

Cheated by the cranes, he contacts a group of swans, but not satisfied with their behavior, approaches some monkeys. His senses joyful because of the pleasure arising from them, he gazes at their faces and forgets about death.

Understanding that they give no results, he goes to a group of *brāhmaṇas,* but is not satisfied with their rules for atonement and taking the sacred thread again. Not satisfied, he goes to some pretenders, almost *śūdras*, with fallen conduct. Satisfied with unrestricted association with women, eating and drinking, by looking at their faces he forgets that death is approaching.

|| 5.13.18 ||

drumeṣu raṁsyan suta-dāra-vatsalo

vyavāya-dīno vivaśaḥ sva-bandhane

kvacit pramādād giri-kandare patan

vallīṁ gṛhītvā gaja-bhīta āsthitaḥ

Enjoying in the trees, affectionate to sons and wife, miserable because of sex life, bound up there and helpless, he sometimes, out of inattention, falls into a mountain cave. Holding onto a creeper, afraid of an elephant, he remains dangling there.

He enjoys in the houses, places of pleasure. Desiring sex life, he is kicked by the woman. He is bound up helplessly (*sva-bandhane*) in that forest, and cannot escape. Another version has *caran vane* (wandering in the forest). Becoming terribly sick, like falling into a mountain cave, he fears death, compared to an elephant. He remains alive by the support of his *karmas,* like a vine holding him up.

|| 5.13.19 ||

ataḥ kathañcit sa vimukta āpadaḥ

punaś ca sārthaṁ praviśaty arindama

adhvany amuṣminn ajayā niveśito

bhramañ jano 'dyāpi na veda kaścana

O King, killer of enemies! Somehow he becomes free from danger and again begins to enjoy. Absorbed in the path by ignorance, a person wanders about and does not understand anything.

Again he enjoys *pravṛtti-marga.* He does not know the Supreme Lord.

|| 5.13.20 ||

rahūgaṇa tvam api hy adhvano 'sya

sannyasta-daṇḍaḥ kṛta-bhūta-maitraḥ

asaj-jitātmā hari-sevayā śitaṁ

jñānāsim ādāya tarāti-pāram

O King Rahūgana! You are also absorbed in material existence. Making friends with all beings, renouncing the punishment that the king gives to others, taking the sword of knowledge, with mind detached from material enjoyment, cross over material existence.

Tvam api is connected with the verb *niveśitaḥ* in the previous sentence. Cross over this material ocean.

|| 5.13.21 ||

rājovāca

aho nṛ-janmākhila-janma-śobhanaṁ

kiṁ janmabhis tv aparair apy amuṣmin

na yad dhṛṣīkeśa-yaśaḥ-kṛtātmanāṁ

mahātmanāṁ vaḥ pracuraḥ samāgamaḥ

The King said: Human birth is the most splendid. What use is any other birth in which there is no intimate association of great devotees whose whole being is composed of glorification of the Lord?

How have I suddenly become so fortunate? With astonishment he wonders. Among all births, human life is splendid in this astonishing world. There is nothing better in next life in Svarga. What is the use of those births as *devatās* in which there is no association with great devotees, whose souls, efforts, intelligence, mind and bodies are made only of glorification of the Lord who engages their senses?

|| 5.13.22 ||

na hy adbhutaṁ tvac-caraṇābja-reṇubhir

hatāṁhaso bhaktir adhokṣaje 'malā

mauhūrtikād yasya samāgamāc ca me

dustarka-mūlo 'pahato 'vivekaḥ

It is not astonishing that all my sins have been destroyed by the dust of your lotus feet, and that pure *bhakti* to the Supreme Lord has arisen. By a moment's association with you, my lack of discrimination, the root of my false arguments, has been destroyed.

"You mentioned intimate association. Does that mean that a little association is useless?" No, I spoke like that out of great enthusiasm. Just by obtaining the dust from your lotus feet I have attained pure *bhakti,* which is rare even for Brahmā or Indra. But this is not astonishing. What is astonishing is that if just by a moment's association my mind, corrupted by a little knowledge and filled with bad logic, becomes favorable to *bhakti,* how can one describe the greatness of prolonged association with devotees? My statement shows my enthusiasm.

|| 5.13.23 ||

namo mahadbhyo 'stu namaḥ śiśubhyo

namo yuvabhyo nama āvaṭubhyaḥ

ye brāhmaṇā gām avadhūta-liṅgāś

caranti tebhyaḥ śivam astu rājñām

I offer respects to the great devotees, to the babies, to the youths, to the young boys. I offer respects to the *brāhmaṇas* who wander the earth in the dress of *avadhūtas.* May there be auspiciousness for the kings!

"If you, carrying the palanquin, had not enlightened me, what destination would such an offender attain?" In fear, the King offers respects. I offer respects even unto the small *brāhmaṇa* boys. Since such children are inclined to play, their greatness is not evident. However, to even such persons he offers respects. By requesting good fortune for kings, he indicates that possibly other kings have offended the devotees.

|| 5.13.24 ||

śrī-śuka uvāca

ity evam uttarā-mātaḥ sa vai brahmarṣi-sutaḥ sindhu-pataya ātma-satattvaṁ vigaṇayataḥ parānubhāvaḥ parama-kāruṇikatayopadiśya rahūgaṇena sakaruṇam abhivandita-caraṇa āpūrṇārṇava iva nibhṛta-karaṇormy-āśayo dharaṇim imāṁ vicacāra.

Śukadeva said: O Parīkṣit! The *brāhmaṇa* Jaḍa Bharata, having the highest realization, though insulted by the King, out of great mercy instructed the King on spiritual matters. Having been worshipped by the King with his tears of regret, his heart became ass quiet as the full ocean after the agitation of the waves of his senses had been calmed, and he again wandered the earth.

Oh! King Rahūgana was so fortunate! Though he offended Bharata by making him carry the palanquin, he was showered in the nectar of mercy and became successful. I am most unfortunate. Not being forgiven for the offense of placing a dead snake on the neck of a *brāhmaṇa*, I have been burned by the poison of his curse. What dark hell will I attain? Śukadeva pacifies the lamenting Parīkṣit. O Parīkṣit whose mother was Uttarā! The Lord entered into your mother's womb personally and protected you. He showed his form to you. The Lord, sending sages like Nārada and myself to protect you from the *brāhmaṇa's* curse, has brought us to you and has nullified the curse by sprinkling you with unprecedented mercy of the sages and making you drink the nectar of *Bhāgavatam* through me. This shows that your have greater fortune than King Rahūgana, than Bharata, than myself, and than the great sages. Therefore, why do you lament? Though he was scolded, Bharata had the highest realization. He taught about spirit to the King of Sindhu. *Sakaruṇam* means "with tears." His heart had waves of the senses which were calmed.

|| 5.13.25 ||

sauvīra-patir api sujana-samavagata-paramātma-satattva ātmany avidyādhyāropitāṁ ca dehātma-matiṁ visasarja; evaṁ hi nṛpa bhagavad-āśritāśritānubhāvaḥ.

Having understood from Jaḍa Bharata about the nature of Paramātmā, King Rahūgana gave up the concept of the body as the self, superimposed on the self by ignorance. O King! This is the result of taking shelter of a devotee.

Sujana refers to Bharata. *Ātmani* means "in oneself." He gave up the conception that the body is the self, which is assumed by beginningless ignorance in the self. King Rahūgana took shelter (*āśritaḥ*) of the devotee Bharata who took shelter of the Lord (*bhagavad-āśrita*).

|| 5.13.26 ||

rājovāca

yo ha vā iha bahu-vidā mahā-bhāgavata tvayābhihitaḥ parokṣeṇa vacasā jīva-loka-bhavādhvā sa hy ārya-manīṣayā kalpita-viṣayo nāñjasāvyutpanna-loka-samadhigamaḥ; atha tad evaitad duravagamaṁ samavetānukalpena nirdiśyatām iti.

King Parīkṣit said: O great devotee! Possessing great knowledge, you have described with symbolic words the material existence of the *jīva.* This allegorical presentation for a person with refined intellect cannot be understood by inexperienced persons. Therefore you should explain this presentation using suitable examples.

The subject in which the six plunderers are the senses and the jackals are the children was produced by the greatest intelligence. It is hard to understand because examples are not given. Suitable examples (*anukalpena*) should be given.

Thus ends the commentary on the Thirteenth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Fourteen

Explanation of the Forest of Enjoyment

|| 5.14.1 ||

sa hovāca

sa eṣa dehātma-mānināṁ sattvādi-guṇa-viśeṣa-vikalpita-kuśalākuśala-samavahāra-vinirmita-vividha-dehāvalibhir viyoga-saṁyogādy-anādi-saṁsārānubhavasya dvāra-bhūtena ṣaḍ-indriya-vargeṇa tasmin durgādhvavad asugame 'dhvany āpatita īśvarasya bhagavato viṣṇor vaśa-vartinyā māyayā jīva-loko 'yaṁ yathā vaṇik-sārtho 'rtha-paraḥ sva-deha-niṣpādita-karmānubhavaḥ śmaśānavad aśivatamāyāṁ saṁsārāṭavyāṁ gato nādyāpi viphala-bahu-pratiyogehas tat-tāpopaśamanīṁ hari-guru-caraṇāravinda-madhukarānupadavīm avarundhe.

The *jīva,* using the doors of the six senses, wanders around in *saṁsāra*, having walked along the difficult road belonging to persons who identify with the body, with many obstructions, experiencing *saṁsāra* with beginningless happiness and distress arising from accepting and rejecting a series of various bodies, produced by performing auspicious or inauspicious acts which are divided according to the three *guṇas.* The *jīva*, like a wealthy merchant greedy for objects of enjoyment, though experiencing *karmas* produced by his body through the agency of *māyā* controlled by the Lord while walking in the most inauspicious forest of *saṁsāra* which is similar to a crematorium and performing useless actions with many obstacles, even now does not attain the feet of the devotees attracted to worshipping the Lord in the form of *guru.*

In the Fourteenth Chapter the characters of the story like the plunderers and the jackals are explained to be the six senses and one's family members. The *jīva* going into the forest of *saṁsāra,* even today has not attained the devotees, who, like bees, are attracted to the worship of the lotus feet of *guru,* a form of the Lord. This means that without taking shelter of the feet of *śrī-guru,* one wanders around in *saṁsāra*, having walked along the difficult road, with many obstructions, experiencing *saṁsāra* with beginningless happiness and distress arising from accepting and rejecting a series of various bodies, produced by performing auspicious or inauspicious acts which are divided according to the three *guṇas.* "Since *saṁsāra* of the *jīva* is made by *māy*ā, the *jīva* should surrender to Māyā-devī. Being pleased with him, she will free

him from bondage. Why should one surrender to *guru*?" But *māyā* is controlled by the Lord. She cannot independently award liberation. It is said in the *Gītā:*

daivī hyeṣā guṇamayī mama māyā duratyayā

māmeva ye prapadyante māyāmetāṁ taranti te

My *māyā* made of the *guṇas*, fit for *jīva's* pleasure, is hard to surpass, but those who surrender to me alone can cross over *māyā*. BG 7.14

The use of the word *eva* indicates that the Lord alone can deliver the *jīva,* not the combination of the Lord and *māyā.* Performing many activities which are fruitless and with many obstacles, the *jīva* does not attain the devotees.

|| 5.14.2 ||

yasyām u ha vā ete ṣaḍ-indriya-nāmānaḥ karmaṇā dasyava eva te; tad yathā puruṣasya dhanaṁ yat kiñcid dharmaupayikaṁ bahu-kṛcchrādhigataṁ sākṣāt parama-puruṣārādhana-lakṣaṇo yo 'sau dharmas taṁ tu sāmparāya udāharanti; tad-dharmyaṁ dhanaṁ darśana-sparśana-śravaṇāsvādanāvaghrāṇa-saṅkalpa-vyavasāya-gṛha-grāmyopabhogena kunāthasyājitātmano yathā sārthasya vilum-panti.

In that forest, the thieves are the six senses. Just as thieves plunder a man's wealth which is meant for service to the Lord and has been attained with great difficulty by rightful means, and just as thieves plunder the wealth of a merchant who is without proper intelligence and has uncontrolled senses, so the senses by their actions of enjoying seeing, touching, hearing, tasting smelling, thinking and deciding, plunder man's wealth.

This verse explains SB 5.13.2. The six plunderers are the six senses. Just as thieves plunder a man's wealth meant for *dharma,* attained with great difficulty, the six senses steal the wealth of a man with uncontrolled senses by actions of seeing and touching. The wealth is meant for service to the Lord *(tad-dharmyam*) and for the next world (*sāmparāye*). *Saṅkalpa* is the function of the mind*. Vyavasāya* or ascertainment is the function of the intelligence. The senses plunder the wealth of the person with uncontrolled senses and with a bad intelligence (*kunāthasya*), just like thieves plunder a person.

|| 5.14.3 ||

atha ca yatra kauṭumbikā dārāpatyādayo nāmnā karmaṇā vṛka-sṛgālā evānicchato 'pi kadaryasya kuṭumbina uraṇakavat saṁrakṣyamāṇaṁ miṣato 'pi haranti.

The family members such as wife and children, by their actions, are like wolves and jackals. Just as the wolf steals the protected sheep, the family members steal the wealth protected by the miserly husband as he looks on, though he does not want to part with it.

This verse explains the meaning of the jackals. The family members steal the wealth protected by the man, with the logic "You should protect us by supplying food and clothing." The object of the verb is *svarthikam,* referring to his collection of food, ghee and sugar, mentioned in SB 5.13.2. Of the two, the plunderers in the form of the senses are more difficult to control than the jackals of family members.

|| 5.14.4 ||

yathā hy anuvatsaraṁ kṛṣyamāṇam apy adagdha-bījaṁ kṣetraṁ punar evāvapana-kāle gulma-tṛṇa-vīrudbhir gahvaram iva bhavaty evam eva gṛhāśramaḥ karma-kṣetraṁ yasmin na hi karmāṇy utsīdanti yad ayaṁ kāma-karaṇḍa eṣa āvasathaḥ.

Just as unburned seeds from weeds, though ploughed under, again spring up as a thicket of brushes, grass and creepers after sowing seeds, the household is the field of action, in which the actions do not cease since the household is a storehouse for desires.

This verse describes the dense thicket of creepers, grass and bushes. Action does not disappear since the household is a storehouse of desires. Just as a pot in which the *hing* has disappeared still has the smell of *hing*, activities are not dissipated since impressions remain.

|| 5.14.5 ||

tatra gato daṁśa-maśaka-samāpasadair manujaiḥ śalabha-śakunta-taskara-mūṣakādibhir uparudhyamāna-bahiḥ-prāṇaḥ kvacit parivartamāno 'sminn adhvany avidyā-kāma-karmabhir uparakta-manasānupapannārthaṁ nara-lokaṁ gandharva-nagaram upapannam iti mithyā-dṛṣṭir anupaśyati.

Holding onto this wealth like his very life, the j*īva* is afflicted by low class men who are like biting mosquitoes and by thieves who are like locusts, vultures, and rats. Sometimes, on the path in the forest, while reflecting, he has a false vision of his unattained kingdom, which is like a Gandharva city, produced by his mind tinged with action, lust and ignorance.

This verse explains the harsh biting of mosquitoes. (SB 5.13.3) The *jīva* who takes wealth as his life (*bahiḥ-prāṇaḥ*) is afflicted by low class men, who are like biting mosquitoes. The city of Gandharvas is explained. Sometimes, while deliberating (*parivartamānaḥ*), with illusory vision he sees a Gandharva city, which refers to his wealth desired by worship, such as becoming a king (*nara-lokam*), which he has not attained. This arises because of his mind is tainted by actions, lust and ignorance. Seeing the Gandharva city means seeing something other than what actually exists.

|| 5.14.6 ||

tatra ca kvacid ātapodaka-nibhān viṣayān upadhāvati pāna-bhojana-vyavāyādi-vyasana-lolupaḥ.

In that city, full of desire, addicted to drinking eating, and sex life, he chases after sense objects, like a mirage of water.

He chases after objects which are like mirages.

|| 5.14.7 ||

kvacic cāśeṣa-doṣa-niṣadanaṁ purīṣa-viśeṣaṁ tad-varṇa-guṇa-nirmita-matiḥ suvarṇam upāditsaty agni-kāma-kātara ivolmuka-piśācam.

Sometimes, when his mind becomes absorbed in gold, the color of *rajoguṇa*, which is the source of unlimited faults, he desires to possess gold, just as a person suffering from cold, desiring fire, chases after a glowing ghost.

This verse explains the firebrand mentioned in SB 5.13.3. The *jīva's* mind is absorbed in the stool of Agni, gold, which is reddish, the color of *rajoguṇa.* He desires to take other's possessions, represented by gold. He desires to go to hell. This is like a person who, wandering in the forest, anxious for fire to relieve himself of the cold, chases after the glow of a ghost, thinking it to be fire. He does this till he dies.

|| 5.14.8 ||

atha kadācin nivāsa-pānīya-draviṇādy-anekātmopajīvanābhiniveśa etasyāṁ saṁsārāṭavyām itas tataḥ paridhāvati.

Sometimes, absorbed in maintaining himself with various items such as house, water and wealth, he runs here and there in the forest of *saṁsāra.*

This verse describes SB 5.13.4.

|| 5.14.9 ||

kvacic ca vātyaupamyayā pramadayāroham āropitas tat-kāla-rajasā rajanī-bhūta ivāsādhu-maryādo rajas-valākṣo 'pi dig-devatā atirajas-vala-matir na vijānāti.

Sometimes he places on his lap a beautiful woman, like a whirlwind, and by the impulse of passion, like dust, ignoring the rules of good conduct, his intelligence becomes blinded by passion, like getting dust in his eye, and he cannot recognize the *devatās* of the directions who are witnesses, and have become invisible to him.

This verse explains the whirlwind. Having a woman on his lap is like being afflicted by a whirlwind. His vision is covered by the impulse of passion, like being covered by dust. His intelligence becomes blinded by lust and he does not recognize the *devatās* of the directions such as the sun and fire, who witnesses, who have become invisible (*rajanī-bhūta*).

|| 5.14.10 ||

kvacit sakṛd avagata-viṣaya-vaitathyaḥ svayaṁ parābhidhyānena vibhraṁśita-smṛtis tayaiva marīci-toya-prāyāṁs tān evābhidhāvati.

Though at one time realizing the futility of sense objects, because his memory has been destroyed by absorption in his body, he continually runs after sense objects, which are like a mirage of water.

Sometimes the events are described in order, and sometimes not in sequence. Sometimes there is repetition. But one should not ignore the explanation. It is not possible to make all the roads in the forest straight. Therefore giving up one's own sense of pride, things should be explained as they are in the text. This verse explains the pursuit of a mirage of water. (SB 5.13.5) One time, the person realizes the futility of sense enjoyment (*avagata-viṣaya-vaithathyaḥ*) but he repeatedly (*prāyan*) runs after

these objects like a mirage of water, because his memory is destroyed by absorption in the body (*parābhidhyānena*).

|| 5.14.11 ||

kvacid ulūka-jhillī-svanavad ati-paruṣa-rabhasāṭopaṁ pratyakṣaṁ parokṣaṁ vā ripu-rāja-kula-nirbhartsitenāti-vyathita-karṇa-mūla-hṛdayaḥ.

Sometimes his ears and heart are pained by the scolding of government officials or enemies, directly or indirectly, who use arrogant words arising from their severe enthusiasm. This is like the sound of owls and crickets.

This verse explains the sound of crickets. (SB 5.13.5) He becomes pained by the scolding of government officials having pride arising from harsh enthusiasm.

|| 5.14.12 ||

sa yadā dugdha-pūrva-sukṛtas tadā kāraskara-kākatuṇḍādy-apuṇya-druma-latā-viṣoda-pānavad ubhayārtha-śūnya-draviṇān jīvan-mṛtān svayaṁ jīvan-mriyamāṇa upadhāvati.

When his pious credits are exhausted, he approaches wealthy men, the living dead, without goals in this life and the next, who are like impious trees and creepers such as *kāraskara* or *kākatuṇḍa*, or like poisoned wells.

This verse explains the impious trees mentioned in SB 5.13.5. The *jīva* has used up all his pious results by enjoyment. *Kāraskara* is a poisonous herb. Wealthy men, without goals in this life or the next, are like such trees and similar creepers, or poisonous wells.

|| 5.14.13 ||

ekadāsat-prasaṅgān nikṛta-matir vyudaka-srotaḥ-skhalanavad ubhayato 'pi duḥkhadaṁ pākhaṇḍam abhiyāti.

Once, after his intelligence has been cheated by materialists, he approaches imposters, who give only suffering this life and the next, like jumping into a dry river bed and breaking one's head.

After his intelligence cheated by association with materialists, he falls into dry river beds and breaks his head. Later he comes to his senses. The material imposters give suffering in this life and the next.

|| 5.14.14 ||

yadā tu para-bādhayāndha ātmane nopanamati tadā hi pitṛ-putra-barhiṣmataḥ pitṛ-putrān vā sa khalu bhakṣayati.

When he cannot support himself by giving pain to others, he gives trouble to his father or son, whom he regards as insignificant.

This verse explains begging food from others. (SB 5.13.6) When he does not have food by a livelihood that gives pain to others, he gives trouble to his father or son which are insignificant like *kuśa* grass, by bringing troops from the king's gate to harass them.

|| 5.14.15 ||

kvacid āsādya gṛhaṁ dāvavat priyārtha-vidhuram asukhodarkaṁ śokāgninā dahyamāno bhṛśaṁ nirvedam upagacchati.

Sometimes he enters the house which is like a forest fire, devoid of pleasing objects and ending in suffering, and burned by the fire of lamentation, becomes greatly depressed.

This verse explains the forest fire. (SB 5.13.6)

|| 5.14.16 ||

kvacit kāla-viṣa-mita-rāja-kula-rakṣasāpahṛta-priyatama-dhanāsuḥ pramṛtaka iva vigata-jīva-lakṣaṇa āste.

When his wealth, dear as life, is stolen by government officials who are like Rākṣasas, he appears dead, without symptoms of life.

This verse explains how the Yakṣas take his wealth (SB 5.136). He loses all signs of life such as joy. Or he faints from lamentation.

|| 5.14.17 ||

kadācin manorathopagata-pitṛ-pitāmahādy asat sad iti svapna-nirvṛti-lakṣaṇam anubhavati.

Sometimes he experiences the happiness of a dream out of strong desire, thinking that his dead father or grandfather has appeared.

This verse explains how the *jīva* enjoys on entering the Gandharva city (SB 5.13.7). Out of strong desire, thinking that his dead father has returned from the other world he experiences the happiness of a dream.

|| 5.14.18 ||

kvacid gṛhāśrama-karma-codanāti-bhara-girim ārurukṣamāṇo loka-vyasana-karṣita-manāḥ kaṇṭaka-śarkarā-kṣetraṁ praviśann iva sīdati.

Desiring to take the responsibility for performing elaborate household sacrifices, like desiring to climb a mountain, and agitated by his neighbor's absorption in such things, like entering a place with thorns and gravel, he laments.

This verse explains climbing a mountain in SB 5.13.8. Sometimes he becomes overburdened with the weight of performing *karmas* such as weddings or horse sacrifice, which are like wanting to climb to the top of a mountain. His mind is attracted to the attachment his neighbor has for huge sacrifices. "They are performing these big sacrifices. Why can't I do this as well?" Thus his mind becomes agitated.

|| 5.14.19 ||

kvacic ca duḥsahena kāyābhyantara-vahninā gṛhīta-sāraḥ sva-kuṭumbāya krudhyati.

Having lost all fortitude by the intolerable fire of digestion in his body, sometimes he becomes angry at his family members.

This explains how the man becomes pained by the fire of digestion in SB 5.13.8. *Gṛhīta-sāraḥ* means losing fortitude.

|| 5.14.20 ||

sa eva punar nidrājagara-gṛhīto 'ndhe tamasi magnaḥ śūnyāraṇya iva śete nānyat-kiñcana veda śava ivāpaviddhaḥ.

Swallowed by the python of sleep, absorbed in the deepest ignorance, he lies down in the deserted forest. Like a neglected dead body, he does not know anything.

This verse explains being swallowed by a python in SB 5.13.9. .*Apaviddha* means “given up by his friends.”

|| 5.14.21 ||

kadācid bhagna-māna-daṁṣṭro durjana-danda-śūkair alabdha-nidrā-kṣaṇo vyathita-hṛdayenānukṣīyamāṇa-vijñāno 'ndha-kūpe 'ndhavat patati.

Sometimes, his teeth of pride are broken by the bites of snakes in the form of evil men. Unable to sleep, his consciousness dwindling because of a troubled heart, he falls like a blind man into a blind well.

This verse explains the blind man falling in the well in SB 5.13.9.

|| 5.14.22 ||

karhi sma cit kāma-madhu-lavān vicinvan yadā para-dāra-para-dravyāṇy avarundhāno rājñā svāmibhir vā nihataḥ pataty apāre niraye.

Sometimes, when, searching for a drop of honey in the form of pleasure, he takes possession of others wives and properties, is beaten by the king or the husband and falls into insurmountable hell.

This verse explains searching for honey in SB 5.13.10.

|| 5.14.23 ||

atha ca tasmād ubhayathāpi hi karmāsminn ātmanaḥ saṁsārāvapanam udāharanti.

Therefore, the wise describe the cultivation of *saṁsāra* for the living being in this world as *karma* of two types—pious and sinful.

Because of what has been said, they describe the world as *karma* of sinful and pious types in this world (*asmin*).

|| 5.14.24 ||

muktas tato yadi bandhād devadatta upācchinatti tasmād api viṣṇumitra ity anavasthitiḥ.

If he is escapes from the punishment allotted by the husband, Devadatta then enjoys, and then Viṣṇumitra. Thus the situation is unstable.

This verse explains having one’s enjoyment stolen by another person n SB 5.13. If he escaping the beating by the husband, at the expense of bribes, he will enjoy the women. Then another person called Devadatta appears and enjoys. Then another person appears and enjoys. No one gets to enjoy to his satisfaction.

|| 5.14.25 ||

kvacic ca śīta-vātādy-anekādhidaivika-bhautikātmīyānāṁ daśānāṁ pratinivāraṇe 'kalpo duranta-cintayā viṣaṇṇa āste.

Unable to counteract the conditions of suffering arising from body, mind, other beings, cold and wind, he becomes depressed by severe anxieties.

This verse explains SB 5.13.11. *Daśānām* means the conditions of suffering.

|| 5.14.26 ||

kvacin mitho vyavaharan yat kiñcid dhanam anyebhyo vā kākiṇikā-mātram apy apaharan yat kiñcid vā vidveṣam eti vitta-śāṭhyāt.

Sometimes, whatever he transacts during business or whatever small amount he takes from others creates enmity, because of the tendency to cheat for wealth.

This verse explains the mutual transactions mentioned in SB 5.13.11. Whatever small mount one transacts during business or by taking even twenty cowries from others creates enmity.

|| 5.14.27 ||

adhvany amuṣminn ima upasargās tathā sukha-duḥkha-rāga-dveṣa-bhayābhimāna-pramādonmāda-śoka-moha-lobha-mātsaryerṣyāva-māna-kṣut-pipāsādhi-vyādhi-janma-jarā-maraṇādayaḥ.

On that path, there are misfortunes such as happiness, distress, attachment, hatred, fear, pride, inattention, insanity, lamentation, illusion, greed, dissatisfaction, envy, dishonor, hunger, thirst, anxiety, disease, birth, old age and death.

This verse explains the words “Wandering on the path, he almost dies because of the great difficulties, loss of wealth and sickness he encounters” mentioned in SB 5.13.13.

|| 5.14.28 ||

kvāpi deva-māyayā striyā bhuja-latopagūḍhaḥ praskanna-viveka-vijñāno yad-vihāra-gṛhārambhākula-hṛdayas tad-āśrayāvasakta-suta-duhitṛ-kalatra-

bhāṣitāvaloka-viceṣṭitāpahṛta-hṛdaya ātmānam ajitātmāpāre 'ndhe tamasi prahiṇoti.

Sometimes, embraced by the creeper-like arms of a woman who is *māyā* herself, he loses discrimination and knowledge, and with heart absorbed in building a house for her pleasure, his heart becomes stolen by the words, glances and actions of sons, daughters, and the son's wife, who are all under his wife's shelter. Uncontrolled in mind, he hurls himself into the greatest insurmountable darkness.

This verse explains taking shelter of the creepers, mentioned in SB 5.13.16. Taking shelter of the creepers means he is embraced by a woman who is none other than the Lord's *māyā.* In this state he loses discrimination and knowledge. His mind becomes absorbed in building a house for enjoyment with his wife (*yat*). His heart is stolen away by the words, actions and glances of, daughters, sons and the son's wife under the wife's shelter.

|| 5.14.29 ||

kadācid īśvarasya bhagavato viṣṇoś cakrāt paramāṇv-ādi-dvi-parārdhāpavarga-kālopalakṣaṇāt parivartitena vayasā raṁhasā harata ābrahma-tṛṇa-stambādīnāṁ bhūtānām animiṣato miṣatāṁ vitrasta-hṛdayas tam eveśvaraṁ kāla-cakra-nijāyudhaṁ sākṣād bhagavantaṁ yajña-puruṣam anādṛtya pākhaṇḍa-devatāḥ kaṅka-gṛdhra-baka-vaṭa-prāyā ārya-samaya-parihṛtāḥ sāṅketyenābhidhatte.

Sometimes, afraid of the *cakra* of the Supreme Lord, which represents time from the smallest unit up to the life span of Brahmā, and which turns quickly through all the ages of life, destroying the lives of all beings from Brahmā to grass, who are absorbed in their material affairs, the *jīva* does not respect the Lord of sacrifice who holds that *cakra*, but instead accepts imposters devoid of proper conduct, who are like herons, vultures and cranes as objects of worship.

This verse explains the sentence "Being afraid of group of lions in the forest, he makes friends with cranes, herons and vultures" in verse SB 5.13.16. In fear of the *cakra*, he accepts the imposters as worshipable along with their imaginary scriptures (*sāṅketyena*). The *cakra* is characterized prominently (*upa*) by time from the smallest fraction of time (*paramāṇu*) to the life span of Brahmā. Another version has *dvi-parārdhāpavargāt kālopalakṣaṇāt.* The *cakra* is the very form of time. It quickly destroys the living beings from Brahmā to grass by its turning, with the passing of age

from youth to old age (*vayasā*). They do not notice this. The genitive used for the accusative case (*bhūtānām*). Or the word "life" can be supplied: the *cakra* destroys the life of the livings beings. The *cakra* is vigilant *(animiṣataḥ*). *Arya-samaya-parihṛtāḥ* means they are devoid of proper behavior.

|| 5.14.30 ||

yadā pākhaṇḍibhir ātma-vañcitais tair uru vañcito brahma-kulaṁ samāvasaṁs teṣāṁ śīlam upanayanādi-śrauta-smārta-karmānuṣṭhā-nena bhagavato yajña-puruṣasyārādhanam eva tad arocayan śūdra-kulaṁ bhajate nigamācāre 'śuddhito yasya mithunī-bhāvaḥ kuṭumba-bharaṇaṁ yathā vānara-jāteḥ.

When the person is greatly cheated by imposters who cheat themselves, he settles among *brāhmaṇas*, but has no taste for their way of worshipping the Lord of sacrifice by performance of rituals such as taking the sacred thread according to *śruti* and *smṛti.* He then joins the *śūdras.* In that group he performs what is forbidden in the scriptures, such as forbidden sexual union, simply supporting a family like the apes.

This verse explained the phrase "cheated by the cranes, he contacts a group of swans" in SB 5.13.17. The imposters cheat themselves since they accept a path of their own imagination. One who follows them is cheated more. On some pretext of offense, they kick him out of their group after taking all his money. *Nigama-ācāre aśuddhitaḥ* means "performing what are listed as impure actions in the scriptures." *Mithunī-bhāvaḥ* means marriage by paying a price for a widow or rejected wife of another.

|| 5.14.31 ||

tatrāpi niravarodhaḥ svaireṇa viharann ati-kṛpaṇa-buddhir anyonya-mukha-nirīkṣaṇādinā grāmya-karmaṇaiva vismṛta-kālāvadhiḥ.

In the company of those *śūdras,* without the restriction of rules, independently, with miserly intelligence, forgetting that death will come, he enjoys through material activities while looking at the faces of other similar people.

This verse explains the sentence “His senses joyful because of the pleasure arising from them, gazing at their faces, he forgets about death.” *Niravarodhaḥ* means not restricted by the rules of *dharma.* Forgetting the time of death, he enjoys.

|| 5.14.32 ||

kvacid drumavad aihikārtheṣu gṛheṣu raṁsyan yathā vānaraḥ suta-dāra-vatsalo vyavāya-kṣaṇaḥ.

Sometimes he enjoys in houses which give material pleasure and which are like trees, just as the monkey, affectionate to sons and wife, has a festival of sex enjoyment in the trees.

This verse explains “enjoying in the trees” in SB 5.13.18. *Raṁsyan* means enjoying. *Vyavāya-kṣaṇaḥ* means a festival of enjoyment with women.

|| 5.14.33 ||

evam adhvany avarundhāno mṛtyu-gaja-bhayāt tamasi giri-kandara-prāye.

On the path, he is restricted to sinful acts, and out of fear of death, he falls into ignorance which is like a mountain cave.

With verse explains the phrase “out of inattention, he falls from a mountain cliff’’ mentioned in SB 5.13.18. Out of fear of death, in ignorance, he is confined (*avarundhānaḥ*) to performing sinful acts to prevent serious illness. In this way he is absorbed in himself.

|| 5.14.34 ||

kvacic chīta-vātādy-aneka-daivika-bhautikātmīyānāṁ duḥkhānāṁ pratinivāraṇe 'kalpo duranta-viṣaya-viṣaṇṇa āste.

Sometimes, being unable to cope with the unlimited suffering caused by body, mind and natural calamities, such as cold and wind, he becomes depressed because of unending desire for sense objects.

This verse explains the phrase “sometimes he is unable to counteract the cold, heat, wind and rain” mentioned in SB 5.13.11.

|| 5.14.35 ||

kvacin mitho vyavaharan yat kiñcid dhanam upayāti vitta-śāṭhyena.

Sometimes in mutual transactions he obtains a little wealth by cheating.

This verse explains SB 5.13.11.

|| 5.14.36 ||

kvacit kṣīṇa-dhanaḥ śayyāsanāśanādy-upabhoga-vihīno yāvad apratilabdha-manorathopagatādāne 'vasita-matis tatas tato 'vamānādīni janād abhilabhate.

Sometimes lacking wealth, and without bed or chair, determined to attain what he desires but cannot attain, he encounters disrespect from others.

This verse explains “devoid of wealth, without bed, chair, house, and amusement, he sometimes begs from others” mentioned in SB 5.13.12. *Manorathopagatādāne* means “he is determined to take the wealth that he desires.”

|| 5.14.37 ||

evaṁ vitta-vyatiṣaṅga-vivṛddha-vairānubandho 'pi pūrva-vāsanayā mitha udvahaty athāpavahati.

Having increased enmity with others because of transactions for money, he marries according to his previous *karmas* and then gives up the marriage.

This explains the sentence “Living with increased enmity because of business transactions for wealth, he marries” in SB 5.13.13. *Apavahati* means again he gives up that marriage.

|| 5.1438 ||

etasmin saṁsārādhvani nānā-kleśopasarga-bādhita āpanna-vipanno yatra yas tam u ha vāvetaras tatra visṛjya jātaṁ jātam upādāya śocan muhyan bibhyad vivadan krandan saṁhṛṣyan gāyan nahyamānaḥ sādhu-varjito naivāvartate 'dyāpi yata ārabdha eṣa nara-loka-sārtho tam adhvanaḥ pāram upadiśanti.

On the path of *saṁsāra,* one is afflicted by various obstacles and sufferings, giving up the persons who have encountered disaster and death, and accepting those who are born. Lamenting, becoming bewildered, fearing, quarrelling, crying, rejoicing, singing, being bound up by them, devoid of association with devotees, one does not escape. The wise say that the method of crossing over material existence is the Supreme Lord from whom material existence of the *jīva* has arisen.

This verse explains the sentence “Absorbed in the path by ignorance, a person wanders about and does not understand anything” in SB 5.13.19. *Āpanna-vipannaḥ* means “receiving disaster and dying.” Only in the association of devotees can one cross over the difficulties. The wise point out that the Supreme Lord (*tam*) from whom material existence has arisen is the way to cross over material existence. (*pāram*). Association with devotees is the cause.

|| 5.14.39 ||

yad idaṁ yogānuśāsanaṁ na vā etad avarundhate yan nyasta-daṇḍā munaya upaśama-śīlā uparatātmānaḥ samavagacchanti.

Crossing material existence is attained by *bhakti-yoga,* and not by materialistic persons. Those who have given up violence to all beings, who are peaceful, who have controlled their minds, attain freedom from *saṁsāra.*

The cause of not returning to the material world is described. *Samavagacchanti* means “they attain.”

|| 5.14.40 ||

yad api dig-ibha-jayino yajvino ye vai rājarṣayaḥ kiṁ tu paraṁ mṛdhe śayīrann asyām eva mameyam iti kṛta-vairānubandhāyāṁ visṛjya svayam upasaṁhṛtāḥ.

Even though a person may be a conqueror of all directions, a performer of great sacrifices or a sage among kings, lying on the battlefield, on the soil

which created enmity with others by thinking “This earth is mine,” he gives up the earth, and dies.

This verse explains “Warriors, who have conquered even the elephants of the directions, thinking in terms of “mine,” surrounded by enemies, all fall dead on the battlefield” mentioned in SB 5.13.15. Even though they conquer all directions, they lie on the earth, which created enmity by thinking “it is mine.” And giving up that earth, they die.

|| 5.14.41 ||

karma-vallīm avalambya tata āpadaḥ kathañcin narakād vimuktaḥ punar apy evaṁ saṁsārādhvani vartamāno nara-loka-sārtham upayāti evam upari gato 'pi.

Taking support of the vine of *karma*, free of danger and hellish existence, even if he attains Svarga, he remains on the path of *saṁsāra*, and again enters material existence.

This verse explains “Holding onto a creeper, afraid of an elephant, he remains dangling there” mentioned in SB 5.13.18-19. Even though one may attain Svarga, one still treads the path of *saṁsāra.*

|| 5.14.42 ||

tasyedam upagāyanti—

ārṣabhasyeha rājarṣer

manasāpi mahātmanaḥ

nānuvartmārhati nṛpo

makṣikeva garutmataḥ

The sages glorify the actions of Bharata as follows. Like a fly imitating Garuḍa, a king should not imitate the activities of the son of Ṛṣabhadeva, the saintly king and great devotee, even in his mind.

The story of Bharata is concluded with glorification by ancient sages. The wise sing of Bharata's activities (*idam*). One cannot imitate the path of the son of Ṛṣabha, the saint among kings, since one is unqualified. One cannot even desire in the mind, what to speak of performing the actions.

|| 5.14.43 ||

yo dustyajān dāra-sutān

suhṛd rājyaṁ hṛdi-spṛśaḥ

jahau yuvaiva malavad

uttamaśloka-lālasaḥ

Bharata, who longed to serve the Lord, gave up wife, sons, friends and kingdom as if they were stool, though they were touching to the heart and thus difficult to give up at a young age

This verse describes Bharata's experience of *prema.* The word *yaḥ* because it is connected with the phrase *uttamaśloka-lālasaḥ,* has no corresponding *saḥ.* It is like the sentence *mīlitaṁ yad abhirāmatādhika*: what is implied gives additional beauty. The wife and sons were difficult to give up because they were attractive to the heart. *Suhṛd-rājyaṁ* is a *dvandva* compound taken as one item. He gave up his wife and sons while young, whereas Priyavrata gave up his kingdom when he was old. He gave up everything as if it were stool. Giving up stool gives bliss, and not giving it up gives pain. Remembering it makes one spit in disgust. This shows his distinctive character. The reason was that he longed for the Lord who had the highest fame in terms of form, qualities, pastimes, sweetness and powers. He longed to see the Lord. Persons who show detachment by all their senses but are not absorbed in the Lord do not reject wife and sons like stool. This shows Bharata's topmost status as a devotee.

|| 5.14.44 ||

yo dustyajān kṣiti-suta-svajanārtha-dārān

prārthyāṁ śriyaṁ sura-varaiḥ sadayāvalokām

naicchan nṛpas tad-ucitaṁ mahatāṁ madhudviṭ-

sevānurakta-manasām abhavo 'pi phalguḥ

The King did not desire the earth, sons, relatives, objects, wife, all difficult to give up, and did not desire his wealth which was desired by the *devatās* and which cast glances asking to be engaged in his service. That is appropriate, for even liberation is insignificant for the great devotees whose minds are attracted to serving the Supreme Lord.

In joy the same meaning is repeated to make it clear. He did not desire wealth. This makes his followers glance at wealth while thinking "Bharata should have such mercy on her." (*sa-daya-avalokām*) This is the meaning given by Śrīdhara Svāmī. Or it can refer to wealth, which, looking at Bharata with pity, says "Bharata should not accept pains of the body arising from his detachment. He should remain in this house pampered by me." *Abhavaḥ* even liberation was insignificant. That also is given up.

|| 5.14.45 ||

yajñāya dharma-pataye vidhi-naipuṇāya

yogāya sāṅkhya-śirase prakṛtīśvarāya

nārāyaṇāya haraye nama ity udāraṁ

hāsyan mṛgatvam api yaḥ samudājahāra

I offer respects to the personification of sacrifice, the master of *dharma*, who is skilful in the rules for sacrifice, to the personification of *yoga*, to the head of Sāṅkhya, to the Lord of *prakṛti,* to Nārāyaṇa, to Hari. Wanting to give up his deer body, he chanted loudly this prayer.

In three lines, successively *karma*, *jñāna* and *bhakti* are glorified for having greater and greater excellence. I offer respects to the Lord who is expert in the rules for sacrifice (*vidhi-naipuṇāya).* While desiring to give up (*hāsyan*) his deer body, not at the time of death, he chanted, since the Lord would make him take birth again to perfect his *bhakti.*

|| 5.14.46 ||

ya idaṁ bhāgavata-sabhājitāvadāta-guṇa-karmaṇo rājarṣer bharatasyānucaritaṁ svasty-ayanam āyuṣyaṁ dhanyaṁ yaśasyaṁ svargyāpavargyaṁ vānuśṛṇoty ākhyāsyaty abhinandati ca sarvā evāśiṣa ātmana āśāste na kāñcana parata iti.

Anyone who hears, relates or glorifies this narration of the saintly king Bharata whose pure qualities and actions are worshiped by the great devotees-- a story which yields auspiciousness, long life, wealth, fame, heaven

and liberation-- achieves all blessings spontaneously, without depending on anything else.

Bharata's pure (*avadāta)* qualities and actions are worshipped in the *Bhāgavatam* or by the devotees. Easily, spontaneously (*ātmanaḥ*), all things desired are attained.

Thus ends the commentary on the Fourteenth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Fifteen

The Dynasty from Ṛṣabha

|| 5.15.1 ||

śrī-śuka uvāca

bharatasyātmajaḥ sumatir nāmābhihito yam u ha vāva kecit pākhaṇḍina ṛṣabha-padavīm anuvartamānaṁ cānāryā aveda-samāmnātāṁ devatāṁ sva-manīṣayā pāpīyasyā kalau kalpayiṣyanti.

Śukadeva said: The son of Bharata named Sumati followed the path of Ṛṣabha. Some inferior, sinful heretics will imagine him by their own minds to be Buddha, who is not approved by the Vedas.

In the Fifteenth Chapter, the glories of King Gaya and of the last king of Priyavrata's line, Viraja, are described.

|| 5.15.2 ||

tasmād vṛddhasenāyāṁ devatājin-nāma putro 'bhavat.

From Sumati, a son named Devatājit was born by the womb of his wife named Vṛddhasenā.

|| 5.15.3 ||

athāsuryāṁ tat-tanayo devadyumnas tato dhenumatyāṁ sutaḥ parameṣṭhī tasya suvarcalāyāṁ pratīha upajātaḥ.

Thereafter, in the womb of Āsurī, the wife of Devatājit, a son named Devadyumna was begotten. Devadyumna begot in the womb of his wife, Dhenumatī, a son named Parameṣṭhī. Parameṣṭhī begot a son named Pratīha in the womb of his wife, Suvarcalā.

|| 5.15.4 ||

ya ātma-vidyām ākhyāya svayaṁ saṁśuddho mahā-puruṣam anusasmāra.

King Pratīha taught the principles of self-realization and, becoming purified, realized the Supreme Lord.

Anusasmāra means he realized or attained the Lord.

|| 5.15.5 ||

pratīhāt suvarcalāyāṁ pratihartrādayas traya āsann ijyā-kovidāḥ sūnavaḥ pratihartuḥ stutyām aja-bhūmānāv ajaniṣātām.

In the womb of his wife Suvarcalā, Pratīha begot three sons, named Pratihartā, Prastotā and Udgātā, expert in performing sacrifice. Pratihartā begot two sons, named Aja and Bhūmā, in the womb of his wife, named Stutī.

The three sons Pratihartā, Prastotā and Udgātā were expert in sacrifices.

|| 5.15.6 ||

bhūmna ṛṣikulyāyām udgīthas tataḥ prastāvo devakulyāyāṁ prastāvān niyutsāyāṁ hṛdayaja āsīd vibhur vibho ratyāṁ ca pṛthuṣeṇas tasmān nakta ākūtyāṁ jajñe naktād druti-putro gayo rājarṣi-pravara udāra-śravā ajāyata

sākṣād bhagavato viṣṇor jagad-rirakṣiṣayā gṛhīta-sattvasya kalātmavattvādi-lakṣaṇena mahā-puruṣatāṁ prāptaḥ.

In the womb of his wife Ṛṣikulyā, King Bhūmā begot a son named Udgītha. From Udgītha's wife, Devakulyā, a son named Prastāva was born, and Prastāva begot a son named Vibhu through his wife, Niyutsā. In the womb of his wife, Ratī, Vibhu begot a son named Pṛthuṣeṇa. Pṛthuṣeṇa begot a son named Nakta in the womb of his wife, named Ākūti. Nakta's wife was Druti, and from her womb the great King Gaya was born. Gaya, the best saintly king of great fame, was a portion of Viṣṇu, situated in *viśuddha-sattva,* who appeared for protecting the universe. He was a great personality with symptoms such as knowledge of the Lord.

Hṛdaya-jaḥ means a son. *Kalā* here means a portion of a portion.

|| 5.15.7 ||

sa vai sva-dharmeṇa prajā-pālana-poṣaṇa-prīṇanopalālanānuśāsana-lakṣaṇenejyādinā ca bhagavati mahā-puruṣe parāvare brahmaṇi sarvātmanārpita-paramārtha-lakṣaṇena brahmavic-caraṇānusevayāpādita-bhagavad-bhakti-yogena cābhīkṣṇaśaḥ paribhāvitāti-śuddha-matir uparatānātmya ātmani svayam upalabhyamāna-brahmātmānubhavo 'pi nirabhimāna evāvanim ajūgupat.

King Gaya, without ego, realizing Brahman in himself and devoid of false conception, ruled the world. His pure mind was constantly filled with love for the Lord through *bhakti-yoga* achieved by service to the devotees, which was endowed with the spiritual quality of offering everything to the Supreme Lord, Bhagavān, Brahman, the source if high and low creatures, through performing sacrifices and executing *dharma* in the form of protecting, nourishing, satisfying, caressing, and chastising the citizens.

He protected the citizens by crushing the enemy. He nourished them by giving them jobs. By offering *dharma* to the Lord it becomes spiritual. His pure mind was completely endowed with *bhāva. Uparatānātmya* means “devoid of thinking oneself the body**.”**

|| 5.15.8 ||

tasyemāṁ gāthāṁ pāṇḍaveya purāvida upagāyanti.

O King Parīkṣit! Scholars of the Purāṇas glorify King Gaya with the following verses.

|| 5.15.9 ||

gayaṁ nṛpaḥ kaḥ pratiyāti karmabhir

yajvābhimānī bahuvid dharma-goptā

samāgata-śrīḥ sadasas-patiḥ satāṁ

sat-sevako 'nyo bhagavat-kalām ṛte

What king can imitate King Gaya by his activities? Who except a portion of the Lord is so expert in sacrifice, respected by all, learned of all scriptures, a protector of *dharma,* wealthy, the leader of the assembly of devotees, and a servant of the devotees?

Pratiyāti means imitate. *Abhimānī* means respected in all ways. He was leader of the assembly of devotees. What other person, other than a portion of the Lord, could imitate Gaya.

|| 5.15.10 ||

yam abhyaṣiñcan parayā mudā satīḥ

satyāśiṣo dakṣa-kanyāḥ saridbhiḥ

yasya prajānāṁ duduhe dharāśiṣo

nirāśiṣo guṇa-vatsa-snutodhāḥ

The chaste daughters of Dakṣa, whose blessings must come true, bathed King Gaya, who had no desires, with great satisfaction, using water. The earth, whose udders flowed on seeing the Gaya's good qualities which were like a calf, gave all desires to the citizens.

Satīḥ stands for *satyaḥ.* The daughters of Dakṣa were Śraddhā, Maitrī etc. their blessings came true. This means that Śraddhā gave faith, and Maitrī gave friendship. The earth gave all desirables to the citizens of Gaya who had no desires.

|| 5.15.11 ||

chandāṁsy akāmasya ca yasya kāmān

dudūhur ājahrur atho baliṁ nṛpāḥ

pratyañcitā yudhi dharmeṇa viprā

yadāśiṣāṁ ṣaṣṭham aṁśaṁ paretya

The Vedas yielded all desires to King Gaya, who had no desires. All kings, satisfied with his fighting during war, offered tribute to King Gaya. The *brāhmaṇas*, respected by charity, offered him one sixth of their piety for the next life.

The kings, worshipped (*pratyañcitāḥ*) by his arrows during battle, offered tribute. The *brāhmaṇas,* worshipped by charity (*dharmena*), offered a sixth of the results of their pious acts as blessings for the next world. *Smṛt*i says *puṇyaṁ ṣaḍbhāgam ādatte nyāyena paripālayan*: the king who rules with justice receives a sixth of the citizens' pious acts. *(Yājñavalkya Smṛti* 1.335)

|| 5.15.12 ||

yasyādhvare bhagavān adhvarātmā

maghoni mādyaty uru-soma-pīthe

śraddhā-viśuddhācala-bhakti-yoga-

samarpitejyā-phalam ājahāra

When Indra became drunk at the sacrifice of King Gaya from drinking too much *soma,* the Supreme Lord, the soul of sacrifice, accepted the results of worship offered with faith and pure, steady devotion.

When Indra became drunk with *soma* in the sacrifice the Lord accepted the offerings. The Lord accepted those offerings as worship directly.

|| 5.15.13 ||

yat-prīṇanād barhiṣi deva-tiryaṅ-

manuṣya-vīrut-tṛṇam āviriñcāt

prīyeta sadyaḥ sa ha viśva-jīvaḥ

prītaḥ svayaṁ prītim agād gayasya

When the Lord is pleased, immediately all *devatās*, humans, plants, grass, and all beings up to Brahmā become satisfied. The Lord, the life of the universe, the very form of satisfaction, became satisfied at the sacrifice of King Gaya.

The Lord, by pleasing whom all beings are pleased, who is the very form of satisfaction, showed his satisfaction “I am satisfied” at the sacrifice along with all beings of the universe.

|| 5.15.14-15 ||

gayād gayantyāṁ citrarathaḥ sugatir avarodhana iti trayaḥ putrā babhūvuś citrarathād ūrṇāyāṁ samrāḍ ajaniṣṭa; tata utkalāyāṁ marīcir marīcer bindumatyāṁ bindum ānudapadyata tasmāt saraghāyāṁ madhur nāmābhavan madhoḥ sumanasi vīravratas tato bhojāyāṁ manthu-pramanthū jajñāte manthoḥ satyāyāṁ bhauvanas tato dūṣaṇāyāṁ tvaṣṭājaniṣṭa tvaṣṭur virocanāyāṁ virajo virajasya śatajit-pravaraṁ putra-śataṁ kanyā ca viṣūcyāṁ kila jātam.

In the womb of Gayantī, Mahārāja Gaya begot three sons, named Citraratha, Sugati and Avarodhana. In the womb of his wife Ūrṇā, Citraratha begot a son named Samrāṭ. The wife of Samrāṭ was Utkalā, and in her womb Samrāṭ begot a son named Marīci. In the womb of his wife Bindumatī, Marīci begot a son named Bindu. In the womb of his wife Saraghā, Bindu begot a son named Madhu. In the womb of his wife named Sumanā, Madhu begot a son named Vīravrata. In the womb of his wife Bhojā, Vīravrata begot two sons named Manthu and Pramanthu. In the womb of his wife Satyā, Manthu begot a son named Bhauvana, and in the womb of his wife Dūṣaṇā, Bhauvana begot a son named Tvaṣṭā. In the womb of his wife Virocanā, Tvaṣṭā begot a son named Viraja. The wife of Viraja was Viṣūcī, and in her womb Viraja begot one hundred sons and one daughter. Of all these sons, the son named Śatajit was predominant.

|| 5.15.16 ||

tatrāyaṁ ślokaḥ—

praiyavrataṁ vaṁśam imaṁ

virajaś caramodbhavaḥ

akarod aty-alaṁ kīrtyā

viṣṇuḥ sura-gaṇaṁ yathā

There is a famous verse about King Viraja: Because of his wide fame, King Viraja, who produced a hundred sons, decorated the dynasty of King Priyavrata just as Lord Viṣṇu decorates the *devatās.*

Thus ends the commentary on the Fifteenth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Sixteen

Description of Jambhūdvīpa

|| 5.16.1 ||

rājovāca

uktas tvayā bhū-maṇḍalāyāma-viśeṣo yāvad ādityas tapati yatra cāsau jyotiṣāṁ gaṇaiś candramā vā saha dṛśyate.

King Parīkṣit said: You have described the specific dimensions of Bhū-maṇḍala, which extends as far as the sun shines and within which the moon along with the other luminaries are seen.

The Sixteenth Chapter describes the dimensions of Jambūdvīpa and Sumeru, which is the middle of the continents and mountains. Parīkṣit inquires about the dimensions of the islands and oceans which he heard about in the story of Priyavrata, after that topic was completed in SB 5.1.30. The breadth of Bhū-maṇḍala extends as far as the sun shines and within it the moon and other luminaries are seen.

|| 5.16.2 ||

tatrāpi priyavrata-ratha-caraṇa-parikhātaiḥ saptabhiḥ sapta sindhava upakḷptā yata etasyāḥ sapta-dvīpa-viśeṣa-vikalpas tvayā bhagavan khalu sūcita etad evākhilam ahaṁ mānato lakṣaṇataś ca sarvaṁ vi-jijñāsāmi.

In Bhū-maṇḍala, seven oceans were created by the seven ditches made by the wheel of Priyavrata's chariot from which seven islands of Bhū-maṇḍala, each with distinctive construction appeared, and were described by you. O great devotee! I desire to know all about the oceans and islands, with their measurements and qualities.

Seven seas were created, from which (*yataḥ*) seven island, each of distinctive construction (*viśeṣa-vikalpaḥ*) belonging to the earth *(etasyāḥ*) were formed. I desire to know all about the oceans and islands (*etat).*

|| 5.16.3 ||

bhagavato guṇamaye sthūla-rūpa āveśitaṁ mano hy aguṇe 'pi sūkṣmatama ātma-jyotiṣi pare brahmaṇi bhagavati vāsudevākhye kṣamam āveśituṁ tad u haitad guro 'rhasy anuvarṇayitum iti.

O *guru*! The mind fixed on the Lord's gross form made of matter can absorb itself in the supreme Brahman, Bhagavān, Vāsudeva, light of the soul, who is beyond matter. Therefore, you should explain the structure of the universe.

This verse states the result of such inquiry. The word *mayā* (by me) is not used. (Parīkṣit does not say "By fixing my mind on the Lord's gross form…") This indicates that Parīkṣit asks the question, not for himself, but at the request of *bhakti-miśra-yogīs* present at the gathering who desired to concentrate their minds. I however drink with my ears the honey of topics of the Lord flowing from your lotus mouth. That is my way of attaining the Lord. The phrase *bhagavato guṇamaye sthūla-rūpe* indicates that the gross form of the universe made of *guṇas* belongs to the Lord (using possessive case *bhagavataḥ*). It is thus different from the Lord. The words in the phrase *aguṇe 'pi sūkṣmatama ātma-jyotiṣi pare brahmaṇi bhagavati* are all in the same case, indicating their equivalence. (Bhagavān is Brahman, the light of the soul, the finest, beyond the *guṇas*.) This indicates that the Lord is beyond the *guṇas.* O *guru*! This indicates that because you are the *guru* of all the sages you should explain this.

|| 5.16.4 ||

ṛṣir uvāca

na vai mahārāja bhagavato māyā-guṇa-vibhūteḥ kāṣṭhāṁ manasā vacasā vādhigantum alaṁ vibudhāyuṣāpi puruṣas tasmāt prādhān-yenaiva bhū-golaka-viśeṣaṁ nāma-rūpa-māna-lakṣaṇato vyākhyāsyāmaḥ.

Śukadeva said: O King! It is not possible even for a person with the lifespan of a *devatā* to understand by words or mind the end of the transformations of *māyā's guṇas*, belonging to the Lord. Therefore by giving a general description I will explain the particulars of Bhū-loka, giving characteristics of name, shape and dimension.

Kāṣṭam means end. *Rūpam* means shape or appearance. *Lakṣaṇam* means marking.

|| 5.16.5 ||

yo vāyaṁ dvīpaḥ kuvalaya-kamala-kośābhyantara-kośo niyuta-yojana-viśālaḥ samavartulo yathā puṣkara-patram.

The central portion within the seven islands which are situated as circular coverings in the lotus of Bhū-maṇḍala, which is for certain this visible Jambūdvīpa, is 100,000 *yojanas* (*niyuta*) wide and is circular like a lotus leaf.

the central portion (*kośa*) within the seven islands situated as circular coverings (*kośa*) in the lotus of Bhū-maṇḍala (*kuvalaya*)-- which is for certain (*vai*) this visible Jambūdvīpa-- is 100,000 *yojanas* (*niyuta*) wide.

|| 5.16.6 ||

yasmin nava varṣāṇi nava-yojana-sahasrāyāmāny aṣṭabhir maryādā-giribhiḥ suvibhaktāni bhavanti.

In Jambūdvīpa there are nine divisions of land, each extending to a width of 9,000 *yojanas*,[34] completely separated by eight mountain ranges.

Āyāmaṇ here means the length. The mountain ranges include the Himālayas. The form is described in the *Vāyu Purāṇa*:

[34] Ilāvṛta, Bhadrāśva and Ketumālā are exceptions.

dhanurvat saṁsthite jñeye dve varṣe dakṣiṇottare

dīrghāṇi tatra catvāri caturasram ilāvṛtam

Two *varṣas* on the north and south are bow-shaped. Four other *varṣas* are long and Ilāvṛta is square.

The *varṣ*a in the south is Bhārata and that in the north is Uttarakuru. The four long *varṣas* are Kuṁpuruṣa, Harivarṣa, Ramyaka and Hiranmayāni. Bhadrāśva and Ketumāla are also shaped like bows, bordered by Nīla and Niṣadha mountain ranges running horizontally and entering the sea. Their width is nine thousand *yojanas* except for Ketumāla and Bhadraśva in the middle. Ilāvṛta is nine thousand *yojanas* in all four directions from Meru (which has a 16,000 *yojana* base). Ilāvrta, Bhadrāśva and Ketumālā are thus 34,000 *yojanas* in width (16,000 + 9000, + 9000).

|| 5.16.7 ||

eṣāṁ madhye ilāvṛtaṁ nāmābhyantara-varṣaṁ yasya nābhyām avasthitaḥ sarvataḥ sauvarṇaḥ kula-giri-rājo merur dvīpāyāma-samunnāhaḥ karṇikā-bhūtaḥ kuvalaya-kamalasya mūrdhani dvā-triṁśat sahasra-yojana-vitato mūle ṣoḍaśa-sahasraṁ tāvat āntar-bhūmyāṁ praviṣṭaḥ.

In the center of these is Ilāvṛta, in the center of which is Meru, the king of mountains, made of gold, whose height is the length of Jambūdvīpa, and which acts as the pericarp of the lotus. At its top it measures 32,000 *yojanas* and at the base 16,000 *yojanas*. It extends 16,000 *yojanas* within the earth.

Nābhyām means inside. The island is 100,000 *yojanas* long. That is the height of the mountain. At the base it spreads out for 16,000 *yojanas.* Since it extends 16,000 *yojanas* within the earth, 84,000 *yojanas* of Meru are visible above the ground.

|| 5.16.8 ||

uttarottareṇelāvṛtaṁ nīlaḥ śvetaḥ śṛṅgavān iti trayo ramyaka-hiraṇmaya-kurūṇāṁ varṣāṇāṁ maryādā-girayaḥ prāg-āyatā ubhayataḥ kṣārodāvadhayo dvi-sahasra-pṛthava ekaikaśaḥ pūrvasmāt pūrvasmād uttara uttaro daśāṁśādhikāṁśena dairghya eva hrasanti.

Just north of Ilāvṛta-varṣa—and going further northward, one after another—are three mountains named Nīla, Śveta and Śṛṅgavān. These mark the borders of the three *varṣas* named Ramyaka, Hiraṇmaya and Kuru and separate them from one another. The width of these mountains is 2,000 *yojanas.* Lengthwise, they extend east and west to the ocean of salt water. The length of each mountain decreased by a little more than 10% compared to the previous mountain.

North of Ilāvṛta are the mountain ranges starting with Nīla. The mountains extend on the east and west (*ubhayataḥ*) to the salt ocean. The mountains after Nīla become shorter than 100,000 *yojanas* by a little over 10% each.

|| 5.16.9 ||

evaṁ dakṣiṇenelāvṛtaṁ niṣadho hemakūṭo himālaya iti prāg-āyatā yathā nīlādayo 'yuta-yojanotsedhā hari-varṣa-kimpuruṣa-bhāratānāṁ yathā-saṅkhyam.

Similarly, south of Ilāvṛta-varṣa and extending from east to west are three great mountains named Niṣadha, Hemakūṭa and Himālaya. Each of them is 10,000 *yojanas* high, similar to Nīla and the rest. They mark the boundaries of the three *varṣas* named Hari-varṣa, Kimpuruṣa-varṣa and Bhārata-varṣa.

They are 10,000 *yojanas* in height. Nīla and the other mountains to the north of Ilāvṛta are the same height. The width of these mountains is the same as Nīla. They mark the boundaries respectively of the *varṣas.*

|| 5.16.10 ||

tathaivelāvṛtam apareṇa pūrveṇa ca mālyavad-gandhamādanāv ānīla-niṣadhāyatau dvi-sahasraṁ paprathatuḥ ketumāla-bhadrāśvayoḥ sīmānaṁ vidadhāte.

In the same way, west and east of Ilāvṛta-varṣa are two great mountains named Mālyavān and Gandhamādana respectively. These two mountains, which are 2,000 *yojanas* high, extend as far as Nīla Mountain in the north and Niṣadha in the south. They produce the borders of the *varṣas* known as Ketumāla and Bhadrāśva.

In the west (*apareṇa*) and east directions extend in length to Nīla in the north and Niṣadha in the south. They are 34,000 *yojanas* in length. In a line from south to north, Bharata, Kiṁpuruṣa and Harivarṣa are 27,000 *yojanas* in total (9000 each in width). The mountains Himālaya, Hemakūṭa and Niṣadhā, each 2000 yojanas, make 6000 yojanas in total. Sumeru and Ilāvṛta are 34,000 *yojanas* wide. Ramyaka, Hiraṇmaya and Kuru are 27,000 *yojanas* in total. Nīla, Śveta and Śṛṅgavān are at total of 6000 *yojanas.* The total comes to 100,000 *yojanas.* Measuring from east to west, Bhadrāśva is 31,000 *yojanas*, Sumeru and Ilāvṛta are 34,000 *yojanas* and Ketumāla is 31,000 *yojanas.* The Gandhamādana and Mālyavān mountains are 4000 *yojanas* each. The total across is also 100,000 *yojanas.*

|| 5.16.11 ||

mandaro merumandaraḥ supārśvaḥ kumuda ity ayuta-yojana-vistāronnāhā meroś catur-diśam avaṣṭambha-giraya upakḷptāḥ.

On the four sides of the great mountain known as Sumeru are four mountains-Mandara, Merumandara, Supārśva and Kumuda—which are supporting mountains. The length and height of these mountains are calculated to be 10,000 *yojanas.*

The length (*vistāra*) and height of the supporting mountains is 10,000 *yojanas.* Since they act as the support of Meru in the center, the mountains on the east and west side of Meru run south and north in length, and the mountains on the north and south run east and west. If each mountain was 10,000 *yojanas* wide, Ilāvṛta would disappear (since it is only 9000 *yojanas* on either side of Meru.) This would contradict the descriptions in SB 5.16.16 stating that juice cascades from the Mandara Mountain in waterfalls and becomes a river called Aruṇodā, which flows pleasantly through the eastern side of Ilāvṛta. *Vistāra* here means length. They spread out in the four directions (*catur-diśam*).

|| 5.16.12 ||

caturṣv eteṣu cūta-jambū-kadamba-nyagrodhāś catvāraḥ pādapa-pravarāḥ parvata-ketava ivādhi-sahasra-yojanonnāhās tāvad viṭapa-vitatayaḥ śata-yojana-pariṇāhāḥ.

Standing like flagstaffs on the summits of these four mountains starting with Mandara are a mango tree, a rose apple *(jambū*) tree, a *kadamba* tree and a banyan tree. Those trees are calculated to have a width of 100 *yojanas* and a

height of 1,100 *yojanas*. Their branches also spread out for a length of 1,100 *yojanas.*

Their height is over a thousand, meaning 1100 *yojana*s and their branches spread out that length. The width is 100 *yojanas.*

|| 5.16.13-14 ||

hradāś catvāraḥ payo-madhv-ikṣurasa-mṛṣṭa-jalā yad-upasparśina upadeva-gaṇā yogaiśvaryāṇi svābhāvikāni bharatarṣabha dhārayanti; devodyānāni ca bhavanti catvāri nandanaṁ caitrarathaṁ vaibhrājakaṁ sarvatobhadram iti.

O Mahārāja Parīkṣit, best of the Bharata dynasty! On these four mountains are four huge lakes, filled with milk, honey, sugarcane juice, and pure water respectively. The celestial beings such as the Siddhas, Cāraṇas and Gandharvas who use those waters naturally possess perfections of mystic *yoga.* There are also four celestial gardens named Nandana, Caitraratha, Vaibhrājaka and Sarvatobhadra.

|| 5.16.15 ||

yeṣv amara-parivṛḍhāḥ saha sura-lalanā-lalāma-yūtha-pataya upadeva-gaṇair upagīyamāna-mahimānaḥ kila viharanti.

Groups of best of the *devatās*, along with their wives, enjoy within those gardens, while their glories are sung by *upadevatās.*

Parivṛddhāḥ means the best. *Lalāma* means ornament.

|| 5.16.16 ||

mandarotsaṅga ekādaśa-śata-yojanottuṅga-devacūta-śiraso giri-śikhara-sthūlāni phalāny amṛta-kalpāni patanti.

On the lower slopes of Mandara Mountain is a mango tree named Devacūta, 1,100 *yojanas* high. Mangoes as big as mountain peaks and as sweet as nectar fall from the top of this tree.

The size of the fruit is mentioned in the *Vāyu Purāṇa*:

aratnīnāṁ śatāny aṣṭāv eka-ṣaṣṭy-adhikāni ca

phala-pramāṇam ākhyātam ṛṣibhis tattva-darśibhir

The sages, seers of truth, say that the dimension of the fruit is 861 *aratnis* (861 x 1.5 ft).

|| 5.16.17 ||

teṣāṁ viśīryamāṇānām ati-madhura-surabhi-sugandhi-bahulāruṇa-rasodenāruṇodā nāma nadī mandara-giri-śikharān nipatantī pūr-veṇelāvṛtam upaplāvayati.

The river names Arunoḍā, filled with reddish liquid, fragrant and very sweet, mixed with other scents, arising from broken, ripe mangoes, falls from the peak of Mandara Mountain and flows into Ilāvṛta on the eastern side.

The mangoes have their natural scent, mixed with other fragrances (*sugandhi*) as well.

|| 5.16.18 ||

yad-upajoṣaṇād bhavānyā anucarīṇāṁ puṇya-jana-vadhūnām avayava-sparśa-sugandha-vāto daśa-yojanaṁ samantād anuvāsayati.

From drinking the water of the River Aruṇodā, the bodies of maidservants of Śiva's wife, who are the wives of Yakṣas, become fragrant, and the wind, fragrant from touching their bodies, perfumes the entire atmosphere for ten *yojanas* around.

|| 5.16.19 ||

evaṁ jambū-phalānām atyucca-nipāta-viśīrṇānām anasthi-prāyāṇām ibha-kāya-nibhānāṁ rasena jambū nāma nadī meru-mandara-śikharād ayuta-yojanād avani-tale nipatantī dakṣiṇenātmānaṁ yāvad ilāvṛtam upasyandayati.

A river named Jambū-nadī, formed from the juice of the *jambū* fruit, which are as big as elephants and have small seeds, and which break into pieces because of falling from a great height, falls a distance of 10,000 *yojanas* from the summit of Merumandara Mountain, and then flows to the south, increasing its size to cover the length of Ilāvṛta.

Anasthi-prāyāṇām means "having very small seeds." *Dakṣṇena* means "in the southern direction." The river flows, increasing its length to the size of Ilāvṛta (*yāvat ilāvṛtam*). That means it flows for nine thousand *yojanas.*

|| 5.16.20-21 ||

tāvad ubhayor api rodhasor yā mṛttikā tad-rasenānuvidhyamānā vāyv-arka-saṁyoga-vipākena sadāmara-lokābharaṇaṁ jāmbū-nadaṁ nāma suvarṇaṁ bhavati; yad u ha vāva vibudhādayaḥ saha yuvatibhir mukuṭa-kaṭaka-kaṭi-sūtrādy-ābharaṇa-rūpeṇa khalu dhārayanti.

The mud on both banks of the River Jambū-nadī, being moistened by the flowing juice, by a reaction with the air and the sunshine, produces huge quantities of gold called *jambū-nada,* which the *devatās* use for ornaments. All the *devatās* and their youthful wives wear this gold in the form of golden crowns, bangles and belts.

The mud of the entire (*tāvat*) banks (r*odhasoḥ*), mixed with the juice of the *jāmbu* fruits, become gold called *jāmbū-nada*.

|| 5.16.22 ||

yas tu mahā-kadambaḥ supārśva-nirūḍho yās tasya koṭarebhyo viniḥsṛtāḥ pañcāyāma-pariṇāhāḥ pañca madhu-dhārāḥ supārśva-śikharāt patantyo 'pareṇātmānam ilāvṛtam anumodayanti.

Five rivers of honey, each about five *vyāmas* wide, which flow from the hollows of the tree called Mahākadamba growing on Supārśva Mountain fall from the top of Supārśva Mountain in the western direction and gives pleasure to itself and the whole of Ilāvṛta-varṣa.

*Ā**yāma* means a *vyāma.* A *vyāma* is the space produced by extending the two arms and the fingers. The width of each river is five *vyāmas*. Another version has *pañca-vyāma-pariṇāhāḥ*. It feels pleasure itself by hearing the praises of the people.

|| 5.16.23 ||

yā hy upayuñjānānāṁ mukha-nirvāsito vāyuḥ samantāc chata-yojanam anuvāsayati.

The air carrying the scent from the mouths of those who drink that honey perfumes the land for a hundred *yojanas* around.

|| 5.16.24 ||

evaṁ kumuda-nirūḍho yaḥ śatavalśo nāma vaṭas tasya skandhebhyo nīcīnāḥ payo-dadhi-madhu-ghṛta-guḍānnādy-ambara-śayyāsanābharaṇādayaḥ sarva eva kāma-dughā nadāḥ kumudāgrāt patantas tam uttareṇelāvṛtam upayojayanti.

Similarly, on Kumuda Mountain there is a great banyan tree, which is called Śatavalśa. Flowing down from its branches are many rivers fulfilling all desires such as milk, yogurt, honey, ghee, molasses, food, clothing bedding, seats and ornaments. These rivers, flowing down from the top of the mountain to the northern side of Ilāvṛta-varṣa, give happiness to Ilāvṛta.

Śatavalṣaḥ means seven branches. *Nīcīnāḥ* means downward.

|| 5.16.25 ||

yān upajuṣāṇānāṁ na kadācid api prajānāṁ valī-palita-klama-sveda-daurgandhya-jarāmaya-mṛtyu-śītoṣṇa-vaivarṇyopasargādayas tāpa-viśeṣā bhavanti yāvaj jīvaṁ sukhaṁ niratiśayam eva.

The residents of the material world who enjoy the products of these flowing rivers have no suffering such as wrinkles, grey hair, fatigue, foul smelling perspiration, old age, disease, untimely death, cold, heat, loss of luster, or troubles. They all live their whole life with unlimited happiness.

|| 5.16.26 ||

kuraṅga-kurara-kusumbha-vaikaṅka-trikūṭa-śiśira-pataṅga-rucaka-niṣadha-śinīvāsa-kapila-śaṅkha-vaidūrya-jārudhi-haṁsa-ṛṣabha-nāga-kālañjara-nāradādayo viṁśati-girayo meroḥ karṇikāyā iva kesara-bhūtā mūla-deśe parita upakḷptāḥ.

y

There are twenty other mountains beautifully arranged around the foot of Mount Meru like the filaments around the whorl of a lotus flower. Their names are Kuraṅga, Kurara, Kusumbha, Vaikaṅka, Trikūṭa, Śiśira, Pataṅga, Rucaka, Niṣadha, Sinīvāsa, Kapila, Śaṅkha, Vaidūrya, Jārudhi, Haṁsa, Ṛṣabha, Nāga, Kālañjara and Nārada.[35]

|| 5.16.27 ||

jaṭhara-devakūṭau meruṁ pūrveṇāṣṭādaśa-yojana-sahasram udagāyatau dvi-sahasraṁ pṛthu-tuṅgau bhavataḥ; evam apareṇa pavana-pāriyātrau dakṣiṇena kailāsa-karavīrau prāg-āyatāv evam uttaratas triśṛṅga-makarāv aṣṭabhir etaiḥ parisṛto 'gnir iva paritaś cakāsti kāñcana-giriḥ.

On the eastern side of Sumeru Mountain are two mountains named Jaṭhara and Devakūṭa, which extend to the north and south for 18,000 *yojanas.* Similarly, on the western side of Sumeru are two mountains named Pavana and Pāriyātra, which also extend north and south for the same distance. On the southern side of Sumeru are two mountains named Kailāsa and Karavīra, which extend east and west for 18,000 *yojanas,* and on the northern side of Sumeru, extending for the same distance east and west, are two mountains named Triśṛṅga and Makara. The width and height of all these mountains is 2,000 *yojanas.* Sumeru, a mountain of solid gold, surrounded by these eight mountains, shines like fire.

|| 5.16.28 ||

meror mūrdhani bhagavata ātma-yoner madhyata upakḷptāṁ purīm ayuta-yojana-sāhasrīṁ sama-caturasrāṁ śātakaumbhīṁ vadanti.

In the middle of the summit of Meru is the township of Lord Brahmā. Each of its four sides is calculated to extend for many thousands of *yojanas*.[36] It is made entirely of gold, and therefore learned scholars and sages call it Śātakaumbhī.

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[35] Only nineteen names are given.

[36] The top of Sumeru measures 32,000 *yojanas* according to verse 7. The dimension of Brahmā's city should thus probably not be 10, 000,000 *yojanas* or a thousand *ayutas. Ayuta* could mean "many" in this case.

|| 5.16.29 ||

tām anuparito loka-pālānām aṣṭānāṁ yathā-diśaṁ yathā-rūpaṁ turīya-mānena puro 'ṣṭāv upakḷptāḥ.

Surrounding Brahmapurī in all directions are the residences of the eight principal governors of the directions, beginning with King Indra. These abodes are similar to Brahmapurī but are one fourth the size.

These cities are in the directions starting from the east, each with their particular deities such as Indra and their corresponding colors. Their size is 2.5 million *yojanas.* Their names are understood from other *Purāṇas*:

merau nava-purāṇi syur manovaty amarāvatī

tejovatī saṁyamanī tathā kṛṣṇāṅganā parā

śraddhāvatī gandhavatī tathā cānyā mahodayā

yaśovatī ca brahmendra vahnyādīnāṁ yathā kramam

On Meru there are nine cities name Manovatī, Amarāvatī, Tejovatī, Saṁyamanī, Kṛṣṇāṅganā, Śraddhāvatī, Gandhavatī, Mahodayā, Yaśovatī, belonging to Brahmā, Indra, Agni and others.[37]

Thus ends the commentary on the Sixteenth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Seventeen

Descent of the Gaṅgā

[37] The devatās of the directions starting from east are Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Kubera, Śiva,

|| 5.17.1 ||

śrī-śuka uvāca

tatra bhagavataḥ sākṣād yajña-liṅgasya viṣṇor vikramato vāma-pādāṅguṣṭha-nakha-nirbhinnordhvāṇḍa-kaṭāha-vivareṇāntaḥ-praviṣṭā yā bāhya-jala-dhārā tac-caraṇa-paṅkajāvanejanāruṇa-kiñjalkoparañjitākhila-jagad-agha-malāpahopasparśanāmalā sākṣād bhagavat-padīty anupalakṣita-vaco 'bhidhīyamānāti-mahatā kālena yuga-sahasropalakṣaṇena divo mūrdhany avatatāra yat tad viṣṇu-padam āhuḥ.

When the Lord appeared as Vāmana and stepped over the earth with his right foot, the water which entered from outside, by piercing the covering of the universe with the big toe of his left foot, tinted red from the color of Lord's feet and the *kuṁkuma* coming from the water that washed his lotus feet, which purifies by its touch all sins of the world but remains pure, not known by any other name, was called Bhagavat-padī, "water coming from the foot of the Lord." After a long time, a thousand *yugas,* the river descended to Dhruva-loka, which then became known as Viṣṇu-pada, the abode of Viṣṇu.

The Seventeenth Chapter describes the descent of Gaṅgā to earth, the happiness of Bhauma-svarga and the service of Saṅkarṣaṇa and Rudra. After describing the splendor of the mountains surrounding Sumeru like filaments, Śuka now describes the very long stream of the Gaṅgā, the crest jewel of all splendors, by relating how Gaṅgā made her appearance. At the time of Vāmana *avatāra* (*tatra*), by stepping over the earth with his right foot (v*ikramataḥ*) and from throwing his left foot in the air, he cause all places up to the top of the universe to tremble, up to the layer of *prakṛti* (where *the guṇas* are pacified), as related by Brahmā: *trisāmyasadanād urukampayānam*. (SB 2.7.4) Thus the spiritual steam of water of the Kāraṇa Ocean, outside of the eight layers of the universe, descended to Dhruva-loka (*divaḥ mūrdhani*). The water was colored red from the *kuṁkuma* and the red color of the Lord's feet, arising from the water used to wash the Lord's feet. The touch of this water destroys the contamination of sin, but the water remains free of contamination (*amalā*). It was called by the name Bhagavatpadī, because at that time it was not known by other names *(vaco anupalakṣaṇam*) such as Bhāgīrathī or Jāhnavī. It then fell on Dhruva-loka which (*yat*) became known as Viṣṇu-pada

|| 5.17.2 ||

yatra ha vāva vīra-vrata auttānapādiḥ parama-bhāgavato 'smat-kula-devatā-caraṇāravindodakam iti yām anusavanam utkṛṣyamāṇa-bhagavad-bhakti-yogena dṛḍhaṁ klidyamānāntar-hṛdaya autkaṇṭhya-vivaśāmīlita-locana-yugala-kuḍmala-vigalitāmala-bāṣpa-kalayābhivyajyamāna-roma-pulaka-kulako 'dhunāpi paramādareṇa śirasā bibharti.

On Dhruva-loka, Dhruva Mahārāja, the famous son of Mahārāja Uttānapāda, known as an exalted devotee of the Supreme Lord because of his firm determination in executing devotional service, whose heart is softened with *bhakti-yoga* increasing at every moment, whose hairs stand on end while tears flow uncontrolled from his closed eyes in great longing, with great respect even now holds on his head that water, thinking "This is the foot water from the deity of our family."

On Dhruva-loka (*yatra*) Dhruva, with determined vow, his heart softened by *bhakti-yoga* becoming better at every moment, whose hairs stand on end while pure tears flow uncontrollably from his closed lotus eyes out of great longing, takes the water on his head.

|| 5.17.3 ||

tataḥ sapta ṛṣayas tat prabhāvābhijñā yāṁ nanu tapasa ātyantikī siddhir etāvatī bhagavati sarvātmani vāsudeve 'nuparata-bhakti-yoga-lābhenaivopekṣitānyārthātma-gatayo muktim ivāgatāṁ mumukṣava iva sabahu-mānam adyāpi jaṭā-jūṭair udvahanti.

The seven great sages, aware of the influence of the water of the Gaṅgā, ignoring all other goals because of their continuous *bhakti-yoga* to the all-pervading Supreme Lord Vāsudeva, thinking "'This is the perfection of austerities," to this day respectfully keep Ganges water in their matted locks, as much as persons desiring liberation respect liberation.

They think, "There is no greater perfection than this (*etāvatī*)." By having attained *bhakti-yoga*, they reject *ātma-jñāna* and other goals of human endeavor. This is Śrīdhara Svāmī's explanation of *upekṣitānyārthātma-gatayaḥ.*

|| 5.17.4 ||

tato 'neka-sahasra-koṭi-vimānānīka-saṅkula-deva-yānenāvatar-antīndu maṇḍalam āvārya brahma-sadane nipatati.

After purifying the seven planets near Dhruva-loka, the Gaṅgā's water, carried on the path through the heavens by throngs of celestial airplanes, inundates the moon and finally reaches Lord Brahmā's abode atop Mount Meru.

Deva-yānena means the path in the sky. Below the seven sages, the places are filled with those who perform *karma-yoga*. Thus *tataḥ* indicates “below, lower down” and *saṅkula* (crowd) indicates the many *karma-yogīs.* Flooding the moon planet, the Gaṅgā descends to the abode of Brahmā situated on the top of Meru.

|| 5.17.5 ||

tatra caturdhā bhidyamānā caturbhir nāmabhiś catur-diśam abhispandantī nada-nadī-patim evābhiniviśati sītālakanandā cakṣur bhadreti.

On top of Mount Meru, the Gaṅgā divides into four branches, each of which flows in a different direction. These branches, known by the names Sītā, Alakanandā, Cakṣu and Bhadrā, flow down to the ocean.

|| 5.17.6 ||

sītā tu brahma-sadanāt kesarācalādi-giri-śikharebhyo 'dho 'dhaḥ prasravantī gandhamādana-mūrdhasu patitvāntareṇa bhadrāśva-varṣaṁ prācyāṁ diśi kṣāra-samudram abhipraviśati.

The branch of the Ganges known as the Sītā, flowing from Brahmapurī atop Mount Meru, runs down to the nearby peaks of the Kesarācala Mountains, and from there, to the peak of Gandhamādana Mountain.[38] It then flows into the land of Bhadrāśva-varṣa. Finally it reaches the ocean of salt water in the east.

Because the mountains similar to filaments are the same height as Meru, the water first (after leaving Meru) falls on the main peaks of this range. Then from those mountains, Sītā flows down, skipping over Ilāvṛta, and falls in Bhadrāśva.

|| 5.17.7 ||

evaṁ mālyavac-chikharān niṣpatantī tato 'nuparata-vegā ketumālam abhi cakṣuḥ pratīcyāṁ diśi sarit-patiṁ praviśati.

The branch of the Gaṅgā known as Cakṣu, falling from the summit of Mālyavān Mountain, cascades into Ketumāla-varṣa with uninterrupted force and enters the ocean of salt water in the west.

[38] This mountain range separates Bhadrāśva from Ilāvṛta.

In this description it should be understood that the water first falls on the Kesarācala peaks and then onto Mālyavān.

|| 5.17.8 ||

bhadrā cottarato meru-śiraso nipatitā giri-śikharād giri-śikharam atihāya śṛṅgavataḥ śṛṅgād avasyandamānā uttarāṁs tu kurūn abhita udīcyāṁ diśi jaladhim abhipraviśati.

The branch of the Gaṅgā known as Bhadrā, flowing from the northern side of Mount Meru, fall onto the peaks of Kesara Mountain, Nīla Mount, Śveta Mountain and Śṛṅgavān Mountain in succession.[39] Then it runs down into the province of Kuru and flows into the saltwater ocean in the north.

From Meru, Bhadrā flows to the Keśarācala range and then to Nīla, then to Śveta and then to Śṛṅgavān. From Śṛṅgavān it flows down to Kuru. It skips over Ilāvṛta and the other two *varṣas,* Ramyaka and Hiraṇmaya.

|| 5.17.9 ||

tathaivālakanandā dakṣiṇena brahma-sadanād bahūni giri-kūṭāny atikramya hemakūṭād dhaimakūṭāny ati-rabhasatara-raṁhasā luṭhayantī bhāratam abhivarṣaṁ dakṣiṇasyāṁ diśi jaladhim abhipraviśati yasyāṁ snānārthaṁ cāgacchataḥ puṁsaḥ pade pade 'śvamedha-rājasūyādīnāṁ phalaṁ na durlabham iti.

Similarly, the branch of the Gaṅgā known as Alakanandā, flowing from the southern side of Brahmapurī, passes over the tops of mountains in various lands (Kesarācala and Niṣadha), and falls down with fierce force upon the peaks of the mountains Hemakūṭa and Himakūṭa (Himālaya) and, falling in Bhārata-varṣa, flows into the ocean of salt water in the south. It is not very difficult for persons who bathe in this river to achieve with every place the results of performing great sacrifices like the Rājasūya and Aśvamedha.

Skipping over the three *varṣas*, the Alakanandā falls from peak to peak. This sentence should be understood. *Bhāratam abhi varṣam* should mean falling in Bhārata-varṣa. The four rivers, skipping over many *varṣas*, flow down from the mountain range bordering the *varṣa* nearest the ocean onto the earth, and then with bowed head (so to speak), enter the ocean, their husband, giving up pride.

|| 5.17.10 ||

[39] The last three mountain ranges create the borders between the *varṣas* north of Ilāvṛta.

anye ca nadā nadyaś ca varṣe varṣe santi bahuśo merv-ādi-giri-duhitaraḥ śataśaḥ.

Many other rivers, both big and small, daughters Meru and other mountains, flow to the various tracts of land in hundreds of branches.

|| 5.17.11 ||

tatrāpi bhāratam eva varṣaṁ karma-kṣetram anyāny aṣṭa varṣāṇi svargiṇāṁ puṇya-śeṣopabhoga-sthānāni bhaumāni svarga-padāni vyapadiśanti.

Among the nine *varṣas*, the tract of land known as Bhārata-varṣa is understood to be the field of *karma* and the other eight *varṣas* are known as "heaven on earth," places to enjoy the remainder of pious acts after leaving Svarga.

There are three types of Svarga: heavenly, earthly and subterranean. These eight *varṣas* are the places of earthly heaven.

|| 5.17.12 ||

eṣu puruṣāṇām ayuta-puruṣāyur-varṣāṇāṁ deva-kalpānāṁ nāgāyuta-prāṇānāṁ vajra-saṁhanana-bala-vayo-moda-pramudita-mahā-saurata-mithuna-vyavāyāpavarga-varṣa-dhṛtaika-garbha-kalatrāṇāṁ tatra tu tretā-yuga-samaḥ kālo vartate.

In these eight *varṣas,* human beings like *devatās* live ten thousand years according to earthly calculations. They have the bodily strength of ten thousand elephants. They have wives who conceive once in the last year of their lives, after sexual enjoyment of the couples, excited by thunderbolt bodies possessing strength, youth and fragrance. There the happiness is like that of Treta-yuga.

They live for ten thousand years by human calculation. They have wives who conceive once in the last year of their life, after enjoyment of couples in sex excited by thunderbolt bodies possessing strength, youth and fragrance. Because of the amount of material enjoyment it is like Treta-yuga, since in Satya-yuga everyone is fixed in meditation, and in Dvāpara and Kali there is more suffering.

|| 5.17.13 ||

yatra ha deva-patayaḥ svaiḥ svair gaṇa-nāyakair vihita-mahārhaṇāḥ sarvartu-kusuma-stabaka-phala-kisalaya-śriyānamyamāna-viṭapa-latā-viṭapibhir upaśumbhamāna-rucira-kānanāśramāyatana-varṣa-giri-droṇīṣu tathā cāmala-jalāśayeṣu vikaca-vividha-nava-vanaruhāmoda-mudita-rāja-haṁsa-jala-kukkuṭa-kāraṇḍava-sārasa-cakravākādibhir madhukara-nikarākṛtibhir upakūjiteṣu jala-krīḍādibhir vicitra-vinodaiḥ sulalita-sura-sundarīṇāṁ kāma-kalila-vilāsa-hāsa-līlāvalokākṛṣṭa-mano-dṛṣṭayaḥ svairaṁ viharanti.

There, the chiefs of *devatās,* their glances and minds attracted by the playful glances and smiles of beautiful women because of their desire, amuse themselves freely with ingredients supplied by their followers in pastimes such as water sports in clear lakes resounding with the sounds of various groups of bees, swans, water hens, cranes and *kāraṇḍavas* excited by the fragrance of a variety of blooming lotuses growing in valleys between the mountains, which have hermitages and pleasant gardens splendid with trees and creepers whose branches are bent down by the abundance of fruits and flowers of all seasons.

There the heads of the *devatās* play freely. The valleys between the mountains have hermitages and pleasant gardens splendid (*upaśumbhamāna*) with trees and creepers whose branches are bent down *(ānamyamāna*) by the abundance (*śriyā*) of fruits and flowers of all seasons. The water resounds with groups of various species (*ākṛtibhiḥ*) of bees, swans and various other birds. Plural is used for the *dvandva* compound by the rule *adhikaraṇe tāvat tve* (Pāṇini 2.4.15). Avoiding the genitive cases is poetic license.

|| 5.17.14 ||

navasv api varṣeṣu bhagavān nārāyaṇo mahā-puruṣaḥ puruṣāṇāṁ tad-anugrahāyātma-tattva-vyūhenātmanādyāpi sannidhīyate.

To show mercy to his devotees in each of these nine tracts of land, the great Lord known as Nārāyaṇa remains near his devotees in various forms.

To show his mercy means to continue showing his mercy. For that purpose he remains present in his various forms (*ātma-tattva-vyūhena*). It should be understood that these presiding deities of the various *varṣas* are deity forms of the Lord. This is described in Prāhlada's prayer in SB 5.18.8.

|| 5.17.15 ||

ilāvṛte tu bhagavān bhava eka eva pumān na hy anyas tatrāparo nirviśati bhavānyāḥ śāpa-nimitta-jño yat-pravekṣyataḥ strī-bhāvas tat paścād vakṣyāmi.

In the tract of land known as Ilāvṛta-varṣa, the only male person is Lord Śiva. No other male exists there. One who knows about Durgā's curse does not enter there. If any foolish man dares to do so, he turns into a woman. I shall explain this later.

The curse of Durgā is explained in the Ninth Canto.

|| 5.17.16 ||

bhavānī-nāthaiḥ strī-gaṇārbuda-sahasrair avarudhyamāno bhagavataś catur-mūrter mahā-puruṣasya turīyāṁ tāmasīṁ mūrtiṁ prakṛtim ātmanaḥ saṅkarṣaṇa-saṁjñām ātma-samādhi-rūpeṇa sannidhāpyaitad abhigṛṇan bhava upadhāvati.

In Ilāvṛta-varṣa, Lord Śiva is always encircled by ten billion maidservants of goddess Durgā. Uttering the following *mantra* in meditation, Śiva worships Saṅkarṣaṇa, his source, the spiritual form in charge of ignorance, among the four forms of the Lord.

Surround by the servants of Durgā, served by them, he worships the form of ignorance. This is the form in charge of destruction. This form is actually beyond the three *guṇas,* being purely spiritual. This will be confirmed later in this chapter with *na yasya māyā* and *tribhir vihīnām*. (SB 5.17.19-21) *Ātmanaḥ prakṛtim* means the cause of himself, since Saṅkarṣaṇa is the *aṁśī* and Śiva is *aṁśa*. Ā*tma-samādhi-rūpeṇa* means by a form of meditation on the self.

|| 5.17.17 ||

śrī-bhagavān uvāca

oṁ namo bhagavate mahā-puruṣāya sarva-guṇa-saṅkhyānāyānantāyāvyaktāya nama iti.

Śiva said: I offer respects to Bhagavān, the great *puruṣa,* the revelation of all qualities, the unlimited, and the unfathomable.

I offer respect to the revelation (*saṅkhyānāya)* of all qualities*. Avyaktāya* means "to the unfathomable."

|| 5.17.18 ||

bhaje bhajenyāraṇa-pāda-paṅkajaṁ

bhagasya kṛtsnasya paraṁ parāyaṇam

bhakteṣv alaṁ bhāvita-bhūta-bhāvanaṁ

bhavāpahaṁ tvā bhava-bhāvam īśvaram

I worship wholeheartedly the Lord with lotus feet, the highest shelter of all six qualities, the ornament of the devotees, the object of meditation for Brahmā, the destroyer of material life, who has *prema* for me, your servant.

Bhaje bhaje ni ā araṇa-pada-paṅkajam means I worship wholeheartedly he who has lotus feet. Out of joy he repeats the verb. *Bhagasya* means "possessing the six qualities." *Bhakteṣv alam* means "who remains like an ornament for the devotees." *Bhāvita-bhūta-bhāvanam* means "he upon whom Brahmā meditates" or "he by whom Brahmā is created." I worship you (*tvā*), who have *prema* for me, Śiva (*bhava-bhāvam*).

|| 5.17.19 ||

na yasya māyā-guṇa-citta-vṛttibhir

nirīkṣato hy aṇv api dṛṣṭir ajyate

īśe yathā no 'jita-manyu-raṁhasāṁ

kas taṁ na manyeta jigīṣur ātmanaḥ

What person, desiring to conquer the senses, will not worship the Lord whose vision is not affected by the actions of the mind influenced by the *guṇas* of *māyā* when he glances in order to regulate matter, though we, having the force of uncontrolled anger, are affected by when we glance at matter.

This verse describes the Lord's inconceivable power. Though the Lord glances for controlling (*īśe*), his glance is not affected by the actions of the *guṇas,* by the forms and qualities of *māyā*, by the actions of the senses and by the sense objects. *Īśe* comes from the verb *īṭ,* meaning to control. As an abstract noun it takes the form īś. An opposite example is given. We are affected the impulse of uncontrolled anger. Our glance is affected. You are not like that. Who, desiring to control the senses, would not worship the Lord?

|| 5.17.20 ||

asad-dṛśo yaḥ pratibhāti māyayā

kṣībeva madhv-āsava-tāmra-locanaḥ

na nāga-vadhvo 'rhaṇa īśire hriyā

yat-pādayoḥ sparśana-dharṣitendriyāḥ

For persons with impure vision, the Supreme Lord appears like an intoxicated person by the influence of *māyā,* but he is not such a red-eyed drunk. The wives of Kāliya were unable to worship the Lord because of shyness, since their senses were agitated by the touch of his feet.

Will not the vision of an intoxicated person be affected? The Lord appears like an intoxicated person to the foolish (*asad-dṛśaḥ*). Such a drunk with red eyes loses his discrimination by drinking liquor. But you are not actually like that. You maintain your discrimination and are eternally full of bliss. The wives of Kāliya who were bewildered by the Lord's beauty are described. They could not worship his feet *(arhaṇe*). Agitated by the touch of the Lord's feet, they became shy. Since he is omniscient he knows about our agitated hearts. Thus they thought, "How can we serve him**?"**

|| 5.17.21 ||

yam āhur asya sthiti-janma-saṁyamaṁ

tribhir vihīnaṁ yam anantam ṛṣayaḥ

na veda siddhārtham iva kvacit sthitaṁ

bhū-maṇḍalaṁ mūrdha-sahasra-dhāmasu

The sages say that he is the cause of maintenance, creation and destruction of the universe, that he is without material *guṇas*, and that he is unlimited. He does not even feel the universe situated on his thousands of hoods, since it is like a mustard seed.

This verse describes the Lord as the cause of the universe. He is the cause of maintenance, creation and destruction and is devoid of the three *guṇas.* He is called unlimited because of his knowledge of the *tattvas.* He (subject *yaḥ* should be supplied) does not know the universe is situated on his hoods. *Ṛ* means the mother of the *devatās*. Ṛṣayaḥ thus means "the sages and the mothers of the *devatās."* He does not know the universe which is situated somewhere on one of his hoods. Because he is

situated below *bhū-manḍala* measuring 493,400,000 *yojanas,* his hoods are not wide enough to hold it. However persons situated there can see that by his inconceivable energy, his hoods become unlimited in dimension, and thus Bhū-maṇḍala appears like a mustard seed. That is actual, not an illusion. This is an example of his astonishing unlimited nature just mentioned.

|| 5.17.22-23 ||

yasyādya āsīd guṇa-vigraho mahān

vijñāna-dhiṣṇyo bhagavān ajaḥ kila

yat-sambhavo 'haṁ tri-vṛtā sva-tejasā

vaikārikaṁ tāmasam aindriyaṁ sṛje

ete vayaṁ yasya vaśe mahātmanaḥ

sthitāḥ śakuntā iva sūtra-yantritāḥ

mahān ahaṁ vaikṛta-tāmasendriyāḥ

sṛjāma sarve yad-anugrahād idam

First there was the form of *māyā* called *mahat-tattva.* Lord Brahmā is the shelter of *sattva-guṇa.* From Brahmā I appear. By the Lord's power and the power of the *guṇas,* I create the *devatās,* the elements and the senses. All of us—*mahat-tattva,* the *devatās,* the elements and senses---are like birds tied by a thread. Under his control, by his mercy, we create this universe.

These verses explain how the Lord is the cause of the universe by explaining the appearance of the different elements. First, there is the form *māyā, (guṇa-vigrahaḥ),* called *mahat-tattva.* It should be understood from this that Saṅkarṣaṇa is beyond the *guṇas.* The shelter of *sattva (vijñāna-dhiṣṇyaḥ)* is Brahmā. From Brahmā I arise. I am the personification of *ahaṅkāra,* another form of Rudra. By his *śakti* and by the three *guṇas,* I create the *devatās (vaikārikam),* the elements (*tāmasam*) and the senses. The next verse describes the Lord's control of everything. *Sūtra-yantrtāḥ* means bound by a rope. *Śakuntāḥ* means birds. They are dependent on their master. Who are we? We are part of the *devatās* mentioned as *vaikārikam.*

|| 5.17.24 ||

yan-nirmitāṁ karhy api karma-parvaṇīṁ

māyāṁ jano 'yaṁ guṇa-sarga-mohitaḥ

na veda nistāraṇa-yogam añjasā

tasmai namas te vilayodayātmane

Man, bewildered by the creations of the *guṇas,* does not know *māyā,* who ties the knot of *karma* and who appears by the will of the Lord, and he does not at all know *bhakti-yoga,* the method to become quickly free from *māyā*. I offer respects to Paramātmā, the destroyer of *māyā* for the devotee and creator of *māyā* for the non-devotee.

The Lord is difficult to know. This is expressed by *kaimutya* (how much more). Man does not know *māyā* created by the Lord. How then can he know you, or *bhakti-yoga*, the method of quickly becoming free from *māyā* who ties the knot of *karma*? I offer respects to Paramātmā *(ātmane*) who destroys *māyā* for the devotees and creates *māyā* for the non-devotees.

Thus ends the commentary on the Seventeenth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eighteen

Prayers to the Deities of the Varṣas

|| 5.18.1 ||

śrī-śuka uvāca

tathā ca bhadraśravā nāma dharma-sutas tat-kula-patayaḥ puruṣā bhadrāśva-varṣe sākṣād bhagavato vāsudevasya priyāṁ tanuṁ dharmamayīṁ

hayaśīrṣābhidhānāṁ parameṇa samādhinā sannidhāpyedam abhigṛṇanta upadhāvanti.

Śukadeva said: In Bhadrāśva, Bhadraśravā, the son of Dharmarāja, accompanied by his descendants and all the residents of the land, worships the dear form of Vāsudeva known as Hayaśīrṣa, the embodiment of *dharma,* approaching him by intense concentration and by chanting the following *mantra.*

The worship of Hayagrīva and other deities in six *varṣas* starting with Bhadrāśva are described in the Eighteenth Chapter. Bhadraśravā is the name of the leader of this varṣa. *Kula-patayaḥ* means the chief descendents.

|| 5.18.2 ||

bhadraśravasa ūcuḥ

oṁ namo bhagavate dharmāyātma-viśodhanāya nama iti.

Bhadraśravā's followers said: I offer respects the Supreme Lord, to the embodiment of *dharma,* to the purifier of the *ātmā.*

Bhadraśravasa means Bhadraśravā's followers. The Lord is called a purifier because he removes the contamination of ignorance from the *jīvas.*

|| 5.18.3 ||

aho vicitraṁ bhagavad-viceṣṭitaṁ

ghnantaṁ jano 'yaṁ hi miṣan na paśyati

dhyāyann asad yarhi vikarma sevituṁ

nirhṛtya putraṁ pitaraṁ jijīviṣati

How astonishing it is that a person, though seeing death, does not see really death, the action of the Lord, since, meditating on sinful acts, he desires to live to enjoy material life even though burning his father and his sons after their deaths.

Though he sees death, he does not see it. Burning his dead father who produced him and son whom he produced, who have died, he, positioned between them, even though produced by one and producing the other, desires to live off of their wealth. He does not bother to ask, “Can death take me away?” Someone may say, “But to live fifty years for the service of the Lord is not to be criticized.” But this person meditates on how to get himself married, to get some material happiness (*vikarma sevitum*). Not only is he not aware of death, but he enjoys after burning his son. This is most astonishing. Another version has *jijīviṣan*. Since that version keeps the meter, it is acceptable. “In Bhadrāśva and other heavenly planets on earth, a person would not see the death of his father and son at the same time.” That is true. In their descriptions, they are speaking of the inhabitants of Bhārata. “We are unfortunate. We are enjoying the results of our good *karmas*. In Bhadrāśva we live like animals. Those who are most fortunate have taken birth in Bhārata for attaining practices to get out of this world. There, even the low-born easily attain Vaikuṇṭha. How can they become bewildered?” This is how they thinking.

|| 5.18.4 ||

vadanti viśvaṁ kavayaḥ sma naśvaraṁ

paśyanti cādhyātmavido vipaścitaḥ

tathāpi muhyanti tavāja māyayā

suvismitaṁ kṛtyam ajaṁ nato 'smi tam

Learned sages say that this world is temporary. Those advanced in *adhyātma* knowledge see the world as temporary. But even the learned are bewildered by *māyā.* O unborn Lord! I offer respects to the unborn Lord, whose action is so amazing.

What is surprising about an ignorant person not seeing death? Even the wise are bewildered. This is your astonishing action. Giving up study of scripture, I offer respects to you. Those who are really in knowledge worship you.

|| 5.18.5 ||

viśvodbhava-sthāna-nirodha-karma te

hy akartur aṅgīkṛtam apy apāvṛtaḥ

yuktaṁ na citraṁ tvayi kārya-kāraṇe

sarvātmani vyatirikte ca vastutaḥ

You are uncontaminated. Though you are not the doer, you accept the actions of creating, maintaining and destroying the universe. This is not astonishing

for you, the cause of all causes, the soul of all, separate from all. It is reasonable for you.

"You say that even the learned men are bewildered by my *māyā*. This implies a fault in me (by my close association with *māyā).*" Though *māyā* belongs to you, you are separate from her. The Lord is actually called the non-doer of creation because he only activates the *guṇas.* Accepting the action of creation is only metaphorical. You do not have a sense of being a doer like the *jīva.* You are not covered by the *guṇas.* This is reasonable for you, and not astonishing. Because you are the possessor of *māyā,* you are the cause of all its effects. You are the form of everything *(sarvātmani*). Because *māyā* is not part of your *svarūpa-śakti,* you are said to be separate.

|| 5.18.6 ||

vedān yugānte tamasā tiraskṛtān

rasātalād yo nṛ-turaṅga-vigrahaḥ

pratyādade vai kavaye 'bhiyācate

tasmai namas te 'vitathehitāya iti

I offer respects to Hayagrīva, whose desires comes true, who taking the form of man and horse, and who returned the Vedas to Brahmā from Rasātala when a demon took them away at the end of the *yuga (pralaya).*

This verse describes a pastime of the *avatāra* related to the topic. Hayagrīva returned to Brahmā (*kavaye*) the Vedas which were take away by a demon (*tamasā*). He has the form of a man and horse. I offer respect to he whose desires comes true (*avitatha-īhitāya*).

|| 5.18.7 ||

hari-varṣe cāpi bhagavān nara-hari-rūpeṇāste; tad-rūpa-grahaṇa-nimittam uttaratrābhidhāsye; tad dayitaṁ rūpaṁ mahā-puruṣa-guṇa-bhājano mahā-bhāgavato daitya-dānava-kula-tīrthīkaraṇa-śīlā-caritaḥ prahlādo 'vyavadhānānanya-bhakti-yogena saha tad-varṣa-puruṣair upāste idaṁ codāharati.

In Hari-varṣa the Lord resides in the form of Narasiṁha. I shall explain the reason for his appearance later. The great devotee Prahlāda the abode of qualities of a *mahā-puruṣa*, whose character purified the demons of his family,

worships this pleasing form with uninterrupted, pure *bhakti* along with the inhabitants of this varṣa. He chants this prayer.

In the Seventh Canto Narasiṁha will be described. Prahlāda's character purified the demon family. His *bhakti* is called uninterrupted because it was unmixed with *karma* or *jñāna.* It is called pure because he did not worship any *devatās.*

|| 5.18.8 ||

oṁ namo bhagavate narasiṁhāya namas tejas-tejase āvir-āvirbhava vajra-nakha vajra-daṁṣṭra karmāśayān randhaya randhaya tamo grasa grasa oṁ svāhā; abhayam abhayam ātmani bhūyiṣṭhā oṁ kṣraum.

I offer respects to the Supreme Lord Narasiṁha, the power among all powers. Please appear before me! O Lord with thunderbolt nails and teeth! Burn up the impressions of *karma.* Destroy ignorance! Please appear in my mind so that it becomes fearless.

You are the power of power itself. Burn up the impressions (*aśayān*) of *karma.* Appear in my mind so there is fearlessness.

|| 5.18.9 ||

svasty astu viśvasya khalaḥ prasīdatāṁ

dhyāyantu bhūtāni śivaṁ mitho dhiyā

manaś ca bhadraṁ bhajatād adhokṣaje

āveśyatāṁ no matir apy ahaitukī

Let there be auspiciousness for the universe. May the wicked be pleased, not angry! May all beings together meditate by their intelligence on cooperation! May the mind become free of attachment! May our minds without motivation be absorbed in the Supreme Lord!

Chanting the *mantra*, he prays with this verse. In praying for auspiciousness of the universe, there should be auspiciousness even for the sinful. Then affliction of devotees should be absent. Thus he prays that the demon because devoid of anger (*prasīdatām*). Even if the devotees are not afflicted, there can still be mutual animosity between other beings. With that, there can be no auspiciousness. Therefore he says "May all beings meditate on auspiciousness!" Auspiciousness cannot exist with attachment to material enjoyment. Therefore he prays that the mind partake of auspiciousness. *Bhadram* here means "without attachment." Without *bhakti*,

auspiciousness is inauspicious. May our *niṣkāma (ahaitukī)* minds be absorbed in Kṛṣṇa. Since no words like “today” or “right now” are mentioned in his prayer, the Lord will fulfill his desires over a period of time. One should not say however that all the *jīvas* will be liberated eventually, and then the universes will all be empty, since the *jīva-śakti* and *māyā-śakti* are eternal. The *jīva-śakti* will manifest countless other j*īvas* for the material world.

|| 5.18.10 ||

māgāra-dārātmaja-vitta-bandhuṣu

saṅgo yadi syād bhagavat-priyeṣu naḥ

yaḥ prāṇa-vṛttyā parituṣṭa ātmavān

siddhyaty adūrān na tathendriya-priyaḥ

If we have attachment for devotees of the Lord, let attachment to house, wife, children or wealth not take place. Fully determined, he who is satisfied with living by begged food reaches perfection. One who satisfies his senses reaches perfection slowly.

For a person attached to the Lord, association with devotees is favorable and bad association is an obstacle. However, by the strength of good association, bad association will on its own disappear. If we have association of devotees, attachment to house, wife, children and wealth should not arise. This means that gradually attachment to these things will be destroyed. “Without house and wealth, without enjoyment, the body will suffer. How can one survive?” One is satisfied with filling the stomach by some begged food (*prāṇa-vṛttyā*), because he is fully determined (*ātmavān*). One who satisfies his senses reaches perfection slowly. Or, if one has association with devotees, one should not have attachment to house and wife, because if both types of association coexist, one cannot attain the Lord quickly. One who is controlled, satisfied with begged food, reaches perfection. Or, let us not have attachment to house and wife! If there is association with devotees, even when association is absent, by perfection of *bhakti,* knowledge produced by bad association becomes powerless. “Then let us give up bad association. Let us pray only for good association.” True, association with devotees devoid of bad association quickly brings results. One who is satisfied with begged food and who has attained association with devotees reaches perfection.

One should not explain the verse to mean “If there is association, let it not be bad association, but association with devotees.” This suggests that no association is preferable to good association. Thus the philosophy of *bhakti* becomes nullified. This will be contrary to the meaning of the next verse. It will also be contrary to verses like the following:

tulayāma lavenāpi na svargaṁ nāpunar-bhavam |
bhagavat-saṅgi-saṅgasya martyānāṁ kim utāśiṣaḥ ||

Let us not compare even a particle of association with devotees to Svarga or liberation, what to speak of any blessings in this world. (SB 1.18.13)

|| 5.18.11 ||

yat-saṅga-labdhaṁ nija-vīrya-vaibhavaṁ

tīrthaṁ muhuḥ saṁspṛśatāṁ hi mānasam

haraty ajo 'ntaḥ śrutibhir gato 'ṅgajaṁ

ko vai na seveta mukunda-vikramam

Kṛṣṇa, entering into the heart through the ears, removes the desires in the mind of those persons who constantly sip the holy water in the form of the Lord's pastimes attained by devotee association. Who would not hear the pastimes of Mukunda?

This is a glorification of devotee association. The power of the Lord's pastimes like lifting Govardhana attained by association with devotees is a holy place which purifies even *sattva.* Kṛṣṇa (*ajaḥ*) removes the impressions of desire (*aṅgajam*) related to the mind (*mānasam*) of men sipping (*saṁspṛśatām*) through the ear the holy waters of the Lord's pastimes heard from the devotees. A second meaning is "Kṛṣṇa attracts the mind." How? He enters through the ears. Who would not hear the pastimes of Mukunda, such as lifting Govardhana? His pastimes are outstanding because without devotee association they are rarely understood.

|| 5.18.12 ||

yasyāsti bhaktir bhagavaty akiñcanā

sarvair guṇais tatra samāsate surāḥ

harāv abhaktasya kuto mahad-guṇā

manorathenāsati dhāvato bahiḥ

The *devatās* constantly dwell with all good qualities in that person who has pure *bhakti* for the Lord. There are no good qualities in the non-devotee who chases after temporary material objects with desire for material pleasure.

This verse praises the devotee, who attains his position by *bhakti* attained through association, mentioned in the previous verse with “who would not hear the pastimes of Mukunda?” Where there is *niṣkāma (akiñcanā) bhakti* to the Lord, the *devatās* live in that place completely with all qualities like *dharma, jñāna* and *vairāgya.* He becomes filled with all the *devatās.* This means that by service to the Lord all the *devatās* are served. Or, the presiding deities of the senses such as Rudra (ego) reside there with all good qualities, and no bad qualities. Thus the bad qualities of pride arising from *ahaṅkāra* do not arise. How can the qualities without fault, the great qualities arising from *bhakti (mahad-guṇāḥ,)* reside with the non-devotee? If good qualities such as knowledge of scripture are present in a non-devotee, they coexist with bad qualities like envy and hatred. Such a person chases material pleasure or what is non-existent (*asati*) with the desire for happiness gained through position etc. (*bahiḥ*).

Or, the presiding deities of the senses in the material world live with bad qualities in material people, since the *devatās* must deal with *saṁsāra.* But they do not dwell constantly with the *jñānīs* absorbed in contemplating oneness of the *ātmā.* They tremble in fear, thinking “We will die today or tomorrow in the company of these ungrateful people who want to destroy us after getting knowledge from us.” They dwell constantly in the devotees who distribute spiritual knowledge, relishing the sweetness of the Lord, with all good qualities. We are like crude iron, being material, but becoming spiritual. By contact with Kṛṣṇa, we become followers of Kṛṣṇa. Having attained knowledge of the Lord’s form and qualities, they continually relish the sweetness of the Lord. “With that devotee’s association we can cross over death at least.” This is what they conclude with bliss and astonishment. The rest of the verse would be explained as before.

|| 5.18.13 ||

harir hi sākṣād bhagavān śarīriṇām

ātmā jhaṣāṇām iva toyam īpsitam

hitvā mahāṁs taṁ yadi sajjate gṛhe

tadā mahattvaṁ vayasā dampatīnām

The Lord is the soul of all embodied beings, just as water is the life of fish. If a person gives up the Lord and becomes attached to his house, his only greatness is the time when youthfulness manifests in a husband and wife.

“Does one see any greatness in persons in household life who have scriptural knowledge, good family, but devoid of *bhakti*?” Yes, but they are the object of laughter. The reason is given. Some type of fish gives up the water and wanders on the bank looking for pleasure. He ends up half-dead. Similarly, the person who rejects the Lord wanders around in this world and is half-dead. He is not great. If he is known as great in this world, it is the greatness of youth seen in a young couple. The attraction between the youthful couple is not there in a elderly couple or in two

babies. Because of youth, they two persons worship each other with cloth and ornaments. This is not so for old people.

|| 5.18.14 ||

tasmād rajo-rāga-viṣāda-manyu-

māna-spṛhā-bhayadainyādhimūlam

hitvā gṛhaṁ saṁsṛti-cakravālaṁ

nṛsiṁha-pādaṁ bhajatākutobhayam iti

Therefore give up household life, the root cause of the cycle of birth and death< Give up, thirst, attachment, lamentation, anger, desire, fear, and poverty, and worship the feet of Narasiṁha, the abode of no fear.

Rajas means thirst*. Rāga* means absorption. *Saṁsāra* is a circle and resides in the house. This is an instruction to the demons.

|| 5.18.15 ||

ketumāle 'pi bhagavān kāmadeva-svarūpeṇa lakṣmyāḥ priya-cikīrṣayā prajāpater duhitṝṇāṁ putrāṇāṁ tad-varṣa-patīnāṁ puruṣāyuṣāho-rātra-parisaṅkhyānānāṁ yāsāṁ garbhā mahā-puruṣa-mahāstra-tejasodvejita-manasāṁ vidhvastā vyasavaḥ saṁvatsarānte vinipatanti.

In Ketumāla, the Lord resides with Lakṣmī in the form of Cupid to please Prajāpati’s daughters and sons, who are the masters of the land and who number 360,000, the human life span in days and nights. The daughters’ fetuses are aborted and die at the end of the year, destroyed because the daughters’ minds are agitated by the *kāla-cakra* of the Lord.

Kāmadeva means “one who plays (*dīvyati* for *deva*), using the pastimes of Cupid.” The Lord resides (verb should be added to the sanskṛt sentence) in Ketumāla with this form to please Prajāpati’s sons and daughters, the *devatās* presiding over the day and night. The *śruti* says *samvatsaro vai prajāpatiḥ*: Prajāpati is the year. Prajāpati is made of the year, or is the *devatā* presiding over the year. In mentioning the lifespan of man as a hundred years, the speaker of that time is speaking in anticipation of the lifespan of humans in Kali-yuga. By calculating a hundred years of days and nights, one attains a total of 360,000 days and nights. The fetuses of these 360,000 married daughters (which means nights along with the days of human life) are destroyed by the power of the *kāla-cakra (mahā astra*) of the Lord. The fetuses refer to the time

with its minutes and seconds, or to the *prārabdha-karma* results of the inhabitants enjoying in that land. Because the nights act as the cause of enjoyment of *karmas,* they are called the fetuses of the daughters. At the end of gross time in the form of a year, with the end of enjoyment, they are aborted. These presiding deities of days and nights, the ordinary inhabitants of Ketumāla, by worshipping the Lord, will attain forms of the Lord's devotees for serving the Lord in *prema* in Vaikuṇṭha. That should be understood to be the result of their worship.

|| 5.18.16 ||

atīva sulalita-gati-vilāsa-vilasita-rucira-hāsa-leśāvaloka-līlayā kiñcid-uttambhita-sundara-bhrū-maṇḍala-subhaga-vadanāravinda-śriyā ramāṁ ramayann indriyāṇi ramayate.

Kāmadeva, pleasing Lakṣmī with the beauty of his auspicious lotus face with its beautiful eyebrows slightly raised by the play of his glances endowed with a slight, attractive smile, which is pleasing with its graceful movements, enjoys his senses.

He pleases Lakṣmī with the beauty of his auspicious with its beautiful brows slightly raised by the play of his glances endowed with a slight attractive smile, pleasing with its graceful movements. He enjoys his senses by these actions related to Lakṣmī.

|| 5.18.17 ||

tad bhagavato māyāmayaṁ rūpaṁ parama-samādhi-yogena ramā devī saṁvatsarasya rātriṣu prajāpater duhitṛbhir upetāhaḥsu ca tad-bhartṛbhir upāste idaṁ codāharati.

Accompanied during the daytime by the predominating deities of the days and accompanied during the night by Prajāpati's daughters, Lakṣmīdevī worships the Lord in his most merciful form as Kāmadeva by absorption in devotional service, and chants the following *mantras.*

Māyāmayam means merciful. Or it can mean the Lord who produces disease (*āmaya*) through ignorance (*māyā*) of the *jīva.* She worships with the daughters of Prajāpati, presiding deities of the night during the night, and with their husbands, the sons of Prajāpati, the presiding deities of the day during the day.

|| 5.18.18 ||

oṁ hrāṁ hrīṁ hrūṁ oṁ namo bhagavate hṛṣīkeśāya sarva-guṇa-viśeṣair vilakṣitātmane ākūtīnāṁ cittīnāṁ cetasāṁ viśeṣāṇāṁ cādhipataye ṣoḍaśa-kalāya cchando-mayāyānna-mayāyāmṛta-mayāya sarva-mayāya sahase ojase balāya kāntāya kāmāya namas te ubhayatra bhūyāt.

I offer respects to Hṛṣīkeśa, to my husband, Kāmadeva, whose body, mind and intelligence have all excellent qualities, who is the master of the action senses, the knowledge senses and the *antaḥkaraṇa*, who has a perfect form like the full moon, who is the personified Vedas, personified food, personified nectar, the form of all forms, the energy of *citta*, the energy of the senses and energy of the body. I offer respects to him in this world and the next.

She chants this *mantra* to show the merciful nature of Kāmadeva. She offers respects, indicating that another worshipper should meditate on the meaning of the *mantra* according to his own relationship with the Lord. I offer my respects to my husband (*kāntāya*), Kāmadeva. She does not use the word *deva* with Kāma since it would be improper to mention the full name of her husband. Another person should meditate on herself as the maidservant of Lakṣmī and chant this *mantra*. That is the tradition. O Hṛṣīkeśa, attract my senses with your beauty. Or you are the enjoyer of the sweetness of my senses. This indicates her qualification for the Lord. Your body, mind and intelligence (*ātmane*) are made special by all spiritual qualities. This is an elaboration of the word *hṛṣīkeśa.* You are the master of the functions (*viśeṣāṇam)* of the action senses (*ākūṭīnām*), knowledge senses (*cittīṇām*) and *citta, ahaṅkāra, buddhi* and *manas* (*cetasām*). This means that you are the taster of the sweetness manifested in these items. Even for the worshipper other than Lakṣmī, the ordinary senses *devatās* are not indicated for their senses. The Lord himself is the deity for their senses, since they refer to spiritual senses. “Sixteen parts” indicates the Lord is complete, like the full moon with sixteen phases. The Lord is form of the Vedas (*chandomayāya*), instructing about *bhakti* to the Lord. He is the form of food, by which he maintains the *sādhaka* devotee. He is the form of nectar, whose form, qualities and pastimes are tasty like nectar. *Amṛtamayāya* also means that he is the form of liberation. He is all forms (*sarvamayāya*). You enable my *citta (sahase*), senses *(ojase*) and body (*balāya*) to operate.

|| 5.18.19 ||

striyo vratais tvā hṛṣīkeśvaraṁ svato

hy ārādhya loke patim āśāsate 'nyam

tāsāṁ na te vai paripānty apatyaṁ

priyaṁ dhanāyūṁṣi yato 'sva-tantrāḥ

Worshipping you, Hṛṣīkeśa, the natural controller of the senses, by performing vows, women in this world ask for a husband other than you. The

husbands cannot protect their children, wealth or duration of life because they are dependent.

Lakṣmī has pure *bhakti.* Other women, with mixed *bhakti,* lament. They worship you, the Lord, who is also their husband, but ask for a different husband.

|| 5.18.20 ||

sa vai patiḥ syād akutobhayaḥ svayaṁ

samantataḥ pāti bhayāturaṁ janam

sa eka evetarathā mitho bhayaṁ

naivātmalābhād adhi manyate param

Since the Lord by nature has no fear, he protects all persons. He alone should be the husband. Otherwise there is mutual fear. The wise do not accept anything better than attaining you.

These women do not know the meaning of the word husband (*pati*). How can a person who cannot protect himself protect (*pāti*) another person (wife)? First of all, he should have no fear of anything. You alone are that person. They take another meaning of husband *(itarathā*). Or *itarathā* can have a locative sense, meaning "in another case." In another case, all the leaders, protectors of citizens have fear of each other. Thus the citizens have fear. That actually is not protection. Those learned in scriptures consider that there is no greater object that attaining Paramātmā, you (*ātma-lābhāt).* All other attainments are not as great as attaining you. You actually are worthy of the word husband or protector.

|| 5.18.21 ||

yā tasya te pāda-saroruhārhaṇaṁ

nikāmayet sākhila-kāma-lampaṭā

tad eva rāsīpsitam īpsito 'rcito

yad-bhagna-yācñā bhagavan pratapyate

O Lord! The woman who desires to worship your lotus feet has all her desires fulfilled. You also give the result to a woman who worships with a material desire, because when the result is finished, she will suffer.

However, if one worships without material desires, all those desires are all fulfilled. If one worships with desire, one attains only that one result, which is temporary. The woman who especially (*ni*) desires worship of you, with the qualities just described (*tasya*), without other desires, receives all desirable objects. She becomes *niṣkāma.* The woman who worships you to attain other results is given only one result, because after enjoying the result, when the result is finished, she will experience suffering. Though she later becomes *niṣkāma*, she is called *sakāma*. Thus the devotees who desire the Lord are not called *sakāma.* This is the conclusion. Those who desire other things suffer. It is said that Lakṣmī, seeing something unfavorable to that person's nature, scolds such a person. However, it will be explained later that even the person who performs *sakāma-bhakti* should be considered successful.

|| 5.18.22 ||

mat-prāptaye 'jeśa-surāsurādayas

tapyanta ugraṁ tapa aindriye dhiyaḥ

ṛte bhavat-pāda-parāyaṇān na māṁ

vindanty ahaṁ tvad-dhṛdayā yato 'jita

O unconquered Lord! With mind intent on sense objects, Brahmā, Śiva and other *devatās* perform severe austerities to attain me, Lakṣmī. They do not attain me unless they surrender to your lotus feet, since I meditate on you.

Some persons desiring material benefit give up you and worship me, Lakṣmī. They however obtain only dust. She criticizes them. To attain me, Brahmā and others, with intelligence focused on senses objects, perform severe austerities. *Aindriye dhiyaḥ* is an unresolved compound. Without surrendering to you, they do not attain wealth, manifested by my glance. But Prahlāda, Dhruva and others who surrendered to the Lord attain all wealth. The wealth seen with persons who are not devotees is the result of their *karma*, or is given by the mercy of Durgā, *māyā-śakti.* Such bestowal is occasional, arising from the waves of lust. It is not given by me, born of the Lord's *svarūpa-śakti.* Wealth arising from my mercy is not given if the person does not worship you. The reason is given. I meditate on you. I will glance upon those who fix their minds on you.

|| 5.18.23 ||

sa tvaṁ mamāpy acyuta śīrṣṇi vanditaṁ

karāmbujaṁ yat tvad-adhāyi sātvatām

bibharṣi māṁ lakṣma vareṇya māyayā

ka īśvarasyehitam ūhituṁ vibhur iti

O infallible Lord! Place your lotus hand, worshipped by the wise, which you place on the heads of the devotees, upon my head also. Most worshipped Lord! You hold me externally on your chest. You can guess the Lord's desire?

Though worshiped by Brahmā and others, I am your wife. I do not attain the good fortune that the devotee without no material desires attains from you. I am unfortunate! Though you reside in my heart eternally, please put your lotus hand on my head, which you place on the heads of your devotees. This hand is praised by the sages as the bestower of fortunate mercy. "But you have good fortune which is greater than that of all others, because I hold you eternally on my heart as a mark." Ashamed, putting her cloth over her face, she says defiantly in a low voice, "You hold me on your chest as a golden line. But that is by deception. You do this only because you think 'Seeing the good fortune of my devotees, may unintelligent Lakṣmī not show hatred to me.' Therefore you allowed me on your chest." This was done without sincerity. "But no one says this." But who can speculate about your desires?

na tathā me priyatama ātma-yonir na śaṅkaraḥ

na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

My dear Uddhava, neither Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa, the goddess of fortune, nor indeed my own self, is as dear to me as you are. SB 11.14.15

I have heard this secret utterance to your devotee.

|| 5.18.24 ||

ramyake ca bhagavataḥ priyatamaṁ mātsyam avatāra-rūpaṁ tad-varṣa-puruṣasya manoḥ prāk-pradarśitaṁ sa idānīm api mahatā bhakti-yogenārādhayatīdaṁ codāharati.

In Ramyaka-varṣa, Vaivasvata Manu, the ruler of the land, even now worships in pure devotional service the dear form of Matsya who revealed himself to Manu previously. He chants the following *mantra.*

He revealed himself at the end of the Cākṣuṣa Manvantara when there was a flood. *Saḥ* refers to Vaivasvata Manu.

|| 5.18.25 ||

oṁ namo bhagavate mukhyatamāya namaḥ sattvāya prāṇāyaujase sahase balāya mahā-matsyāya nama iti.

I offer my respects to the incarnation made of pure *sattva*, the controller of the life air, the controller of the energy of the senses, mind, and body, the great fish.

Muykhyatamāya sattvāya means *śuddha-sattva*. Because he is the controller of *prāṇa, ojas, sahas* and *bala* he is called by these names.

|| 5.18.26 ||

antar bahiś cākhila-loka-pālakair

adṛṣṭa-rūpo vicarasy uru-svanaḥ

sa īśvaras tvaṁ ya idaṁ vaśe 'nayan

nāmnā yathā dārumayīṁ naraḥ striyam

Unseen by even the protectors of the planets, you move about inside and outside of everything, but are present in the Vedas. You are the Lord who controls the universe through rules which take various names, just as a master controls a female puppet.

You move everywhere inside and outside. You are unseen by the protectors of the directions (*devatās*), what to speak of others. “Does that mean I do not exist?” You are the sound composed of the Vedas (*uru*). The Vedas proclaim your existence in every word. You are the Lord who controls the universe (*idam*) by being the shelter of rules and forbiddances with the name of the *brāhmaṇas* and others. *Śruti* says *tasya vāk tantrir nāmāni dāmāni:* the Vedas, like a rope, bind the universe with names such as *brāhmaṇa.* One can infer that you are independent because of the dependence of the universe on you, just like a man controlling a female puppet made of wood.

|| 5.18.27 ||

yaṁ loka-pālāḥ kila matsara-jvarā

hitvā yatanto 'pi pṛthak sametya ca

pātuṁ na śekur dvi-padaś catuṣ-padaḥ

sarīsṛpaṁ sthāṇu yad atra dṛśyate

Giving you up, the protectors of the planets, sick with envy, either alone or together, cannot protect the living beings having two legs, four legs, without legs, or the planets which are seen in the universe.

“But Indra and others also control since they are protectors of the universe. They are also independent controllers. What is my significance?” Their control over planets is honorific only. Giving you up, either singly or together, they cannot protect the two legged or four legged creatures, the snakes, or the non-moving beings which are seen here, because they are sick with envy. *Śruti* says *tā ahiṁ santāham u kam asmy aham u kam asmi*: the *devatās* are full of envy; I give shelter to all, and give shelter to no one. You, as life itself, are the protector and Lord.

|| 5.18.28 ||

bhavān yugāntārṇava ūrmi-mālini

kṣoṇīm imām oṣadhi-vīrudhāṁ nidhim

mayā sahoru kramate 'ja ojasā

tasmai jagat-prāṇa-gaṇātmane nama iti

Holding up the earth, the storehouse of herbs and plants, as well as me, you roamed about with great speed at the end of the last Manvantara which was filled with waves. I offer respects to the controller of all beings in the universe.

Your visible form manifests by *bhakti.* I, a dim likeness of a devotee, am the witness to this. Holding (this verb should be supplied) the earth along with me, you move about. O unborn Lord (*aja)*! At the end of the Manvantara you roam about. I offer respects to you who control the living beings of the universe.

|| 5.18.29 ||

hiraṇmaye 'pi bhagavān nivasati kūrma-tanuṁ bibhrāṇas tasya tat priyatamāṁ tanum aryamā saha varṣa-puruṣaiḥ pitṛ-gaṇādhipatir upadhāvati mantram imaṁ cānujapati.

In Hiraṇmaya-varṣa, the Supreme Lord Viṣṇu resides in the form of a tortoise. Aryamā, the chief resident of Hiraṇmaya-varṣa, along with the other inhabitants of that land, worship this beloved form of the Lord. They chant the following hymns.

He worships that form, which is most beloved (*tat-priyatamām*).

|| 5.18.30 ||

oṁ namo bhagavate akūpārāya sarva-sattva-guṇa-viśeṣaṇāyānupalakṣita-sthānāya namo varṣmaṇe namo bhūmne namo namo 'vasthānāya namas te.

I offer respects to the Supreme Lord, the tortoise, a form of *śuddha-sattva*, having an invisible abode of Vaikuṇṭha, who has a huge, all-pervading body, and who acts as the support of all things.

I offer respects to the turtle (*akūpārāya*), who has a form (*viśeṣanāya*) of perfect (*sarva) sattva,* a form of *śuddha-sattva,* who has a Vaikuṇṭha abode invisible to all, who has a huge body (*varṣmaṇe*), who is all-pervading (*bhūmne*), who is the support (*avasthānāya*).

|| 5.18.31 ||

yad-rūpam etan nija-māyayārpitam

artha-svarūpaṁ bahu-rūpa-rūpitam

saṅkhyā na yasyāsty ayathopalambhanāt

tasmai namas te 'vyapadeśa-rūpiṇe

This universe is also your form, but arises from your external energy. It is real, and displayed in many forms which cannot be counted because it is impossible to realize them all. I offer respects to you, whose form cannot be described in words.

This universe *(etat)* is your form alone, but arises by *māyā-śakti*, not by your *svarūpa-śakti.* It is a real form (*artha-svarūpam*), not something unreal. Your form is displayed in many forms—humans, cows, animals, birds and fish. But they cannot be counted, because it is impossible to realize the full extent of these forms, whose varieties give rise to this universe. It is impossible to know unlimited numbers of types within one type of gross human because of differences in caste, nature, pitch of voice and other qualities. What to speak then of smaller beings, born of perspiration or seeds. You are unlimited but there are unlimited varieties within the effects of your *śakti.* What then to speak of your spiritual form which is unknown to all. I offer respects to the form impossible to describe (*avyapadeśa-rūpine*).

|| 5.18.32 ||

jarāyujaṁ svedajam aṇḍajodbhidaṁ

carācaraṁ devarṣi-pitṛ-bhūtam aindriyam

dyauḥ khaṁ kṣitiḥ śaila-sarit-samudra-

dvīpa-graharkṣety abhidheya ekaḥ

Living beings born from the womb, from perspiration, from eggs and from seeds, moving and non-moving beings, *devatās*, sages, Pitṛs, the elements, the senses, heavens, space, earth, mountains, rivers, oceans, continents, planets and constellations—all of these are simply you alone.

Because you are the one cause of the universe with many forms in it, everything is one. The form *graharkṣa* is poetic license. All these should be called you alone. The *śruti* says *sarvaṁ khalv idaṁ brahma*: everything is Brahman. (*Chāndogya Upaniṣad* 3.14.1)

|| 5.18.33 ||

yasminn asaṅkhyeya-viśeṣa-nāma-

rūpākṛtau kavibhiḥ kalpiteyam

saṅkhyā yayā tattva-dṛśāpanīyate

tasmai namaḥ sāṅkhya-nidarśanāya te iti

I offer respects to the form of knowledge by which the countless forms imagined by the sages to be residing in you with your unlimited names, forms and species are removed.

Since this universe is temporary, it is not considered valuable by the *jñānīs*. The sages have counted many forms in you, having unlimited types of names, forms and kinds. I offer respects of the form of knowledge (*saṅkhya-nidarśanāya*), by which knowledge of *tattva,* the numerous manufactured forms are removed.

|| 5.18.34 ||

uttareṣu ca kuruṣu bhagavān yajña-puruṣaḥ kṛta-varāha-rūpa āste taṁ tu devī haiṣā bhūḥ saha kurubhir askhalita-bhakti-yogenopadhāvati imāṁ ca paramām upaniṣadam āvartayati.

In the tract of land known as Uttarakuru-varṣa, the Supreme Lord, who accepts all sacrificial offerings, lives as the boar incarnation. There, mother earth and all the other inhabitants worship him with unfailing devotional service and repeatedly chant the following Upaniṣad *mantra.*

|| 5.18.35 ||

oṁ namo bhagavate mantra-tattva-liṅgāya yajña-kratave mahā-dhvarāvayavāya mahā-puruṣāya namaḥ karma-śuklāya tri-yugāya namas te.

I offer respects to the Supreme Lord, known in truth by *mantras*, who is the form of sacrifices with and without animals, who is the limbs of great sacrifices, who is the great *puruṣa*, who has a form of *śuddha-sattva* even in his actions, and who appears in three *yugas* visibly

I offer respects to the Lord who is known (*liṅgāya*) in truth by *mantras. Yajña* refers to sacrifices without animal killing*. Kratave* refers to sacrifices with animal killing. I offer respects to the Lord who is the form of these two sacrifices (*yajña-kratave*), who is the limbs of great sacrifices (*mahā adhvara avayavāya*). I offer respects to the form who is *śuddha-sattva (śuklāya)* in his behavior (*karma*), and to the form who appears in the first three *yugas* visibly (*triyugāya*), and in Kali-yuga in a covered form. Or *tri-yugāya* can mean “to the form which has three pairs of qualities, or six opulences.

|| 5.18.36 ||

yasya svarūpaṁ kavayo vipaścito

guṇeṣu dāruṣv iva jāta-vedasam

mathnanti mathnā manasā didṛkṣavo

gūḍhaṁ kriyārthair nama īritātmane

Just as a person churns fire from pieces of wood, learned persons and devotees, desiring to see you, make visible your form which is invisible by performing *karma* and accepting its results. They do this by concentrating the mind on your name and form. I offer respects to the Lord whose nature has been described.

Learned people (*kavayaḥ*) and devotees (*vipaścitaḥ*), by the mind which is like a churning rod, desiring to see your form in your names such as Kṛṣṇa and Rāma and your blackish or green manifestations, make you appear. Just as fire (*jāta-vedasam*) appears by repeated friction, they make you appear by repeatedly fixing your name and form in their minds. This form remains hidden by performing karma and enjoying its results (*kriyārthaiḥ*), but can be seen by *bhakti*, if it is not mixed with *karma.* I offer respects to the Lord whose nature (*ātmane*) has been described (*īrita*), or to the Lord in whom there is effort (*ātmane*) for his form to manifest.

Or, they churn your form in their senses (*guṇeṣu*) such as ear and voice using the mind which hears and chants about the Lord's name, qualities and pastimes. They make the Lord appear by determined practice of hearing and chanting using the mind. The rest of the verse would be interpreted as above.

|| 5.18.37 ||

dravya-kriyā-hetv-ayaneśa-kartṛbhir

māyā-guṇair vastu-nirīkṣitātmane

anvīkṣayāṅgātiśayātma-buddhibhir

nirasta-māyākṛtaye namo namaḥ

I offer respects to you whose form is seen in truth by intelligence and great effort in the *aṅgas* of *bhakti* such as hearing and chanting, and by repeated contemplation of the mind on practices of hearing, chanting, and serving, and by contemplation of the effects of *māyā*—the sense objects, the senses, the sense *devatās,* the body, time and *ahaṅkāra.* I offer respects to you whose form is devoid of *māyā.*

It is possible to make you appear even though a person has the gross and subtle material bodies. If one churns (practices) one can see the Lord's form. I offer

respects to you whose form is seen in truth (v*astu*) by intelligence and great effort (*ātma*) in the *aṅgas* of *bhakti* such as hearing and chanting, and by repeated contemplation (*anvīkṣaya*) of the mind on practices of hearing, chanting, and serving, along with the effects of *māyā*—the sense objects (*dravya*), the senses (*kriya*), the sense *devatās (hetu),* the body (*ayana*), time *(īśa*) and *ahaṅkāra* (*kartṛbhiḥ*). Your form is spiritual. I offer respects to you whose form is devoid of *māyā.* Or I offer respects to you who make the devotee's form free of *māyā.*

|| 5.18.38 ||

karoti viśva-sthiti-saṁyamodayaṁ

yasyepsitaṁ nepsitam īkṣitur guṇaiḥ

māyā yathāyo bhramate tad-āśrayaṁ

grāvṇo namas te guṇa-karma-sākṣiṇe

By your glance, you carry out creation, maintenance and destruction of the universe by *māyā,* though it is not desired by you, but only by the *jīva.* Just as a piece of iron moves forward because of a magnet, *māyā* moves by the influence of the Lord. I offer respects to the Lord, the witness of the *guṇas* and the *jīva's karmas*.

"Since it is my effect, the universe, though material, is my form also." This universe is actually not your effect, but the effect of *māya*, just as a pot is made of clay. By *māyā (guṇaiḥ)* the Lord carries out the creation, maintenance and destruction of the universe, though not desired for himself, just by applying his glance (*īkṣituḥ*), but desired by the *jīvas.* Though *māyā* is inert, by association with the Lord it operates. An example is given. Iron moves because of a magnet (*grāvnaḥ*) and comes near the magnet. I offer respects to you, the witness of the *gunās* and the *karmas* of the *jīvas.*

|| 5.18.39 ||

pramathya daityaṁ prativāraṇaṁ mṛdhe

yo māṁ rasāyā jagad-ādi-sūkaraḥ

kṛtvāgra-daṁṣṭre niragād udanvataḥ

krīḍann ivebhaḥ praṇatāsmi taṁ vibhum iti

As the boar who is the cause of this universe, after killing the great demon Hiraṇyakṣa, you placed me, the earth, on the end of your tusks, and came out of the Garbhodaka Ocean, exactly as a sporting elephant plays with a lotus flower. I bow down before you.

Narrating the pastime of the boar, the earth shows the Lord's great mercy to her. *Prativāraṇam* means a worthy opponent, like an elephant. The Lord was also like an elephant (*ibhaḥ*) playing. *Rasāyāḥ* here does not mean Rasātala but the Garbhodaka Ocean. *Jagad-ādi-śukaraḥ* means the boar who is the cause of the universe. *Udanvati* means in the ocean of *pralaya.*

Thus ends the commentary on the Eighteenth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Nineteen

Description of Bhārata-varṣa

|| 5.19.1 ||

śrī-śuka uvāca

kimpuruṣe varṣe bhagavantam ādi-puruṣaṁ lakṣmaṇāgrajaṁ sītābhirāmaṁ rāmaṁ tac-caraṇa-sannikarṣābhirataḥ parama-bhāgavato hanumān saha kimpuruṣair avirata-bhaktir upāste.

Śukadeva Gosvāmī said: My dear King, in Kimpuruṣa-varṣa the great devotee Hanumān is always engaged along with the inhabitants of that land in devotional service to Lord Rāmacandra, the elder brother of Lakṣmaṇa and dear husband of Sītādevī.

The Nineteenth Chapter describes the form of Rāma in Kimpuruṣa-varṣa and Nārāyaṇa in Bhārata-varṣa, and the excellence of Bhārata-varṣa.

|| 5.19.2 ||

ārṣṭiṣeṇena saha gandharvair anugīyamānāṁ parama-kalyāṇīṁ bhartṛ-bhagavat-kathāṁ samupaśṛṇoti svayaṁ cedaṁ gāyati.

Hanumān, along with Arṣṭiṣeṇa, constantly hears with rapt attention the most auspicious glories of his master, sung by Gandharvas. Hanumān chants the following *mantras.*

Hanumān hears the glories of the Lord, his master. This indicates that he does not even hear the glories of other forms of the Lord, unlike Nārada and others.

|| 5.19.3 ||

oṁ namo bhagavate uttamaślokāya nama ārya-lakṣaṇa-śīla-vratāya nama upaśikṣitātmana upāsita-lokāya namaḥ sādhu-vāda-nikaṣaṇāya namo brahmaṇya-devāya mahā-puruṣāya mahā-rājāya nama iti.

I offer respects to the Supreme Lord, most praiseworthy, who is the personification of the best markings, qualities and vows. I offer respects to the Lord who accepted teachings from others, and who is worshipped by all types of people. I offer respects to the Lord who makes all good qualities the most excellent. I offer respects to the Lord worshipped by the *brāhmaṇas,* who is the great personality, the great king.

I offer respects the Lord who has marks worthy of worship, such as flag and thunderbolt on his feet, qualities like wisdom and *vratas* like being fixed in *dharm*a (*arya-lakṣaṇa-śīla-vratāya*), to the Lord who took teachings from *guru* and *brāhmaṇas.* Because you thought, “All people down to the washer man should be satisfied with my conduct” you are respected by all people, not just Brahmā. Therefore I offer respects to you, worshipped by all (*upasita-lokāya*). You establish the highest excellence (*nikaṣaṇāya*) of reputation as being kind to *brāhmaṇas,* true to your promise and being merciful. People are attracted by those qualities. On attaining Rāma all good qualities reach their perfection. Just as the best gold is proved to be excellent by the testing stone, so all good qualities are proved to excellent when placed in Rāma.

|| 5.19.4 ||

yat tad viśuddhānubhava-mātram ekaṁ

sva-tejasā dhvasta-guṇa-vyavastham

pratyak praśāntaṁ sudhiyopalambhanaṁ

hy anāma-rūpaṁ niraham prapadye

I surrender with certainly to the Lord who is one alone, who is devoid of *māyā* by the power of his form, who is invisible, peaceful, realized by the intelligent, and who has no material form and name.

"Will not some people doubt that Rāma is God since he does not hold the conch and *cakra* and does not ride Garuḍa or display extraordinary powers?" Let those who doubt continue to doubt! But I realize personally Rāma as the supreme Brahman. I surrender to Rāma who is a state devoid of *māyā.* "But even a purified *jīva* is devoid of *māyā*." His form is devoid of *māyā* by the power of his form (*sva-tejasā*). He is thus invisible (*pratyak). Na cakṣuṣā paśyati rūpam asya*: one cannot see his form by the eye. (*Katha Upaniṣad* 6.8) *Yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṁ svām*: he reveals his form to that person whom he chooses. (*Muṇḍaka Upaniṣad* 3.2.3) He is thus devoid of all disturbances (*praśāntam*). "Does that mean that Rāma cannot be seen?" He can be realized by a person having fine intelligence, because he is without material name and form*. Etās tisro devatā anena jīvenātmanānupraviśya nāmarūpe vyākaravāṇi*: entering the three *devatās* as *jīva,* I will reveal name and form. (*Chāndogya Upaniṣad* 6.3.2) The three *devatās* means fire, water and earth. I surrender to the Lord with certainty (*niḥ*). Or I surrender without *ahaṇkāra* (*niraham*). The devotee thinks, "Surrender is accomplished by the Lord by his mercy, not by me, who have false identity as the doer."

|| 5.19.5 ||

martyāvatāras tv iha martya-śikṣaṇaṁ

rakṣo-vadhāyaiva na kevalaṁ vibhoḥ

kuto 'nyathā syād ramataḥ sva ātmanaḥ

sītā-kṛtāni vyasanānīśvarasya

The appearance of the Lord in this world as a human was not only for the purpose of killing Rāvaṇa, but to teach the human beings. Otherwise, why would the Lord, the enjoyer who is satisfied in himself, suffer in separation from Sītā?

"How does Rāma appear in the material world?" He appeared in the world with a human form *(martyāvatāraḥ*), not only for killing Rāvaṇa (*rakṣas*) but to teach human beings. These humans were of two types: those who followed *dharma* and the devotees. Rāma appeared in order to teach *dharma* by showing his nature of following *dharma* and to teach *prema* by showing how he was controlled by *prema.* Otherwise why would the Lord, the enjoyer, the Paramātmā (*ātmanaḥ*), in his *svarūpa (sve),* experience suffering caused by separation from Sītā? A follower of *dharma* would never ignore his chaste wife and would tolerate suffering because of her. To teach this, he showed suffering in himself. That is the first point (teaching *dharma*).

How could he lament in separation from Sītā? These symptoms which only have the appearance of suffering arise from the taste of *vipralambha-rasa* (love in separation), in the *sthāyībhāva* of *prema*. This *rasa* is actually the highest bliss. It would be a contradiction if suffering were present in someone who is *ātmārāma*, self-satisfied. One should not say "If Rāma is self-satisfied how can he enjoy Sītā?" Sītā is part of himself since she arises as his *svarūpa-śakti.* "If Sītā is part of his *svarūpa,* then why should he experience separation?" By a particular function of the *cit-śakti,* by the great power known as *prema,* the one supreme t*attva* remains divided in two parts without beginning in time: one part is bliss with six powers and the other part is pure bliss. The first part is called the Supreme Lord and the second is called the devotee. Then again, by*,* by four functions of his *prema*, the second *tattva* divides into four: servants, friends, elders and lovers. The first *tattva*, the Lord, is established in terms manifestation of these different types of *bhāvas* of the devotees.

When *jīvas* of the material world by good fortune begin practicing this type of *bhakti* and their *bhakti* becomes mature, *prema* appears on its own. Placing the *jīvas* into those moods as servant, friend, parent or lover, *prema* then brings them to the eternal world at the appropriate time with these *bhāvas* such as *dāsya* and pervades them with these four types of love. By *prema,* they attain a *sthāyibhāva,* and by *vibhāvas, anubhāvas* and *sañcāri-bhāvas*, which arise by the power of p*rema* alone, *prema* becomes *rasa.* Then *prema* makes the two *tattvas* experience their natures as *viśaya* and *āśraya*, and by meeting and separation occurring by the will of *prema*, a person experiences happiness and sorrow. The devotees experience the most astonishing bliss by tasting the unparalleled, most extraordinary sweetness of *prema*. Those who are not devotees however will say that Rāma and Kṛṣṇa experienced great suffering. Others will say that Rāma imitated suffering for teaching the *jīvas*. In this way they are bewildered.

|| 5.19.6 ||

na vai sa ātmātmavatāṁ suhṛttamaḥ

saktas tri-lokyāṁ bhagavān vāsudevaḥ

na strī-kṛtaṁ kaśmalam aśnuvīta

na lakṣmaṇaṁ cāpi vihātum arhati

Rāma, Paramātmā, the best friend of the devotees, full of six qualities as Bhagavān, Vāsudeva, is not attached to the three worlds. Otherwise, he should not have become bewildered by a woman, and should not have given up Lakṣmaṇa.

All this was accomplished by the Lord's spiritual qualities such as being controlled by *prema,* being true to his word, and being generous to *brāhmaṇas* and nothing else. He is never attached to the three worlds because he is Paramātmā (*ātmā*). He is the best friend of those for whom the Lord is the object of service (*ātmavatām*), because he is full of the six qualities (*bhagavān*). If one does not accept that the Lord is controlled by *prema,* then he should not have fallen under illusion created by a woman, like an ordinary person. If one does not accept his spiritual qualities, he should not have given up Lakṣmaṇa. The advisor Devadūta informed Rama that Rāma should kill anyone who came in the room at that time (since they were having a private talk.) Lakṣmaṇa, situated at the door as the guard, then came to inform Rāma that Durvāsa had come. Rāma (in anger) was ready to kill him. Vasiṣṭha said, "Give him up." (And Rāma did so.) Therefore, by this pastime Rāma taught *prema* and *dharma.* The previous verse correctly said that Rāma appeared in this world to teach human beings.

|| 5.19.7 ||

na janma nūnaṁ mahato na saubhagaṁ

na vāṅ na buddhir nākṛtis toṣa-hetuḥ

tair yad visṛṣṭān api no vanaukasaś

cakāra sakhye bata lakṣmaṇāgrajaḥ

The Lord is not pleased by one's birth in a great dynasty, by wealth, by eloquence, by intelligence or by bodily features, because Rāma, the older brother of Lakṣmaṇa, accepted as his friends us forest dwellers, who are devoid of those assets.

This verse explains the causeless mercy of Rāma, full of all good qualities. *Janma mahataḥ* means birth in a great family. Or *mahataḥ* can be related to *toṡa-hetuḥ*: a cause of satisfaction of Rāma. Rāma, the older brother of Lakṣmaṇa, who has all good qualities in full, accepted Lakṣmaṇa as a servant. But Rāma has accepted us as friends, though we have no good qualities, and are devoid of good birth (*taiḥ visṛṣṭān*). The speaker is Sugrīva.

|| 5.19.8||

suro 'suro vāpy atha vānaro naraḥ

sarvātmanā yaḥ sukṛtajñam uttamam

bhajeta rāmaṁ manujākṛtiṁ hariṁ

ya uttarān anayat kosalān divam iti

Whether one is a *devatā,* demon, monkey or man, one should worship by all methods excellent Rāma, in the form of a human, who accepts worship easily, and who took all the inhabitants of Ayodhyā to Vaikuṇṭha.

Among all the *avatāras* worthy of worship, Rāma is the ocean of mercy, the most worthy of worship. In worshipping him, all persons are qualified without distinction. Everyone should worship Rāma by all methods (*sarvātmanā*). Rāma took all the inhabitants of Ayodhyā (*uttarān kośalān*) in those very bodies to Vaikuṇṭha (*divam*).

|| 5.19.9 ||

bhārate 'pi varṣe bhagavān nara-nārāyaṇākhya ākalpāntam upacita-dharma-jñāna-vairāgyaiśvaryopaśamoparamātmopalambhanam anugrahāyātmavatām anukampayā tapo 'vyakta-gatiś carati.

In Bhārata-varṣa, the Lord in the form of Nara-Nārāyaṇa, whose glories are inconceivable, to favor to the *jñānīs,* mercifully performs austerities till the end of the *yuga*, which included realization of *ātmā,* abundant *dharma*, knowledge, renunciation, powers, sense control and freedom from false ego.

Nara-nārāyaṇa perform penance by which one realizes one's *ātmā,* and in which there is control of the senses (*upaśama*) and absence of *ahaṅkāra (uparama*). He showed mercy (*anugrahāya)* to the *jñānīs.* He showed mercy by giving teachings about austerity. Therefore performing austerities was necessary. Performing austerities was his mercy also (*anukampayā).* The two words for mercy are therefore not repetitive.

|| 5.19.10 ||

taṁ bhagavān nārado varṇāśramavatībhir bhāratībhiḥ prajābhir bhagavat-proktābhyāṁ sāṅkhya-yogābhyāṁ bhagavad-anubhāvopavarṇanaṁ sāvarṇer upadekṣyamāṇaḥ parama-bhakti-bhāvenopasarati idaṁ cābhigṛṇāti.

The great sage Nārada, while teaching Sāvarṇī Manu[40] descriptions of realization of God by Sāṅkhya and *yoga* as spoken by the Lord, worships Nara-Nārāyaṇa with the greatest *bhakti* along with the inhabitants of Bhārata-varṣa, who are followers of *varṇāśrama.* He chants the following *mantras.*

[40] He is the Manu following Vaivasvata Manu.

The description of realization of the Lord is found in Pañcarātra scriptures. He taught Pañcarātra along with Sāṅkhya and *yoga. Sāvarṇeḥ* means *sāvarṇim.*

|| 5.19.11 ||

oṁ namo bhagavate upaśama-śīlāyoparatānātmyāya namo 'kiñcana-vittāya ṛṣi-ṛṣabhāya nara-nārāyaṇāya paramahaṁsa-parama-gurave ātmārāmādhipataye namo nama iti.

I offer respects to the Lord who has controlled senses, who has no attachment to persons not interested in *ātmā,* who is the treasure for persons possessing nothing, who is the best of sages, the supreme *guru* of the *paramahaṁsas,* and the leader of the *ātmārāmas.*

The person who thinks that knowing about *ātmā* is not necessary is called *anātmā. Anātmya* is the condition of being like that. The Lord is indifferent to the *anātymya.*

|| 5.19.12 ||

gāyati cedam—

kartāsya sargādiṣu yo na badhyate

na hanyate deha-gato 'pi daihikaiḥ

draṣṭur na dṛg yasya guṇair vidūṣyate

tasmai namo 'sakta-vivikta-sākṣiṇe

Nārada sings: I offer respects to the witness who is unattached and separate from the body, who is not attached to the creation of this universe, who is not overcome by bodily needs though appearing in a body, and whose sight is not polluted by *māyā* though he sees everything.

This verse explains that the Lord is the crest jewel of *ātmārāmas*. Since he is not attached to the creation he is called *asakta.* Since he is not overcome by hunger and thirst *(daihikaiḥ*) he is called *vivkta*, separate from the body. Though he is the witness, his sight is not contaminated by seeing *māyā*. Thus he is an unattached (*asakta*) witness and a pure (*vivikta*) witness, an uncontaminated witness.

|| 5.19.13 ||

idaṁ hi yogeśvara yoga-naipuṇaṁ

hiraṇyagarbho bhagavāñ jagāda yat

yad anta-kāle tvayi nirguṇe mano

bhaktyā dadhītojjhita-duṣkalevaraḥ

O my Lord, master of all mystic *yoga!* Lord Brahmā has explained that expertise in *yoga* means that at the time of death, the mind, giving up bodily identification, becomes fixed with devotion in you who are beyond the *guṇas.*

This verse explains the secret of *yoga* practitioners. The fickle (*yat* –present particle of *yā*, to go) mind should be fixed on you. *Ujjhita*, a past participle has a present meaning.

|| 5.19.14 ||

yathaihikāmuṣmika-kāma-lampaṭaḥ

suteṣu dāreṣu dhaneṣu cintayan

śaṅketa vidvān kukalevarātyayād

yas tasya yatnaḥ śrama eva kevalam

The learned man who worries in this way has wasted his energy in this life. He is like a man attached to enjoyment in this world and the next who worries about his wealth, wife and children and fears the loss of his miserable body,

Otherwise, *yoga* practice is useless. Worried about his wealth, wife and children, a person becomes afraid of the loss of the material body. He thinks, “When I die, how will my sons survive?” Even if one is learned, if he worries like this, he has wasted his endeavors in life.

|| 5.19.15 ||

tan naḥ prabho tvaṁ kukalevarārpitāṁ

tvan-māyayāhaṁ-mamatām adhokṣaja

bhindyāma yenāśu vayaṁ sudurbhidāṁ

vidhehi yogaṁ tvayi naḥ svabhāvam iti

O Lord! May we give up the conception of me and mine concerning this miserable body, so difficult to give up. Please give us concentration on you, which is *rati* for you. O transcendental Lord!

You should make our minds give up other things and make our minds absorbed in you. What is *yoga*? It is our individual *(sva) rati* or *bhāva* for you. Or, it should be natural, just as attraction for material objects is natural for others.

|| 5.19.16 ||

bhārate 'py asmin varṣe saric-chailāḥ santi bahavo malayo maṅgala-prastho mainākas trikūṭa ṛṣabhaḥ kūṭakaḥ kollakaḥ sahyo devagirir ṛṣyamūkaḥ śrī-śailo veṅkaṭo mahendro vāridhāro vindhyaḥ śuktimān ṛkṣagiriḥ pāriyātro droṇaś citrakūṭo govardhano raivatakaḥ kakubho nīlo gokāmukha indrakīlaḥ kāmagirir iti cānye ca śata-sahasraśaḥ śailās teṣāṁ nitamba-prabhavā nadā nadyaś ca santy asaṅkhyātāḥ.

In the tract of land known as Bhārata-varṣa, jus as in Ilāvṛta-varṣa, there are many mountains and rivers. Some of the mountains are Malaya, Maṅgala-prastha, Maināka, Trikūṭa, Ṛṣabha, Kūṭaka, Kollaka, Sahya, Devagiri, Ṛṣyamūka, Śrī-śaila, Veṅkaṭa, Mahendra, Vāridhāra, Vindhya, Śuktimān, Ṛkṣagiri, Pāriyātra, Droṇa, Citrakūṭa, Govardhana, Raivataka, Kakubha, Nīla, Gokāmukha, Indrakīla and Kāmagiri. Besides these, there are many other hills, with many large and small rivers flowing from their slopes.

As in Ilāvṛta so also in Bhārata (*api*) there are many mountains and rivers.

|| 5.19.17-18 ||

etāsām apo bhāratyaḥ prajā nāmabhir eva punantīnām ātmanā copaspṛśanti; candravasā tāmraparṇī avaṭodā kṛtamālā vaihāyasī kāverī veṇī payasvinī śarkarāvartā tuṅgabhadrā kṛṣṇāveṇyā bhīmarathī godāvarī nirvindhyā payoṣṇī tāpī revā surasā narmadā carmaṇvatī sindhur andhaḥ śoṇaś ca nadau mahānadī vedasmṛtir ṛṣikulyā trisāmā kauśikī mandākinī yamunā sarasvatī dṛṣadvatī gomatī sarayū rodhasvatī saptavatī suṣomā śatadrūś candrabhāgā marudvṛdhā vitastā asiknī viśveti mahā-nadyaḥ.

The inhabitants of Bhārata-varṣa contact these pure rivers by their minds, body and utterance of their names. Two of the rivers—the Brahmaputra and the Śoṇa—are called main rivers. These are other great rivers that are very prominent: Candravasā, Tāmraparṇī, Avaṭodā, Kṛtamālā, Vaihāyasī, Kāverī, Veṇī, Payasvinī, Śarkarāvartā, Tuṅgabhadrā, Kṛṣṇāveṇyā, Bhīmarathī, Godāvarī, Nirvindhyā, Payoṣṇī, Tāpī, Revā, Surasā, Narmadā, Carmaṇvatī,

Mahānadī, Vedasmṛti, Ṛṣikulyā, Trisāmā, Kauśikī, Mandākinī, Yamunā, Sarasvatī, Dṛṣadvatī, Gomatī, Sarayū, Rodhasvatī, Saptavatī, Suṣomā, Śatadrū, Candrabhāgā, Marudvṛdhā, Vitastā, Asiknī and Viśvā.

They touch by mind and body (*ca*). *Andhaḥ* means Brahmaputra River.

|| 5.19.19 ||

asminn eva varṣe puruṣair labdha-janmabhiḥ śukla-lohita-kṛṣṇa-varṇena svārabdhena karmaṇā divya-mānuṣa-nāraka-gatayo bahvya ātmana ānupūrvyeṇa sarvā hy eva sarveṣāṁ vidhīyante yathā-varṇa-vidhānam apavargaś cāpi bhavati.

In Bhārata-varṣa, many destinations—heavenly, human and hellish—are prescribed for all people, because people take birth according to actions in *sattva, rajas* and *tamas*. All these destinations are prescribed for the self according to the quality of their actions, as indicated in the Vedas. Liberation is then achieved.

This takes place only in Bhārata-varṣa, and only in an area whose dimension is a thousand yojanas. *Viṣṇu Purāṇa* says:

bhāratasyāsya varṣasya nava-bhedān niśāmaya

indra-dvīpaḥ kaśeruś ca tāmra-varṇo gabhastimān

nāga-dvīpas tathā saumyo gāndharvas tv atha vāruṇaḥ

ayaṁ tu navamas teṣāṁ dvīpaḥ sāgara-saṁbhṛtaḥ

yojanānāṁ sahasrantu dvīpo ’yaṁ dakṣiṇottarāt

Hear about the nine division of Bhārata: Indradvpia, Kaśeru, Tāmravarṇa, Babhasimān, Nagadvpiā, Saumya Gandarva, Vāruṇa, and the ninth, bordering the ocean, which is a thousand yojanas from north to south.[41]

Sāgara-saṁbhṛtaḥ means situated at the edge of the ocean, according to Śrīdhara Svāmī. Though the ninth division is not mentioned by name it is understood to be called Navadvīpa. This place is further described in the same work:

[41] The total width of Bhārata is 9000 yojanas. Each division would be 1000 yojanas wide. A person would be limited to only one of these divisions for his life.

pūrve kirātā yasyānte paścime yavanāḥ smṛtāḥ

pūrva-deśādikāś caiva kāma-rūpa nivāsinaḥ

oṭrāḥ kaliṅgā magadhā dākṣiṇātyāśca kṛtsnaśaḥ

mārukā mālavāśca

In the east are the Kirātas, in the west are the Yavanas. The inhabitants in the east are the residents of Kāmarūpa, Orissa, Kaliṅga, Magadha. The inhabitants in the south are Marukas and Mālavas.

catvāri bhārate varṣe yugānyatra mahāmune

kṛtaṁ tretādvāparañca kaliścānyatra na kvacit

O great sage! In Bhārata-varṣa there are Satya, Treta, Dvāpara and Kali yugas, which do not exist elsewhere.

Vāyu Purāṇa says:

bhāratasyāsya varṣasya nava bhedān nibodhata

sāgarāntaritā jñeyās te tv agamyāḥ parasparam

Hear about the nine divisions of Bhārata. They border the ocean and one cannot go from one to the other.

Many goals are undertaken by the individual according to prescribed actions in *sattva, rajas* and *tamas (śukla-lohita-kṛṣṇa-varṇena*), because (*hi*) all these goals will manifest for all people according to the qualities of action (*yathā varṇa-vidhānam*) -- caused by *dharma* and *adharma*. This takes place unavoidably, as prescribed in the Vedas (*ānupūrveyṇa*). And if one cannot accomplish liberation, liberation *(bhakti*) appears on its own. The word *ca* indicates that merging in Brahman is also achieved.

|| 5.19.20 ||

yo 'sau bhagavati sarva-bhūtātmany anātmye 'nirukte 'nilayane paramātmani vāsudeve 'nanya-nimitta-bhakti-yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthi-randhana-dvāreṇa yadā hi mahā-puruṣa-puruṣa-prasaṅgaḥ.

That liberation, whose essential nature is unmotivated *bhakti-yoga* to the Lord full of qualities, who attracts the minds of all beings, who is not the object of merging, who is not described by material words, who remains beyond destruction of the universe, who is the most excellent *ātmā,* who is the son of Vasudeva, takes place by destruction of the knot of ignorance which causes various material goals, when there is association with devotees of the Lord.

What is the nature of this liberation and when does it occur? This verse answers. The Lord is full of all wonderful qualities such as auspiciousness and beauty (*bhagavān*). He thus attracts the mind of all beings *(sarva-bhūta-ātmani*). Therefore in the Lord there is no oneness with the *jīva,* only oneness by service (*anātmye*). His glories cannot be described by material words like "attraction" (*anirukte*). Even at the destruction of the universe, his form and qualities remain (*anilayane*). He has no destruction like the elements of matter. Since he is the abode of *prema* he is the soul of all beings, but he is also the supreme soul (*paramātmā*). Because of his special qualities he is the most worthy of worship. He is Vāsudeva, the son of Vasudeva. *Bhakti-yoga*, without material cause (*ananya-nimitta*) is the *svarūpa of apavarga*. *Apavarga* by conventional usage means liberation. That is true. But liberation, destruction of ignorance, is included in *bhakti*. Therefore *bhakti* can also be called liberation. This liberation is achieved by destruction of the knot of ignorance, which causes many goals. When does this take place? It takes place when there is association with the devotees of the Lord.

|| 5.19.21 ||

etad eva hi devā gāyanti—

aho amīṣāṁ kim akāri śobhanaṁ

prasanna eṣāṁ svid uta svayaṁ hariḥ

yair janma labdhaṁ nṛṣu bhāratājire

mukunda-sevaupayikaṁ spṛhā hi naḥ

The *devatās* sing: What pious acts did these residents perform, or was the Lord simply pleased with them, by which they attained a birth suitable for service to Mukunda in the area of Bhārata, whereas we can only desire this, but not attain it?

What pious acts did these residents perform? Or spontaneously, without their doing anything, the Lord was pleased with them, by which they get birth in the area (*ajire*) of Bhārata? It is not possible that they get such fortune just by pious acts. "But we see sinful people taking birth there also." That birth is suitable for service to Mukunda. It is good fortune because (*hi*) we desire it and cannot attain that birth.

|| 5.19.22 ||

kiṁ duṣkarair naḥ kratubhis tapo-vratair

dānādibhir vā dyujayena phalgunā

na yatra nārāyaṇa-pāda-paṅkaja-

smṛtiḥ pramuṣṭātiśayendriyotsavāt

What is the use of our performing difficult sacrifices, vows of austerity and acts of charity on earth, or attaining transient residence in heaven, where there is no remembrance of the lotus feet of Nārāyaṇa or where the memory is carried away by excessive enjoyment of the senses?

"But if you attain birth in Bhārata, by performing your rituals you will again enjoy the happiness of heaven." No, such a birth is useless. Those activities are useless. Attainment of heaven is useless. That happiness is useless. That is expressed in this verse. What is the use of attaining Svarga (*dyujayena*)? There is no good result there. Why? In Svarga there is remembrance of the lotus feet of Nārāyaṇa, but remembrance is carried away by excessive enjoyment of the senses.

|| 5.19.23 ||

kalpāyuṣāṁ sthānajayāt punar-bhavāt

kṣaṇāyuṣāṁ bhārata-bhūjayo varam

kṣaṇena martyena kṛtaṁ manasvinaḥ

sannyasya saṁyānty abhayaṁ padaṁ hareḥ

A moment's stay in Bhārata is better than living for a *kalpa* on Brahmaloka, since on Brahmaloka one must take birth again. Those who fix their minds on the Lord in Bhārata in a body subject to death, on giving up all pious and impious acts, attain Vaikuṇṭha.

Bhārata is more attractive than even Brahmaloka. A moment's residence in Bhārata is better than a life time of two *parārdhas* on Brahmaloka, because on Brahmaloka one is again reborn. Living so long in that place makes one take birth again. Those who have fixed their minds on the lotus feet of the Lord (*manasvinaḥ*) for a moment in a body subject to death (*martyena*) in Bhārata, placing their feet on the top of Brahmaloka, attain Vaikuṇṭha (*abhayam padam*), giving up all pious and sinful acts (*kṛtam*).

|| 5.19.24 ||

na yatra vaikuṇṭha-kathā-sudhāpagā

na sādhavo bhāgavatās tadāśrayāḥ

na yatra yajñeśa-makhā mahotsavāḥ

sureśa-loko 'pi na vai sa sevyatām

Even Brahmaloka should not be accepted as a residence if there are no rivers of sweet topics about the Lord, no devotees who take shelter of those topics, and no great festivals or sacrifices of chanting the name of the Lord.

The intelligent person concludes as follows. There should be rivers (*āpagāḥ*) of nectar of the Lord's topics. The topics should be plentiful and tasty like rivers, not flowing meagerly like topics of the *jñānīs* and *yogīs.* There should be persons who depend on the Lord (*bhāgavatāḥ*), who take shelter of those rivers of topics (*tad-āśrayāḥ*) and not persons who depend on Paramātmā, who depend very little on those topics to gain their *jñāna* and *siddhis.* There should sacrifices dedicated to the Lord of sacrifices. Among all the different types of sacrifices belonging to sages like Āṅgirasa and Brhaspatisava, there are the sacrifices belonging to the Lord (*īśa-makhāḥ*). These are *saṅkīrtaṇa* sacrifices. The proof is *yajñaiḥ saṅkīrtanaprāyair yajanti hi sumedhasaḥ*: in Kali-yuga the intelligent people worship the Lord by chanting. (SB 11.5.32) There should be great festivals with abundant chanting, singing, dancing, instrumental music, and worship of devotees. If these items are not present, even the planet of Brahmā should not be accepted as a shelter.

|| 5.19.25 ||

prāptā nṛ-jātiṁ tv iha ye ca jantavo

jñāna-kriyā-dravya-kalāpa-sambhṛtām

na vai yaterann apunar-bhavāya te

bhūyo vanaukā iva yānti bandhanam

Those who attain birth as humans in Bhārata, who are fully endowed with proper sense *devatās,* senses, and sense objects, but who do not endeavor for *bhakti-yoga* are again bound up, like birds trapped by a hunter.

Those who attain this Bhārata, and do not utilize it properly, are most lamentable, like a farmer, who, on attaining a *cintāmaṇi* stone, continues to farm. Human life in Bhārata is fully endowed with (*sambhṛtām*) *adhidaiva (jñāna), adhyātma (kriyā)* and

adhibhūta (dravya).[42] This means the human is endowed with all the senses, so that it is possible to hear and chant the holy name. *Apunar-bhāvaya* means *bhakti-yogāya.* Those who do not strive for *bhakti-yoga* are like birds. Though the birds are freed by the hunter, if they are again inattentive in the tree and play about, they get caught again.

|| 5.19.26 ||

yaiḥ śraddhayā barhiṣi bhāgaśo havir

niruptam iṣṭaṁ vidhi-mantra-vastutaḥ

ekaḥ pṛthaṅ-nāmabhir āhuto mudā

gṛhṇāti pūrṇaḥ svayam āśiṣāṁ prabhuḥ

The Lord is one only, but called by different names. Though complete in himself, he is the master of blessings, and thus he happily accepts the pure offering of sacrifice along with materials, methods and *mantras* which are offered to various *devatās*¸ because of the *bhakti.*

Gītā says *ekatvena pṛthaktvena bahudhā viśvato mukham:* they worship me in many different forms, and worship me as the universe in many ways. (BG 9.15) Those who worship the universal form thinking of that form as a power of the Lord are also fortunate. That is explained in this verse. In sacrifice, the Lord, though complete in himself, accepts the *pure (iṣṭam)* sacrificial materials (*haviḥ*) with methods, *mantras* and materials, offered (*niruptam*) with allotted portions while saying "*Indrāya svāhā, agnaye svāhā*" since he is the master of blessings. He accepts because of *bhakti.* Though one, he is called by separate names such as Indra.

|| 5.19.27 ||

satyaṁ diśaty arthitam arthito nṛṇāṁ

naivārthado yat punar arthitā yataḥ

svayaṁ vidhatte bhajatām anicchatām

icchāpidhānaṁ nija-pāda-pallavam

The Lord certainly gives desired objects to devotees who request them, but he does not give those objects in such a way that the devotee will ask again after finishing his enjoyment. In other words, he gives his lotus feet, which include all desirables, to those worshippers who do not even desire them.

[42] This means sense *devatās*, senses and sense objects.

The practitioner of pure *bhakti*, even if he has desires, becomes successful. He becomes equal to the *niṣkāma-bhakta.* Being requested by worshippers (*nṛṇām*) for desired objects (*arthitam*), the Lord gives those objects. He does not give the object (*na arthadaḥ)* in such a way that object is again requested, after enjoyment. What does this mean? He gives himself to those who do not desire his lotus feet, such as Dhruva. By mercy he gives his lotus feet, which include all desires (*icchāpidhānam*). Or another meaning is "He forcibly (*svayam*) gives his feet, which destroy all other desires." Just as a father gives the child sugar candy though the child does not want it, and that way makes the child give up eating dirt, so the Lord gives the devotee his lotus feet, and that way the devotee gives up material endeavors. Therefore one should worship the Lord without a mixture of *jñāna* or *karma. Tivreṇa bhakti-yogena yajeta puruṣām param*. (SB 2.3.10) However, the attainment of the lotus feet of the Lord by *niṣkāma* or *sakāma bhaktas* should not be considered the same in all ways. That which is pure by nature and that which is purified by force do not have the same value. Thus the excellence of Hanumān is greater than that of Dhruva.

|| 5.19.28 ||

yady atra naḥ svarga-sukhāvaśeṣitaṁ

sviṣṭasya sūktasya kṛtasya śobhanam

tenājanābhe smṛtimaj janma naḥ syād

varṣe harir yad-bhajatāṁ śaṁ tanoti

If we have pious credits remaining from performing sacrifices, chanting the Vedas, or performing charitable acts, may those credits give us birth with remembrance of the Lord in Bhārata, since the Lord distributes happiness to his devotees.

Therefore the *devatās* pray. If there exists any remaining good results after enjoying the happiness of Svarga arising from properly performed sacrifices, by that pious result let us have birth with eager remembrance of the Lord in Bhārata (*ajanābhe*), where, having attained association of the devotees, we will worship the Lord, since the Lord gives happiness to the devotees.

|| 5.19.29-30 ||

śrī-śuka uvāca

jambūdvīpasya ca rājann upadvīpān aṣṭau haika upadiśanti sagarātmajair aśvānveṣaṇa imāṁ mahīṁ parito nikhanadbhir upakalpitān; tad yathā

svarṇaprasthaś candraśukla āvartano ramaṇako mandarahariṇaḥ pāñcajanyaḥ siṁhalo laṅketi.

Śrī Śukadeva Gosvāmī said: O King! In the opinion of some learned scholars, eight smaller islands surround Jambūdvīpa. When the sons of Mahārāja Sagara were searching all over the world for their lost horse, they created eight islands by digging the earth. The names of these islands are Svarṇaprastha, Candraśukla, Āvartana, Ramaṇaka, Mandara-hariṇa, Pāñcajanya, Siṁhala and Laṅkā.

|| 5.19.31 ||

evaṁ tava bhāratottama jambūdvīpa-varṣa-vibhāgo yathopadeśam upavarṇita iti.

O best of the descendants of Bharata Mahārāja! I have thus described to you, just as I have been taught, the divisions of *varṣas* in Jambūdvīpa.

Thus ends the commentary on the Nineteenth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty

Description of the Other Dvīpas

|| 5.20.1 ||

śrī-śuka uvāca

ataḥ paraṁ plakṣādīnāṁ pramāṇa-lakṣaṇa-saṁsthānato varṣa-vibhāga upavarṇyate.

Śukadeva said: Now I shall describe the dimensions, characteristics and shapes of the six islands beginning with the island of Plakṣa.

The Twentieth Chapter describes Plakṣadvīpa and other islands, their *varṣas*, rivers, mountains and *devatās* as well as the Lokāloka Mountain.

|| 5.20.2 ||

jambūdvīpo 'yaṁ yāvat-pramāṇa-vistāras tāvatā kṣārodadhinā pariveṣṭito yathā merur jambv-ākhyena lavaṇodadhir api tato dvi-guṇa-viśālena plakṣākhyena parikṣipto yathā parikhā bāhyopavanena; plakṣo jambū-pramāṇo dvīpākhyākaro hiraṇmaya utthito yatrāgnir upāste sapta-jihvas tasyādhipatiḥ priyavratātmaja idhmajihvaḥ svaṁ dvīpaṁ sapta-varṣāṇi vibhajya sapta-varṣa-nāmabhya ātmajebhya ākalayya svayam ātma-yogenopararāma.

As Sumeru Mountain is surrounded by Jambūdvīpa, Jambūdvīpa is also surrounded by an ocean of salt water whose breadth is the same as that of Jambūdvīpa (100,000 *yojanas*.) As a moat around a fort is sometimes surrounded by gardenlike forest, the saltwater ocean surrounding Jambūdvīpa is itself surrounded by Plakṣadvīpa, whose breadth is twice that of the saltwater ocean (200,000 *yojanas*). On Plakṣadvīpa there is a *plakṣa* tree[43] as tall as the *jambū* tree on Jambūdvīpa, after which the island gets its name. There is a blazing, upward fire with seven flames. Plakṣadvīpa was governed by Idhmajihva, one of the sons of Mahārāja Priyavrata. Idhmajihva, who named its seven varṣas after his seven sons, divided the varṣas among the sons, and then retired from active life to engage in the devotional service of the Lord.

Parikṣitaḥ means surrounded. The fire remains predominant (*upāste*). *Ākalaya* means gave.

|| 5.20.3-4 ||

śivaṁ yavasaṁ subhadraṁ śāntaṁ kṣemam amṛtam abhayam iti varṣāṇi teṣu girayo nadyaś ca saptaivābhijñātāḥ; maṇikūṭo vajrakūṭa indraseno jyotiṣmān suparṇo hiraṇyaṣṭhīvo meghamāla iti setu-śailāḥ aruṇā nṛmṇāṅgirasī sāvitrī suptabhātā ṛtambharā satyambharā iti mahā-nadyaḥ; yāsāṁ jalopasparśana-vidhūta-rajas-tamaso haṁsa-pataṅgordhvāyana-satyāṅga-saṁjñāś catvāro varṇāḥ sahasrāyuṣo vibudhopama-sandarśana-prajananāḥ svarga-dvāraṁ trayyā vidyayā bhagavantaṁ trayīmayaṁ sūryam ātmānaṁ yajante.

[43] This seems to be the *pippala t*ree. The dimensions of the Jambhū tree are mentioned in SB 5.16.12 as 1100 *yojanas* high and 100 *yojanas* wide.

The seven *varṣas* of Plakṣadvīpa are named according to the names of those seven sons—Śiva, Yavasa, Subhadra, Śānta, Kṣema, Amṛta and Abhaya. In those seven tracts of land, there are seven mountains and seven rivers. The mountains are named Maṇikūṭa, Vajrakūṭa, Indrasena, Jyotiṣmān, Suparṇa, Hiraṇyaṣṭhīva and Meghamāla, and the rivers are named Aruṇā, Nṛmṇā, Āṅgirasī, Sāvitrī, Suptabhātā, Ṛtambharā and Satyambharā. One can immediately be free from material contamination by touching or bathing in those rivers. There are four castes of people who live in Plakṣadvīpa—the Haṁsas, Pataṅgas, Ūrdhvāyanas and Satyāṅgas, who live for one thousand years. They have forms as beautiful as the *devatās* and produce offspring as the *devatās* do. They worship the Supreme Lord in the form of the sun, representing the Vedas, the gate to Svarga, by the path of *karma.*

The mountain ranges divide the *varṣas* and touch the ocean on both ends, running at right angles to the oceans. The Haṁsas, Pataṅgas, Urdhvāyanas and Satyāṅas represent the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras.* Their forms and method of producing offspring are like that of *devatās.*

|| 5.20.5 ||

pratnasya viṣṇo rūpaṁ yat

satyasyartasya brahmaṇaḥ

amṛtasya ca mṛtyoś ca

sūryam ātmānam īmahīti

They chant: we surrender to the Sūrya, who is a form of Viṣṇu, the oldest person, who is the presiding deity of executed *dharma,* of knowledge about *dharma*, of the Vedas, and of auspicious and inauspicious results.

We surrender to the sun whose has the form of the oldest person (*pratnasya*). He is the presiding deity (*ātmanam*) of *dharma* when performed (*satyasya*), of *dharma* as it is known (*ṛtasya*), of the Vedas which give knowledge of Brahman, of good results *(amṛtasya*) and inauspicious results (*mṛtyoḥ*).

|| 5.20.6 ||

plakṣādiṣu pañcasu puruṣāṇām āyur indriyam ojaḥ saho balaṁ buddhir vikrama iti ca sarveṣām autpattikī siddhir aviśeṣeṇa vartate.

Longevity, sensory prowess, physical and mental strength, intelligence and bravery are naturally and equally manifested in all the inhabitants of the five islands headed by Plakṣadvīpa.

|| 5.20.7 ||

plakṣaḥ sva-samānenekṣu-rasodenāvṛto yathā tathā dvīpo 'pi śālmalo dvi-guṇa-viśālaḥ samānena surodenāvṛtaḥ parivṛṅkte.

Plakṣadvīpa is surrounded by an ocean of sugarcane juice, equal in breadth to the island itself. Similarly, there is then another island—Sālmalīdvīpa—twice as broad as Plakṣadvīpa (400,000 *yojanas*), and surrounded by an equally broad ocean of liquor.

|| 5.20.8 ||

yatra ha vai śālmalī plakṣāyāmā yasyāṁ vāva kila nilayam āhur bhagavataś chandaḥ-stutaḥ patattri-rājasya sā dvīpa-hūtaye upalakṣyate.

On Śalmalīdvīpa there is a *śālmalī* (silk-cotton) tree, from which the island takes its name. That tree is as broad and tall as the *plakṣa* tree—100 yojanas broad and 1,100 yojanas tall. Learned scholars say that this gigantic tree is the residence of Garuḍa, the king of all birds, who chants prayers.

Chandaḥ-stutaḥ refers to Garuḍa, who praises Viṣṇu by the hymns arising from his limbs. *Śruti* says *suparṇa 'si garutmān trivṛtte śiraḥ*: you are Garuḍa, your head is the *trivṛt-stoma* of the Vedas. (*Garuḍa Upaniṣad*) The *śalmalī* tree gives the island its name (*hūtaye*).

|| 5.20.9 ||

tad-dvīpādhipatiḥ priyavratātmajo yajñabāhuḥ sva-sutebhyaḥ saptabhyas tan-nāmāni sapta-varṣāṇi vyabhajat surocanaṁ saumanasyaṁ ramaṇakaṁ deva-varṣaṁ pāribhadram āpyāyanam avijñātam iti.

The son of Mahārāja Priyavrata named Yajñabāhu, the master of Śālmalīdvīpa, divided the island into seven tracts of land, which he gave to his seven sons. The names of those divisions, which correspond to the names of the sons, are Surocana, Saumanasya, Ramaṇaka, Deva-varṣa, Pāribhadra, Āpyāyana and Avijñāta.

|| 5.20.10 ||

teṣu varṣādrayo nadyaś ca saptaivābhijñātāḥ svarasaḥ śataśṛṅgo vāmadevaḥ kundo mukundaḥ puṣpa-varṣaḥ sahasra-śrutir iti; anumatiḥ sinīvālī sarasvatī kuhū rajanī nandā rāketi.

In those tracts of land there are seven mountains—Svarasa, Śataśṛṅga, Vāmadeva, Kunda, Mukunda, Puṣpa-varṣa and Sahasra-śruti. There are also seven rivers—Anumati, Sinīvālī, Sarasvatī, Kuhū, Rajanī, Nandā and Rākā.

|| 5.20.11 ||

tad-varṣa-puruṣāḥ śrutadhara-vīryadhara-vasundhareṣandhara-saṁjñā bhagavantaṁ vedamayaṁ somam ātmānaṁ vedena yajante.

The inhabitants of those islands, who are known as Śrutidharas, Vīryadharas, Vasundharas and Iṣandharas, all worship Soma, the moon-god, an expansion of the Lord, personified as the Vedas.

|| 5.20.12 ||

sva-gobhiḥ pitṛ-devebhyo

vibhajan kṛṣṇa-śuklayoḥ

prajānāṁ sarvāsāṁ rājā-

ndhaḥ somo na āstv iti

May the moon, king of all the citizens and of us, who divides food for the Pitṛs and *devatās* according the waning and waxing phases by his rays, be favorable to us!

Svagobhiḥ means “by his rays.” *Andaḥ* is food. May Soma, our king, be in our presence (*ā astu*)!

|| 5.20.13 ||

evaṁ surodād bahis tad-dvi-guṇaḥ samānenāvṛto ghṛtodena yathā-pūrvaḥ kuśa-dvīpo yasmin kuśa-stambo deva-kṛtas tad-dvīpākhyākaro jvalana ivāparaḥ sva-śaṣpa-rociṣā diśo virājayati.

Outside the ocean of liquor is another island, known as Kuśadvīpa, which is 800,000 *yojanas* wide, twice as wide as the ocean of liquor. As Śālmalīdvīpa is surrounded by a liquor ocean, Kuśadvīpa is surrounded by an ocean of liquid ghee as broad as the island itself. On Kuśadvīpa there are clumps of *kuśa* grass, from which the island takes its name. This *kuśa* grass, which was created by the *devatās* by the will of the Supreme Lord, like a second form of fire, illuminates all directions by the effulgence of its tender shoots.

The effulgence of the tender shoots (*suśaṣpa*) illuminates the directions.

|| 5.20.14 ||

tad-dvīpa-patiḥ praiyavrato rājan hiraṇyaretā nāma svaṁ dvīpaṁ saptabhyaḥ sva-putrebhyo yathā-bhāgaṁ vibhajya svayaṁ tapa ātiṣṭhata vasu-vasudāna-dṛḍharuci-nābhigupta-stutyavrata-vivikta-vāmadeva-nāmabhyaḥ.

O King! Another son of Mahārāja Priyavrata, Hiraṇyaretā, was the king of this island. He divided it into seven parts, which he delivered to his seven sons according to the rights of inheritance. The King then retired from family life to engage in austerities. The names of those sons are Vasu, Vasudāna, Dṛḍharuci, Stutyavrata, Nābhigupta, Vivikta and Vāmadeva.

|| 5.20.15 ||

teṣāṁ varṣeṣu sīmā-girayo nadyaś cābhijñātāḥ sapta saptaiva cakraś catuḥśṛṅgaḥ kapilaś citrakūṭo devānīka ūrdhvaromā draviṇa iti rasakulyā madhukulyā mitravindā śrutavindā devagarbhā ghṛtacyutā mantramāleti.

In those seven islands there are seven boundary mountains, known as Cakra, Catuḥśṛṅga, Kapila, Citrakūṭa, Devānīka, Ūrdhvaromā and Draviṇa. There are also seven rivers, known as Ramakulyā, Madhukulyā, Mitravindā, Śrutavindā, Devagarbhā, Ghṛtacyutā and Mantramālā.

|| 5.20.16 ||

yāsāṁ payobhiḥ kuśadvīpaukasaḥ kuśala-kovidābhiyukta-kulaka-saṁjñā bhagavantaṁ jātaveda-sarūpiṇaṁ karma-kauśalena yajante.

By bathing in the waters of those rivers, they all become purified. The inhabitants of the island of Kuśadvīpa, named Kuśalas, Kovidas, Abhiyuktas and Kulakas, worship the Lord as fire by expertise in Vedic ceremonies.

|| 5.20.17 ||

parasya brahmaṇaḥ sākṣāj

jāta-vedo 'si havyavāṭ

devānāṁ puruṣāṅgānāṁ

yajñena puruṣaṁ yajeti

They say: O fire! You are directly the carrier of offerings for the Supreme Lord. Please worship the Supreme Lord by offerings to the *devatās,* who are the limbs of the Lord.

O fire! You are directly the carrier of offerings for the supreme lord. Worship the Lord by sacrifice to the *devatās.* This means “Offer what is given in the name of the *devatās,* who are limbs, to the Lord, who is the source of the limbs.”

|| 5.20.18 ||

tathā ghṛtodād bahiḥ krauñcadvīpo dvi-guṇaḥ sva-mānena kṣīrodena parita upakḭpto vṛto yathā kuśadvīpo ghṛtodena yasmin krauñco nāma parvata-rājo dvīpa-nāma-nirvartaka āste.

Outside the ocean of clarified butter is another island, known as Krauñcadvīpa, which has a width of 1,600,000 *yojanas,* twice the width of the ocean of clarified butter. As Kuśadvīpa is surrounded by an ocean of clarified butter, Krauñcadvīpa is surrounded by an ocean of milk as broad as the island itself. On Krauñcadvīpa there is a great mountain known as Krauñca, from which the island takes its name.

Upaklptaḥ means “surrounded” and *vṛtaḥ,* also meaning “surrounded” is connected with the next sentence.

|| 5.20.19 ||

yo 'sau guha-praharaṇonmathita-nitamba-kuñjo 'pi kṣīrodenā-sicyamāno bhagavatā varuṇenābhigupto vibhayo babhūva.

Although the vegetables living on the slopes of Mount Krauñca were attacked and devastated by the weapons of Kārtikeya, the mountain has become fearless because it is always bathed by the ocean of milk and protected by Varuṇa.

Guha refers to Kārtikeya. *Vibhayaḥ means* “without fear.”

|| 5.20.20 ||

tasminn api praiyavrato ghṛtapṛṣṭho nāmādhipatiḥ sve dvīpe varṣāṇi sapta vibhajya teṣu putra-nāmasu sapta rikthādān varṣapān niveśya svayaṁ bhagavān bhagavataḥ parama-kalyāṇa-yaśasa ātma-bhūtasya hareś caraṇāravindam upajagāma.

The ruler of this island was another son of Mahārāja Priyavrata, named Ghṛtapṛṣṭha. He also divided his own island among his seven sons. After dividing the island into seven parts, named according to the names of his sons, Ghṛtapṛṣṭha Mahārāja completely retired from family life and took shelter at the lotus feet of the Lord, the soul of all souls, who has all auspicious qualities.

Ghṛtapṛṣṭha is addressed as *bhagavān* because he has knowledge of creation, maintance and destruction**.**

|| 5.20.21 ||

āmo madhuruho meghapṛṣṭhaḥ sudhāmā bhrājiṣṭho lohitārṇo vanaspatir iti ghṛtapṛṣṭha-sutās teṣāṁ varṣa-girayaḥ sapta saptaiva nadyaś cābhikhyātāḥ śuklo vardhamāno bhojana upabarhiṇo nando nandanaḥ sarvatobhadra iti abhayā amṛtaughā āryakā tīr

The sons of Mahārāja Ghṛtapṛṣṭha were named Āma, Madhuruha, Meghapṛṣṭha, Sudhāmā, Bhrājiṣṭha, Lohitārṇa and Vanaspati. In their island there are seven mountains, which indicate the boundaries of the seven tracts

of land, and there are also seven rivers. The mountains are named Śukla, Vardhamāna, Bhojana, Upabarhiṇa, Nanda, Nandana and Sarvatobhadra. The rivers are named Abhayā, Amṛtaughā, Āryakā, Tīrthavatī, Rūpavatī, Pavitravatī and Śuklā.

|| 5.20.22 ||

yāsām ambhaḥ pavitram amalam upayuñjānāḥ puruṣa-ṛṣabha-draviṇa-devaka-saṁjñā varṣa-puruṣā āpomayaṁ devam apāṁ pūrṇenāñjalinā yajante.

The water of these rivers is pure and clean. The inhabitants of Krauñcadvīpa are divided into four castes, called the Puruṣas, Ṛṣabhas, Draviṇas and Devakas. They worship the Supreme Lord by offering a palmful of water at the lotus feet of Varuṇa, the *devatā* whose form is water.

Apomayam means “formed from water.”

|| 5.20.23 ||

āpaḥ puruṣa-vīryāḥ stha

punantīr bhūr-bhuvaḥ-suvaḥ

tā naḥ punītāmīva-ghnīḥ

spṛśatām ātmanā bhuva iti

O water! Your abilities have been given to you by the Lord. You are the purifier of the three worlds. Purify the bodies of us, who touch you, since you are the destroyer of sins by your presence.

O water! Your abilities have been given by the Lord (*puruṣa-vīryāḥ*). You purify the three worlds (*bhūr-bhuvaḥ-suvaḥ.* Purify -bodies *(bhuvaḥ)* of us, who are touching you, since you destroy sin by your *svarūpa (ātmanā*).

|| 5.20.24 ||

evaṁ purastāt kṣīrodāt parita upaveśitaḥ śākadvīpo dvātriṁśal-lakṣa-yojanāyāmaḥ samānena ca dadhi-maṇḍodena parīto yasmin śāko nāma mahīruhaḥ sva-kṣetra-vyapadeśako yasya ha mahā-surabhi-gandhas taṁ dvīpam anuvāsayati.

Outside the ocean of milk is another island, Śākadvīpa, which has a width of 3,200,000 *yojanas.* As Krauñcadvīpa is surrounded by its own ocean of milk, Śākadvīpa is surrounded by an ocean of churned yogurt as broad as the island itself. In Śākadvīpa there is a big *śāka* (teak) tree, from which the island takes its name. Its fragrance scents the entire island.

It has an ocean of liquid yogurt (*dadhi-maṇḍa*).

|| 5.20.25 ||

tasyāpi praiyavrata evādhipatir nāmnā medhātithiḥ so 'pi vibhajya sapta varṣāṇi putra-nāmāni teṣu svātmajān purojava-manojava-pavamāna-dhūmrānīka-citrarepha-bahurūpa-viśvadhāra-saṁjñān nidhāpyādhipatīn svayaṁ bhagavaty ananta ā-veśita-matis tapovanaṁ praviveśa.

The master of this island, also one of the sons of Priyavrata, was known as Medhātithi. He divided his island into seven sections, named according to the names of his own sons, whom he made the kings of that island. The names of those sons were Purojava, Manojava, Pavamāna, Dhūmrānīka, Citrarepha, Bahurūpa and Viśvadhāra. After dividing the island and situating his sons as its rulers, Medhātithi retired, and to fix his mind completely upon the lotus feet of the Lord, he entered a forest suitable for meditation.

|| 5.20.26 ||

eteṣāṁ varṣa-maryādā-girayo nadyaś ca sapta saptaiva īśāna uruśṛṅgo balabhadraḥ śatakesaraḥ sahasrasroto devapālo mahānasa iti anaghāyurdā ubhayaspṛṣṭir aparājitā pañcapadī sahasrasrutir nijadhṛtir iti.

For these lands also, there are seven boundary mountains and seven rivers. The mountains are Īśāna, Uruśṛṅga, Balabhadra, Śatakesara, Sahasrasrota, Devapāla and Mahānasa. The rivers are Anaghā, Āyurdā, Ubhayaspṛṣṭi, Aparājitā, Pañcapadī, Sahasra-śruti and Nijadhṛti.

|| 5.20.27 ||

tad-varṣa-puruṣā ṛtavrata-satyavrata-dānavratānuvrata-nāmāno bhagavantaṁ vāyv-ātmakaṁ prāṇāyāma-vidhūta-rajas-tamasaḥ parama-samādhinā yajante.

The inhabitants of those islands are also divided into four castes—Ṛtavrata, Satyavrata, Dānavrata and Anuvrata. Destroying *rajas* and *tamas* by *prāṇāyāma*, they worship the Supreme Lord in the form of Vāyu by the most intense concentration.

|| 5.20.28 ||

antaḥ-praviśya bhūtāni

yo bibharty ātma-ketubhiḥ

antaryāmīśvaraḥ sākṣāt

pātu no yad-vaśe sphuṭam

May the *antaryāmī*, the Supreme Lord who enters within and directly maintains the living beings by the functions of the *prāṇas,* under whose control the universe is created, please protect us.

Ātmaketubiḥ means "by the functions of the *prāṇas."*

|| 5.20.29 ||

evam eva dadhi-maṇḍodāt parataḥ puṣkaradvīpas tato dvi-guṇāyāmaḥ samantata upakalpitaḥ samānena svādūdakena samudreṇa bahir āvṛto yasmin bṛhat-puṣkaraṁ jvalana-śikhāmala-kanaka-patrāyutāyutaṁ bhagavataḥ kamalāsanasyādhyāsanaṁ parikalpitam.

Outside the ocean of yogurt is another island, known as Puṣkaradvīpa, which is 6,400,000 *yojanas* wide, twice as wide as the ocean of yogurt. It is surrounded by an ocean of very tasteful water as broad as the island itself. On Puṣkaradvīpa there is a great lotus flower with 100,000,000 pure golden petals, as effulgent as the flames of a fire. That lotus flower is considered the sitting place of Lord Brahmā.

The lotus has 100,000,000 of gold shining with blazing flames.

|| 5.20.30 ||

tad-dvīpa-madhye mānasottara-nāmaika evārvācīna-parācīna-varṣayor maryādācalo 'yuta-yojanocchrāyāyāmo yatra tu catasṛṣu dikṣu catvāri purāṇi loka-pālānām indrādīnāṁ yad-upariṣṭāt sūrya-rathasya meruṁ paribhramataḥ saṁvatsarātmakaṁ cakraṁ devānām aho-rātrābhyāṁ paribhramati.

In the middle of that island is a great mountain named Mānasottara, which forms the boundary between the inner side and the outer side of the island. Its breadth and height are 10,000 *yojanas*. On that mountain, in the four directions, are the residential quarters of *devatās* such as Indra. The wheel of the chariot of the sun-god, making up a year, going around Meru, travels on the top of the mountain with northern and southern courses, called the day and night of the *devatās.*

Because Mānasottra Mountain is circular, there are two *varṣas,* one either side of it, also of circular shape. "By days and nights of the *devatās*" means with northern (from winter to summer equinox) and southern courses (from summer to winter equinox) of the sun.

|| 5.20.31 ||

tad-dvīpasyāpy adhipatiḥ praiyavrato vītihotro nāmaitasyātmajau ramaṇaka-dhātaki-nāmānau varṣa-patī niyujya sa svayaṁ pūrvajavad-bhagavat-karma-śīla evāste.

The ruler of this island, the son of Mahārāja Priyavrata named Vītihotra, granting the two sides of the island to his two sons named Ramaṇaka and Dhātaki, engaged himself in activities for the sake of the Lord like his elder brothers.

|| 5.20.32 ||

tad-varṣa-puruṣā bhagavantaṁ brahma-rūpiṇaṁ sakarmakeṇa karmaṇārādhayantīdaṁ codāharanti.

The inhabitants of this tract of land worship the Lord in the form of Lord Brahmā by actions with cause further actions, and offer prayers to the Lord as follows.

Sa-karmakeṇa means "by actions which create further actions."

|| 5.20.33 ||

yat tat karmamayaṁ liṅgaṁ

brahma-liṅgaṁ jano 'rcayet

ekāntam advayaṁ śāntaṁ

tasmai bhagavate nama iti

They say: I offer respects the Supreme Lord whom people, with the idea of servant and object of service, worship as Brahmā, who is attained by *karma*, who is fixed in devotion to the Lord, who is non-different from the Lord, who is peaceful, and by whom the Vedas are known.

It is said *sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān viriñcatām eti tataḥ paraṁ hi mām*: A person fixed in *dharma* attains the post of Brahmā after a hundred births, and by more pious acts a person attains me (Śiva). (SB 4.24.29) For this reason Brahmā is called *karma-mayam*: he is attained by performing *karmas.* People worship Brahmā who is attained by *karma* (*karma-mayam liṅgam*), by whom the Vedas are known (*brahma-liṅgam*), by differentiating the object of service and the servant (*bhedena*).[44] Brahmā is fixed in devotion (*antam*) to the one Lord (*eka*). He is non-different from the Lord according to the reasoning *yo yac-chraddhaḥ sa eva saḥ:* one becomes similar to whatever form he worships with faith. (BG 17.3)

|| 5.20.34 ||

tataḥ parastāl lokāloka-nāmācalo lokālokayor antarāle parita upakṣiptaḥ.

Thereafter, beyond the ocean of sweet water and fully surrounding it, is a mountain named Lokāloka, which divides the countries that are full of sunlight from those not lit by the sun.

Beyond the fresh water ocean (*tataḥ*) is the Lokāloka Mountain, circular in shape (*paritaḥ*), is between (*antarale*) the places with light from the sun and other luminaries, and the places without light. It separates the two areas.

|| 5.20.35 ||

yāvan mānasottara-mervor antaraṁ tāvatī bhūmiḥ kāñcany anyādarśa-talopamā yasyāṁ prahitaḥ padārtho na kathañcit punaḥ pratyupalabhyate tasmāt sarva-sattva-parihṛtāsīt.

[44] This is an alternate version of the line : *bhedenaikāntam advayam.*

Beyond the ocean of sweet water is a tract of land as broad as the area between the middle of Meru and the middle Mānasottara Mountain. It is a land of gold, whose surface is like a mirror. Any object dropped there cannot be seen again. Therefore all living entities have abandoned this place.

Beyond the fresh water ocean was Lokāloka Mountain. What comes before the mountain and after the ocean? From the middle of Meru to the middle of Mānasottra the distance is 15,750,000 *yojanas.* This is the width of this land, the golden land, extending from the fresh water ocean to Lokāloka Mountain. It is abandoned by all living entities.

|| 5.20.36 ||

lokāloka iti samākhyā yad anenācalena lokālokasyāntarvartināvasthāpyate.

Between the lands inhabited by living entities and those that are uninhabited stands the great mountain which separates the two and which is therefore celebrated as Lokāloka.

Samākhyā means derivation of the word Lokāloka. It is so called because it is situated between the places with living beings (*loka*) and without living beings (*aloka*). The two areas are equal in dimension.

|| 5.20.37 ||

sa loka-trayānte parita īśvareṇa vihito yasmāt sūryādīnāṁ dhruvāpavargāṇāṁ jyotir-gaṇānāṁ gabhastayo 'rvācīnāṁs trīû lokān āvitanvānā na kadācit parācīnā bhavitum utsahante tāvad un-nahanāyāmaḥ.

That mountain has been created by the Lord in all eight directions extending up to the end of the three worlds in height. The rays of the sun, of other planets up to Dhruvaloka, and of the stars spread throughout the three worlds, but cannot spread beyond the mountain. That is the height of the mountain.

The mountain extends up to the end of *bhūr, bhuva* and *svaḥ* in eight directions. How high and wide is it? From the obstruction it creates (*yasmāt*), the rays of the sun and

other planets up to Dhruvaloka spread light everywhere, but cannot go beyond the mountain. That is its height and breadth.[45] Because it extends as high as Dhruvaloka, it defines the limit of the three worlds.

|| 5.20.38 ||

etāvāû loka-vinyāso māna-lakṣaṇa-saṁsthābhir vicintitaḥ kavibhiḥ sa tu pañcāśat-koṭi-gaṇitasya bhū-golasya turīya-bhāgo 'yaṁ lokālokācalaḥ.

Learned scholars have thus described the locations of the planets, their particular symptoms, measurements and shapes. The distance between Sumeru and the end of Lokāloka is one fourth of the diameter of the universe, or 41,100,000 *yojanas.*

Lokāloka's distance from Meru is one quarter of the measurement of universal shell (*bhū-golasya*). Since the earth like sun is (approximately) situated in the center of the upper and lower halves of the universe, like the heavens (distance from the sun to the edge of the universe), the earth globe also is 500,000,000 *yojanas* in diameter to the edges of the universe.[46] A quarter of that is 125,000,000 *yojanas.* That is the extent (radius) of the raised area of Lokālokā. (The real meaning however is different.)

However, the earth surface is 493,400,000 *yojanas* across (according to the dimensions given in this chapter). From the middle of Meru to the middle of Mānasottara is 15,750,000 *yojanas.* From the middle of Mānasottara to the other shore of fresh water ocean is 9,600,000 *yojanas.* The golden land measures 15,750,000 *yojanas.* The total measurement from the middle of Meru to the Lokāloka Mountain is then 41,100,000 *yojanas.* The distance from Lokāloka to the end Lokāloka is 82,200,000 *yojanas*. This dimension is mentioned in verse 42 with the words *yo 'ntar-vistāraḥ* and *yad bahir lokālokācalāt.* (Total is 123,300,000 *yojanas* from Meru to end of Lokāloka. That is the meaning of the verse.) The distance outside of Lokāloka is the same. And the distance is the same on the other side of Meru as well. Thus it is said that 125,000,000 *yojanas* (approximately) is the measurement from Meru to the end of Lokāloka. It is the same measurement on the other side.

Bhūloka is 493,400,000[47] *yojanas* with the oceans, islands and mountains. There is thus a space of 1,700,000 *yojanas* from the universal shell all around. Because of this Śeṣa holds up the earth and the elephants of the directions steady it.[48] To explain the

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[45] Dhruvaloka is 3,900,000 *yojanas* above the earth. It is above Svarga and below Maharloka. Maharloka is 13,900,000 yojanas above the earth. The breath or width is said to be the same in the commentary by using the dual case. However from the commentary of the next verse and verse 42 say that the width of Lokāloka is 82,200,000 *yojanas*. Perhaps there is a mistake and the meaning is" the extent of the height is up to Dhruvaloka."

[46] The word *bhūgola* is used here, though it seems to refer to *bhū-maṇḍala.*

[47] 493,200,000 according to my calculation.

[48] If the *maṇḍala* touched the edges of the shell of the universe, it would not move downwards at all.

dimensions in any other way would make the descriptions mentioned here useless, since it has been mentioned that the diameter to the shell of the universe is 500,000,000 *yojanas.* It would also be impossible for Vāraha to lift up the earth (*bhū-maṇḍala*) which has sunk in the Garbodhaka Ocean during Cākṣuṣa Manvantara, if bhpu-maṇḍala was 500,000,000 *yojanas* in diameter.

|| 5.20.39 ||

tad-upariṣṭāc catasṛṣv āśāsvātma-yoninākhila-jagad-guruṇādhiniveśitā ye dvirada-pataya ṛṣabhaḥ puṣkaracūḍo vāmano 'parājita iti sakala-loka-sthiti-hetavaḥ.

On the top of Lokāloka Mountain are the four *gaja-patis*, the best of elephants, which were established in the four directions by Lord Brahmā, the supreme *guru* of the entire universe. The names of those elephants are Ṛṣabha, Puṣkaracūḍa, Vāmana and Aparājita. They are responsible for supporting all planets of the universe.

Established by Brahmā the elephants remain there.

|| 5.20.40 ||

teṣāṁ sva-vibhūtīnāṁ loka-pālānāṁ ca vividha-vīryopabṛṁhaṇāya bhagavān parama-mahā-puruṣo mahā-vibhūti-patir antaryāmy ātmano viśuddha-sattvaṁ dharma-jñāna-vairāgyaiśvaryādy-aṣṭa-mahā-siddhy-upalakṣaṇaṁ viṣvaksenādibhiḥ sva-pārṣada-pravaraiḥ parivārito nija-varāyudhopaśobhitair nija-bhuja-daṇḍaiḥ sandhārayamāṇas tasmin giri-vare samantāt sakala-loka-svastaya āste.

The Supreme Lord, the greatest person, the lord of great powers, the *antāryāmī,* surrounded by his associates such as Viṣvaksena, supporting *viśuddha-sattva* characterized by *dharma, jñāna, vairāgya, aiśvarya* and the eight *siddhis,* possessing four arms decorated with the best weapons, remains on that best of mountains for the welfare of all people and for increasing the various powers of the elephants, who are protectors of the planets and his own expansions.

The Lord remains for increasing the various powers of the elephants, who are expansions of himself (*sva-bibhūtīnām*), supporting *śuddha-sattva* characterized by *dharma, jñāna , vairāgya, aiśvarya* and the eight *siddhis*.

|| 5.20.41 ||

ākalpam evaṁ gata eṣa bhagavān ātma-yogamāyayā viracita-vividha-loka-yātrā-gopīyāyety arthaḥ.

The Lord remains there until the end of the *kalpa* in order to protect the worldly affairs created by his *yoga-māyā.*

“Why does the Lord remain there?” He remains for the welfare of the people. That statement is explained in this verse. The Lord remains thus, on Lokāloka, until the end of the *kalpa. Ākalpam gataḥ* can also mean accepting this decoration or appearance. He remains in order to protect the various affairs of the world produced by his own (*ātma*) *yoga-māyā.* If the Lord does not protect what he has produced from his energy, who else can?

|| 5.20.42 ||

yo 'ntar-vistāra etena hy aloka-parimāṇaṁ ca vyākhyātaṁ yad bahir lokālokācalāt; tataḥ parastād yogeśvara-gatiṁ viśuddhām udāharanti.

Lokāloka Mountain extends for the same distance as the total diameter of the mountain range (82,200,000 *yojanas*) and distance outside the mountain range is the same as the distance from Meru to the far edge of Lokāloka Mountain. They say that beyond that is the pure destination of those who aspire for liberation from the material world.

Aloka-parināmāṁ means 82,200,000 *yojanas*. (This is the total distance within the mountain circle, or the diameter of the circle.)[49] The y*ogīs* pierce the shell of the universe, desiring liberation. *Yogeśvara* can also refer to Nārada and others.

|| 5.20.43 ||

aṇḍa-madhya-gataḥ sūryo

dyāv-ābhūmyor yad antaram

sūryāṇḍa-golayor madhye

koṭyaḥ syuḥ pañca-viṁśatiḥ

[49] The distance from the center of Meru to the far edge of Lokāloka is 123,300,000 *yojanas.* From the far edge of Lokāloka to the edge of Bhū-maṇḍala is another 123,300,000 yojanas. Thus the radius of Bhū-maṇḍala is 246,600,000 *yojanas* and its diameter is 493,200,000 *yojanas.*

The sun is situated (vertically) in the middle of the universe, in the area between Bhūrloka and Bhuvarloka, which is called *antarikṣa,* outer space. The distance between the sun and the circumference of the universe is 250,000,000 *yojanas.*

With breadth of the universe has been mentioned. Now the height is mentioned. The sun is in the middle of the universal shell. What does that mean? It is between *bhuvar-loka* and *bhūloka.* The distance between the sun and the universal shell upwards is 250,000,000 *yojanas.* The distance from the sun to the bottom of the universal shell is the same. The evidence will be given later.

|| 5.20.44 ||

mṛte 'ṇḍa eṣa etasmin yad abhūt tato mārtaṇḍa iti vyapadeśaḥ; hiraṇyagarbha iti yad dhiraṇyāṇḍa-samudbhavaḥ.

The sun is known as Mārtaṇḍa because he entered the unconscious universe. He is called Hiraṇyagarbha because he is the very existence of the universe called the Hiraṇyāṇḍa.

The name of the sun is used to explain the reason for it being situated in the middle of the universe. The sun entered into the unconscious universe. Therefore the sun is called Mārtaṇḍa, “he who entered the dead universe.” Who is the sun? The sun is the totality of *jīvas* with subtle covering-- Hiraṇyagarbha, because he is the very existence (*sambhavaḥ*) of the gross body of the universe called the *hiraṇyāṇḍa*, the golden egg.

|| 5.20.45 ||

sūryeṇa hi vibhajyante

diśaḥ khaṁ dyaur mahī bhidā

svargāpavargau narakā

rasaukāṁsi ca sarvaśaḥ

The directions, sky, the heavens, and earth and other divisions, as well the places of enjoyment, liberaton and hell, such as Atala, are all differentiated by the sun.

Bhidā means “other divisions also.” *Svargāpavargau* means places of enjoyment and liberation. *Rasaukāṁṣi* means planets like Atala.

|| 5.20.46 ||

deva-tiryaṅ-manuṣyāṇāṁ

sarīsṛpa-savīrudhām

sarva-jīva-nikāyānāṁ

sūrya ātmā dṛg-īśvaraḥ

The sun is the eye and life of all living beings, of *devatās,* animals, humans, reptiles and plants.

Thus ends the commentary on the Twentieth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-one

Motion of the Sun

|| 5.21.1 ||

śrī-śuka uvāca

etāvān eva bhū-valayasya sanniveśaḥ pramāṇa-lakṣaṇato vyākhyātaḥ.

Śukadeva Gosvāmī said: I have thus far described the form of the circular earth surface with dimensions.

In the Twenty-first Chapter the sun’s movement through the zodiac signs, its rising, setting and its speed are described.

|| 5.21.2 ||

etena hi divo maṇḍala-mānaṁ tad-vida upadiśanti yathā dvi-dalayor niṣpāvādīnāṁ te antareṇāntarikṣaṁ tad-ubhaya-sandhitam.

By the dimensions of Bhū-maṇḍala experts indicate the dimension of the sky about the earth. They are like two halves of a bean seed. *Antarikṣa* joins the two together.

Niṣpāva is a type of been, *ādīnām* indicates less specific seeds. Just as by seeing the dimension of one of the halves of the seed one can understand the dimension of the other half, one should consider the dimension of the earthly sphere[50] and the heavenly sphere to be the same. Between them is the *antarīkṣa*, measuring 200,000 *yojanas.* It is joined to them on both its sides.

|| 5.21.3 ||

yan-madhya-gato bhagavāṁs tapatāṁ patis tapana ātapena tri-lokīṁ pratapaty avabhāsayaty ātma-bhāsā sa eṣa udagayana-dakṣiṇāyana-vaiṣuvata-saṁjñābhir māndya-śaighrya-samānābhir gatibhir ārohaṇāvarohaṇa-samāna-sthāneṣu yathā-savanam abhipadyamāno makarādiṣu rāśiṣv aho-rātrāṇi dīrgha-hrasva-samānāni vidhatte.

Situated in the middle of the *antarīkṣa,* the sun, master of heat, heats up and lights up the three worlds by its light. The sun moves slowing during *uttarāyaṇa,* ascending, moving through six zodiac signs starting from Capricorn, making the days long and the nights short. It moves quickly during *dakṣiṇāyana,* descending, moving through six zodiac signs starting with Cancer, making the days short and the nights long. It move at medium speed during the equinoxes, neither between ascending and descending, moving through Aries and Libra, making the days and nights equal.

The sun is situated in the middle of the *antarīkṣa.* During *uttarāyaṇa (udagayana),* by slow speed while ascending in the sky and passing time, the sun moves through six zodiac signs starting from Capricorn, making the days gradually longer and the nights shorter. During *dakṣiṇāyana,* moving with quick speed and descending, the sun moves through six zodiac signs starting from Cancer, making the days shorter and the nights

[50] The word g*olaka* is used. This means a globe. Here is should mean a semi-sphere, since the comparison is made to half a seed.

longer. By moving at medium speed during the equinox periods, with days and nights equal, the sun moves through Aries and Libra.

|| 5.21.4 ||

yadā meṣa-tulayor vartate tadāho-rātrāṇi samānāni bhavanti yadā vṛṣabhādiṣu pañcasu ca rāśiṣu carati tadāhāny eva vardhante hrasati ca māsi māsy ekaikā ghaṭikā rātriṣu.

When the sun is Aries and Libra, the days and nights are equal. When the sun moves in Taurus and the five following signs, the days increase in length and then decrease every month by a *ghaṭikā.*

This verse further explains. Because there is no extreme difference in the day and night during this time, it is called equal. Complete equality will only take place on one day and night of the month. When the sun is in Taurus and Gemini the days increase in duration, and when the sun is in Cancer and the following months, the days become shorter, whereas the nights become longer. When the nights increase in duration, the days become shorter. But actually, starting from Capricorn the days become longer and starting from Cancer, the days become shorter. This will later be clearly explained. The statement that the days increase by *ghaṭikā* each month is a general statement, since the increase and decrease is different each month.

|| 5.21.5 ||

yadā vṛścikādiṣu pañcasu vartate tadāho-rātrāṇi viparyayāṇi bhavanti.

When the sun passes through the five signs beginning with Scorpio, the duration of the days decreases until Capricorn, and then gradually it increases month after month, until day and night become equal in Aries.

Viparyayāni means that the days become shorter and the nights become longer. This will be explained later also.

|| 5.21.6 ||

yāvad dakṣiṇāyanam ahāni vardhante yāvad udagayanaṁ rātrayaḥ.

Until the sun travels on the southern course, the days grow longer, and until it travels to the northern course, the nights grow longer.

Yāvad dakṣiṇāyanam means from *uttarāyaṇa* until *dakṣiṇāyana.*

|| 5.21.7 ||

evaṁ nava koṭaya eka-pañcāśal-lakṣāṇi yojanānāṁ mānasottara-giri-parivartanasyopadiśanti tasminn aindrīṁ purīṁ pūrvasmān meror devadhānīṁ nāma dakṣiṇato yāmyāṁ saṁyamanīṁ nāma paścād vāruṇīṁ nimlocanīṁ nāma uttarataḥ saumyāṁ vibhāvarīṁ nāma tāsūdaya-madhyāhnāstamaya-niśīthānīti bhūtānāṁ pravṛtti-nivṛtti-nimittāni samaya-viśeṣeṇa merośca catur-diśam.

The wise teach about the city called Devadhānī, east of Mount Sumeru, possessed by King Indra; a place known as Saṁyamanī, possessed by Yamarāja, to the south of Meru; a place known as Nimlocanī, possessed by Varuṇa, to the west of Meru; and a place named Vibhāvarī, possessed by the moon-go to the north of Meru—which are on the path of the suns revolution on Mānasottara Mount whose circumference is 95,100,000 *yojanas.* They teach about the sunrise, noon and sunset and midnight in these cities for the purpose of engaging and disengaging people in work according to particular times. They teach about the four directions of Meru.

The circular path is 95,100,000 *yojanas* The distance from Meru to Mānasottara in both directions (diameter of Mānasottara) 31,500,000 *yojanas*.[51] The path of the sun's chariot is 200,000 *yojana*s wide. Thus the total is 31,700,000 *yojanas.* Multiplying by three[52] one gets 95,100,000 as the circumference. Experts teach about the city of Indra, east of Meru, on the circumference of Mānasottara Mountain measuring 95,100,000 *yojanas* in circumference. They teach about the sunrise, noon and sunset in these cities, being in the four directions from Meru. This means the following. Those who reside to the south of Meru (perceive sunrise, and consequently other directions) starting from the east (or eastern city of Indra), those residing in the west perceive sunrise (and the eastern direction) starting from the south, those in the north perceive sunrise starting from the west, and those residing to the east of Meru perceive sunrise starting from the north. It is stated in the *Viṣṇu Purāṇa* that *sarveṣāṁ dvīpavarṣāṇāṁ meruruttarataḥ sthitaḥ:* all the inhabitants have Meru in the north (relatively speaking).[53]

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[51] The distance from Meru to the middle of Mānasottara was calculated to be 15,750,000 yojanas in the commentary on SB 5.20.35.
[52] This is an approximation of pi =3.1416. Circumference = pi x diameter.
[53] This statement will make some people infer that Meru is the North Pole.

|| 5.21.8-9 ||

tatratyānāṁ divasa-madhyaṅgata eva sadādityas tapati savyenācalaṁ dakṣiṇena karoti; yatrodeti tasya ha samāna-sūtra-nipāte nimlocati yatra kvacana syandenābhitapati tasya haiṣa samāna-sūtra-nipāte prasvāpayati tatra gataṁ na paśyanti ye taṁ samanupaśyeran.

For the people on Meru, the sun give heat at all times, being situated at midday. The sun keeps Meru to the left and to the right. When it rises in one city, it sets at the city diametrically opposite. When it shines with perspiration at noon, it is midnight at the city diametrically opposite. Those who see the sun set and rise do not see where it has gone in the interim.

Tatrāyānām means "those situated on Meru." Though the sun keeps Meru on its left (*savyena*) with relation to the moving constellations,[54] being turned by the *parvartaka-pravaha* wind, it keeps the sun to the right on a daily basis, under the control of the zodiac belt. The sunrise means seeing from far off apparently in contact with the earth, because of the sun's rotational movement. Seeing the sun apparently in the middle of the sky is noon. Sunset is not seeing the sun, because it apparently enters the earth. Midnight is the sun in a very far position from the observer. Thus the following *śruti* statement when one is standing on the ocean shore is conventional, not actual. *Adbhyā vā eṣa prātar udety apaḥ sāyaṁ praviśati*: the sun rises from the ocean in the morning, and enters it in the evening.

The arrangements for rising, setting, midday and midnight according to the different *varṣas* are next described. *Viṣṇu Purāṇa* says *yair yatra dṛśyate bhāsvān sa teṣām udayaḥ smṛtaḥ:* wherever the sun is seen by particular persons, they call that the sunrise. First sight of the sun is called sunrise. *Nimlocati* means "sets." Where the sun rises, simultaneously it sets at a point exactly opposite. When, after a period of thirty *ghaṭikās*[55] after sunrise, the sun is in the middle of the sky, causing perspiration (*syandena*), at the opposite point it is midnight (*prasvāpayati*), after thirty *ghaṭikās*. Persons who see the sun set and then rise, do not see where the sun has gone. That is the meaning when it is said that they sleep. Amongst the four directions around Meru, wherever the sun is seen to rise, it is noon in the *varṣa* to the east, midnight to the *varṣa* in the west, and sunset in the *varṣa* to the north. And when it is noon, it is sunset in the eastern *varṣa,* sunrise in the western *varṣa* and midnight in the northern *varṣa*. When one sees sunset, it is noon in the western *varṣa,* midnight in the eastern *varṣa* and sunrise in the northern *varṣa*. All the people situated in all the *varṣas* consider themselves situated to the south of Meru and simply see sunrise, noon and sunset in their own *varṣa,* and know the events of the sun in other *varṣas b*y the previously mentioned conception.

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[54]Though the sun moves from east to west in the sky from our point of view, in relation to the zodiac and other stars, the sun appears to move from Aries to Taurus, to other signs in the opposite direction. Thus the sun can be said to moving counterclockwise as well as clockwise.

[55] Normally *ghaṭikās* are 24 minutes each. 30 *ghaṭikās* would be 12 hours. Sometimes it can be taken as half that amount, or 12 minutes. Then 30 *ghaṭikās* would be 6 hours.

In the *Viṣṇu Purāṇa* it is said:

śakrādīnāṁ pure tiṣṭhan spṛśaty eṣa pura-trayam

vikarṇau dvau vikarṇa-sthas trīn koṇān dve pure tathā

Situated in one city, the sun touches three other cities and two intermediate places. Situated at an intercardinal city, the sun touches three intercardinal cities and two cardinal cities.

Situated in any of the cardinal cities, the sun touches three cardinal directions and two intercardinal directions. Situated in the eastern varṣa at noon, there is sunrise in the southern *varṣa,* sunset in the northern *varṣa*. This is the meaning of touching three cardinal directions. And in the southeast varṣa it is the first *yāma*[56] and in the northeast *varṣa* it is third *yāma* of the day. This is the meaning of touching two intercardinal points (*dva vikarṇau*). If the sun is situated in an intercardinal *varṣa* then one touches three intercardinal points and two cardinal points. If the sun is situated in the southeast varṣa at noon, it is sunrise in the southwest *varṣa,* sunset in the northeast *varṣa*. It is the first *yāma* in the southern *varṣa* and the third *yāma* in the southern *varṣa.* Thus two cardinal points are touched. The same follows for being situated at any other intercardinal or cardinal point.

|| 5.21.10 ||

yadā caindryāḥ puryāḥ pracalate pañcadaśa-ghaṭikābhir yāmyāṁ sapāda-koṭi-dvayaṁ yojanānāṁ sārdha-dvādaśa-lakṣāṇi sādhikāni copayāti.

When the sun travels from Devadhānī, the residence of Indra, to Saṁyamanī, the residence of Yamarāja, it travels 23,775,000 *yojanas*[57] in fifteen *ghaṭikās* (six hours).

Sādhikāni means 25,000 *yojanas.*

|| 5.21.11 ||

evaṁ tato vāruṇīṁ saumyām aindrīṁ ca punas tathānye ca grahāḥ somādayo nakṣatraiḥ saha jyotiś-cakre samabhyudyanti saha vā nimlo-canti.

[56] A *yāma* is about three hours, so the first *yāma* would be three hours after sunrise. The third *yāma* would in the afternoon.
[57] This is one quarter of the circumference of 95,100,000 yojanas.

From the residence of Yamarāja the sun travels to Nimlocanī, the residence of Varuṇa, from there to Vibhāvarī, the residence of the moon-god, and from there again to the residence of Indra. In a similar way, the moon, along with the other stars and planets, becomes visible in the zodiac belt and then sets.

Saha vā means *saha eva.*

|| 5.21.12 ||

evaṁ muhūrtena catus-triṁśal-lakṣa-yojanāny aṣṭa-śatādhikāni sauro rathas trayīmayo 'sau catasṛṣu parivartate purīṣu.

Thus the chariot of the sun-god, meant for worship, travels through the four residences mentioned above at a speed of 3,400,800 *yojanas* in a *muhūrta*.[58]

|| 5.21.13 ||

yasyaikaṁ cakraṁ dvādaśāraṁ ṣaṇ-nemi tri-ṇābhi saṁvatsarātmakaṁ samāmananti tasyākṣo meror mūrdhani kṛto mānasottare kṛtetara-bhāgo yatra protaṁ ravi-ratha-cakraṁ taila-yantra-cakravad bhraman mānasottara-girau paribhramati.

The chariot of the sun-god has only one wheel, which is known as the year. The wheel has twelve spokes, six rims, and three hubs. One side of the axle carrying the wheel rests upon the summit of Mount Sumeru, and the other rests upon Mānasottara Mountain. Affixed to the outer end of the axle, the wheel continuously rotates on Mānasottara Mountain like the wheel of an oil-pressing machine.

The spokes of the wheel of the chariot (*yasya*) are the twelve months. The six rims are the six seasons. The three hubs are the three sets of four months. It is fixed on the lower portion of Meru. It is compared to the wheel of an oil pressing machine. Śrīdhara Svāmī explains that it rotates on Mānasottara at a height of 50,000 *yojanas* on a surface made flat by the wind. Because Mānasottara is only 10,000 *yojanas* high,

[58] This does not correspond to the diameter given in verse 7. There are 30 *muhūrtas* in a day. 95,100,000/30=3,170,000

the total height at which the wheel rotates is 60,000 *yojanas*. The distance (from Meru) is a little less than 15,700,000 *yojanas*.[59]

|| 5.21.14 ||

tasminn akṣe kṛtamūlo dvitīyo 'kṣas turyamānena sammitas taila-yantrākṣavad dhruve kṛtopari-bhāgaḥ.

As in an oil-pressing machine, the first axle is attached to a second axle, which is one fourth as long. The upper end of this second axle is attached to Dhruvaloka.

There is a second axel bound to first part of the first axel *(kṛtamūlaḥ*) with the wheel at its end. Its length is one quarter of the first axel or 3,937,500 *yojanas*.[60] It is bound to the first exactly opposite to the salt water ocean. Because the second axel is shorter than the first axel, its other end is bound to Dhruvaloka by a rope of wind.

|| 5.21.15 ||

ratha-nīḍas tu ṣaṭ-triṁśal-lakṣa-yojanāyatas tat-turīya-bhāga-viśālas tāvān ravi-ratha-yugo yatra hayāś chando-nāmānaḥ saptāruṇa-yojitā vahanti devam ādityam.

O King! The carriage of the sun-god's chariot is estimated to be 3,600,000 *yojanas* long and one-fourth as wide (900,000 *yojanas*). The chariot's horses, which are named after Gāyatrī and other Vedic meters, are harnessed by Aruṇadeva to a yoke that is also 900,000 *yojanas* wide. This chariot continuously carries the sun-god.

Niḍāḥ is the enclosure on the chariot. It is 3600,000 *yojanas* high and 900,000 wide. The sun god is situated in the enclosure at a place 40,000 *yojanas* above the wheel. It is yoked by Aruṇa and pulled by horses named after the Vedic meters like Gayatrī.

|| 5.21.16 ||

purastāt savitur aruṇaḥ paścāc ca niyuktaḥ sautye karmaṇi kilāste.

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[59] Possibly this is because of the width of the wheel, which must be 100,000 *yojanas* wide. If it travels in the center of the road which is 200,000 yojanas wide, 50,000 yojanas of the wide would protrude over the center of the road.

[60]The first axel is then 15,750,000 *yojanas* long. This is the distance from Meru to the middle of Mānasottara. According to SB 5.23.1, Dhruvaloka are 3,900,000 *yojanas* above the earth.

Although Aruṇa sits in front of the sun-god and is engaged in driving the chariot and controlling the horses, he looks backward toward the sun-god.

Though seated in form, he faces backwards. *Vāyu Purāṇa* describes the horses:

saptāśva-rūpa-cchandāṁsi vahante vāmato ravim

cakra-pakṣa-nibaddhāni cakre vākṣaḥ samāhitaḥ

The seven horses are the seven Vedic meters. They carry the sun from the left and are bound to the side of the wheel. The axel is connected with the wheel.

|| 5.21.17 ||

tathā vālikhilyā ṛṣayo 'ṅguṣṭha-parva-mātrāḥ ṣaṣṭi-sahasrāṇi purataḥ sūryaṁ sūkta-vākāya niyuktāḥ saṁstuvanti.

Sixty thousand sages named Vālikhilyas, each the size of a thumb, located in front of the sun-god, offer him eloquent prayers.

Sūkta-vākāya means “with well-spoken prayers.”

|| 5.21.18 ||

tathānye ca ṛṣayo gandharvāpsaraso nāgā grāmaṇyo yātudhānā devā ity ekaikaśo gaṇāḥ sapta caturdaśa māsi māsi bhagavantaṁ sūryam ātmānaṁ nānā-nāmānaṁ pṛthaṅ-nānā-nāmānaḥ pṛthak-karmabhir dvandvaśa upāsate.

Similarly, other sages, Gandharvas, Apsarās, Nāgas, Yakṣas, Rākṣasas and *devatās,* in fourteen groups in some months and pairing up to make seven groups in other months, assume different names every month and continuously perform different ritualistic ceremonies to worship the Supreme Lord as Sūrya, who has many names.

In one month, fourteen groups form pairs to make seven groups. In other months the groups act singly as fourteen groups and perform worship**.**

|| 5.21.19 ||

lakṣottaraṁ sārdha-nava-koṭi-yojana-parimaṇḍalaṁ bhū-valayasya kṣaṇena sagavyūty-uttaraṁ dvi-sahasra-yojanāni sa bhuṅkte.

In his orbit through a circumference of 95,100,000 *yojanas* on the circle of the earth, the sun travels 2,000 *yojanas* and two *krośas* in a moment.[61]

Gavyūti is two *krośas* (half a *yojana*).

Thus ends the commentary on the Twenty-first Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-two

Motion of the Sun and Other Planets

|| 5.22.1 ||

rājovāca

yad etad bhagavata ādityasya meruṁ dhruvaṁ ca pradakṣiṇena parikrāmato rāśīnām abhimukhaṁ pracalitaṁ cāpradakṣiṇaṁ bhagavatopavarṇitam amuṣya vayaṁ katham anumimīmahīti.

King Parīkṣit said: My dear lord, you have already affirmed the truth that the supremely powerful sun-god travels around Dhruvaloka with both Dhruvaloka and Mount Sumeru on his right. Yet at the same time the sun-god faces the signs of the zodiac and keeps Sumeru and Dhruvaloka on his left. How can we accept that the sun-god proceeds with Sumeru and Dhruvaloka on both his left and right simultaneously?

[61] To cover this distance would take about 1/3 of a minute.

The Twenty-second Chapter describes the various speed of the sun in the zodiac, the placement of various planets and their auspicious and inauspicious effects.

In the previous chapter (SB 5.21.8) it was mentioned that the Sun travels with its left side Meru facing the zodiac and also travels with its right side to Meru. Parīkṣit asks for clarification. Daily the sun appears to be moving in a clockwise direction. However you have said that, facing the constellations, the sun goes counterclockwise. How can this b e conceived, since it is contradictory?

|| 5.22.2 ||

sa hovāca

yathā kulāla-cakreṇa bhramatā saha bhramatāṁ tad-āśrayāṇāṁ pipīlikādīnāṁ gatir anyaiva pradeśāntareṣv apy upalabhyamānatvād evaṁ nakṣatra-rāśibhir upalakṣitena kāla-cakreṇa dhruvaṁ meruṁ ca pradakṣiṇena paridhāvatā saha paridhāvamānānāṁ tad-āśrayāṇāṁ sūryādīnāṁ grahāṇāṁ gatir anyaiva nakṣatrāntare rāśy-antare copalabhyamānatvāt.

Śukadeva said: Just as the motion of ants on a potter's wheel moving in the opposite direction from the rotation of the wheel is different from that of the wheel, because they can be observed moving from place to place on the wheel, the motion of the planets and sun moving with the wheel of time which is moving clockwise around Meru and Dhruva as seen by the stars is different from the movement of the wheel of time, since they can be observed moving in different constellations and zodiac signs (in the opposite direction).

Śukadeva clarifies his statement. They are moving in the opposite direction from the wheel (*bhramatā saha bhramatām*). There is no contradiction since there are two separate movements: the movement of the wheel and the individual movement.

|| 5.22.3 ||

sa eṣa bhagavān ādi-puruṣa eva sākṣān nārāyaṇo lokānāṁ svastaya ātmānaṁ trayīmayaṁ karma-viśuddhi-nimittaṁ kavibhir api ca vedena vijijñāsyamāno dvādaśadhā vibhajya ṣaṭsu vasantādiṣv ṛtuṣu yathopa-joṣam ṛtu-guṇān vidadhāti.

The original cause of the cosmic manifestation, the Supreme Lord, Nārāyaṇa, made of the Vedas worshipped by the sages by recitation of the Vedas, divided himself into twelve forms and six seasons for purifying the activities of the people, and he arranged the qualities of the seasons for enjoyment according to their *karma.*

The Lord famous as time, divided himself into twelve forms and into six seasons for purifying the activities of the people. This means through time he regulates their actions. He arranged for the qualities of the seasons such as heat and cold which are experienced according to *karma (yathopajoṣam).*

|| 5.22.4 ||

tam etam iha puruṣās trayyā vidyayā varṇāśramācārānupathā uccāvacaiḥ karmabhir āmnātair yoga-vitānaiś ca śraddhayā yajanto 'ñjasā śreyaḥ samadhigacchanti.

People, by following *varṇāśrama* conduct and worshipping the sun with faith by *yoga* and by regulated activities high and low which are authorized by the Vedas, easily attain the highest goal.

People who follow *(anupathāḥ) varṇāśrama* and worship the sun in the form of Indra and others by activities mentioned in the Vedas (*trayyā),* and by *aṣṭāṅga-yoga* (*yoga-vitānaiḥ*), attain the highest goal.

|| 5.22.5 ||

atha sa eṣa ātmā lokānāṁ dyāv-āpṛthivyor antareṇa nabho-valayasya kālacakra-gato dvādaśa māsān bhuṅkte rāśi-saṁjñān saṁvatsarāvayavān māsaḥ pakṣa-dvayaṁ divā naktaṁ ceti sapādarkṣa-dvayam upadiśanti yāvatā ṣaṣṭham aṁśaṁ bhuñjīta sa vai ṛtur ity upadiśyate saṁvatsarāvayavaḥ.

The sun, soul of worlds, situated in the zodiac belt in the *antarikṣa* between heaven and earth, enjoys twelve months, indicated by the names of zodiac signs, which are limbs of the year. The wise say that one month is two fortnights by lunar calculation, which is a day and night for the Pitṛs, or the time it takes the sun to pass through two and a quarter constellations. Passing two months it enjoys a season. In this way one limb of the year is described.

This verse explains the months according to the movement of the sun. Situated in the zodiac belt (*kāla-cakra-gataḥ*) between heaven and earth in the *antarikṣa* (*nabho-valayasya*) the sun enjoys months. What is a month? A month is two fortnights, according to the lunar calculations, which is a day and night for the Pitṛs.[62] It is two and a quarter constellations by movement of the sun.[63] The sun, as time or the month, enjoys a twelfth portion of the celestial circle which moves on its own. This is not stated but should be understood. Two months *(ṣāstham āṁśam*) is a season.

|| 5.22.6 ||

atha ca yāvatārdhena nabho-vīthyāṁ pracarati taṁ kālam ayanam ācakṣate.

The time to move over half the zodiac belt is called an *ayana.*

This is a period of six months.

|| 5.22.7 ||

atha ca yāvan nabho-maṇḍalaṁ saha dyāv-āpṛthivyor maṇḍalābhyāṁ kārtsnyena sa ha bhuñjīta taṁ kālaṁ saṁvatsaraṁ parivatsaram iḍāvatsaram anuvatsaraṁ vatsaram iti bhānor māndya-śaighrya-sama-gatibhiḥ samāmananti.

The time it takes for the sun to pass completely through the *antarikṣa* along with earth plane and heavenly planes, with slow, quick and medium speeds, is called *saṁvatsara, parivatsara, iḍāvatsa, anuvatsara,* and *vatsara*.

It should be understood that the *antariṣka* is equal in size to the earthly and heavenly planes surrounding on either side. The different names of the year according to use based on different calculations has been described in the Third Canto (SB 3.11.13).

|| 5.22.8 ||

evaṁ candramā arka-gabhastibhya upariṣṭāl lakṣa-yojanata upalabhyamāno 'rkasya saṁvatsara-bhuktiṁ pakṣābhyāṁ māsa-bhuktiṁ sapādarkṣābhyāṁ dinenaiva pakṣa-bhuktim agracārī drutatara-gamano bhuṅkte.

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[62] This is approximately 27 days.
[63] This is a solar month of approximately 30 days.

The moon, situated 100,000 *yojanas* above the rays of the sun, moving with quicker speed, covers the sun's year in two fortnights, its month in two and half days and its fortnight in one day.

The location and effects of the moon and other planets are now described. "The sun's rays" refers to the sun globe. The moon is 100,000 *yojanas* above the sun, or 200,000 *yojanas* above the earth. In two and a half days (*sapādarkṣābhyām*) the moon covers what the sun covers in a month. When the moon travels quicker, in one day the moon covers what the sun covers in a fortnight. At other times in a day and half plus 3 hours, it covers the same distance.

|| 5.22.9 ||

atha cāpūryamāṇābhiś ca kalābhir amarāṇāṁ kṣīyamāṇābhiś ca kalābhiḥ pitṝṇām aho-rātrāṇi pūrva-pakṣāpara-pakṣābhyāṁ vitanvānaḥ sarva-jīva-nivaha-prāṇo jīvaś caikam ekaṁ nakṣatraṁ triṁśatā muhūrtair bhuṅkte.

The moon with its waxing and waning phases, creates day for the *devatās* during the waxing phases, and creates day for the Pitṛs during the waning phases. The moon called life itself, supporting the life of all beings, passes through one constellation in thirty *muhūrtas* (one day).

The waxing and waning phases are day and night for the *devatās,* and night and day for the Pitṛs. This means the waxing phase is suitable for worship of *devatās* and the waning phase is suitable for worship of Pitṛs. The moon is the life of all beings because it produces food in the form of plants. *Śruti says annaṁ hi prāṇināṁ prāṇāḥ:* food is the life of all beings.[64] The moon is called *jīvaḥ* because it is made of immortal nectar necessary for living.

|| 5.22.10 ||

ya eṣa ṣoḍaśa-kalaḥ puruṣo bhagavān manomayo 'nnamayo 'mṛtamayo deva-pitṛ-manuṣya-bhūta-paśu-pakṣi-sarīsṛpa-vīrudhāṁ prāṇāpy āyana-śīlatvāt sarvamaya iti varṇayanti.

They describe the moon composed of sixteen phases to be the Supreme Lord, the mind, food, nectar, and the life of *devatās,* Pitṛs, humans, ghosts, animals, birds and reptiles and to be all-pervading, since it is the cause of all life.

[64] Annaṁ prāṇāḥ is found in Taittirīya Brāhmaṇa 3.2.3.4.9.

The moon is called *manomayaḥ* because it is the presiding deity of the mind.

|| 5.22.11 ||

tata upariṣṭād tri-lakṣa-yojanato nakṣatrāṇi meruṁ dakṣiṇenaiva kālāyana īśvara-yojitāni sahābhijitāṣṭā-viṁśatiḥ.

Above the moon at a distance of 300,000 *yojanas*, inspired by the Lord, the constellations, twenty-eight in number with Abhijit, move clockwise around Meru n the wheel of time.

The constellations will be 500,000 *yojanas* above the earth.[65] They do not have a different motion, but move clockwise also. *Kālāyane* means in the wheel of time. *Śruti* says *abhijin nāma-nakṣātram upariṣṭād āṣāḍhānām adhastāc chroṇāyāḥ*: Abhjit constellation is composed of the last part of Āṣāḍhā and the first part of Śravaṇā constellations. The astronomical works also confirm this: Abhijit is the last part of Āṣādha and the first part of Śravaṇā, consisting of four *daṇḍas.*

|| 5.22.12 ||

tata upariṣṭād uśanā dvi-lakṣa-yojanata upalabhyate purataḥ paścāt sahaiva vārkasya śaighrya-māndya-sāmyābhir gatibhir arkavac carati lokānāṁ nityadānukūla eva prāyeṇa varṣayaṁś cāreṇānumīyate sa vṛṣṭi-viṣṭambha-grahopaśamanaḥ.

Venus is observed 200,000 *yojanas* above the constellations. It moves like the sun, with fast, slow and medium speed, sometimes behind and sometimes in front of the sun. It is always considered favorable for all people, generally causing rain by its movements and removing evil influence of other planets which are obstacles to rain.

Venus is 700,000 *yojanas* above the earth. By its movement (*cāreṇa*), it causes rain. It corrects the obstacles to rain caused by other planets.

|| 5.22.13 ||

[65] It appears there is discrepancy in some versions, but Viśvanātha says three lakṣa above the moon means five lakṣas above the earth. This figure will give the correct dimensions for the total size of the universe.

uśanasā budho vyākhyātas tata upariṣṭād dvi-lakṣa-yojanato budhaḥ soma-suta upalabhyamānaḥ prāyeṇa śubha-kṛd yadārkād vyatiricyeta tadātivātābhra-prāyānāvṛṣṭy-ādi-bhayam āśaṁsate.

Mercury, the son of the moon, is observed 200,000 *yojanas* above Venus. It moves in a similar fashion. It is generally auspicious. When it moves away from the sun then it produces a fearful situation with drought, cyclones, and continual clouds.

Mercury is 900,000 *yojanas* above the earth. It moves similar to Venus. It moves sometimes in front and sometimes behind the sun.

|| 5.22.14 ||

ata ūrdhvam aṅgārako 'pi yojana-lakṣa-dvitaya upalabhyamānas tribhis tribhiḥ pakṣair ekaikaśo rāśīn dvādaśānubhuṅkte yadi na vakreṇābhivartate prāyeṇāśubha-graho 'gha-śaṁsaḥ.

Mars is observed 200,000 *yojanas* above Mercury. If not traveling retrograde, it passes through one of the twelve zodiac sign every three fortnights. Generally it is inauspicious, indicating grief.

Mars will be 1,100,000 *yojanas* above the earth. If it does not move retrograde it traverses one zodiac sign every three fortnights. *Aghaśaṁsaḥ* means “indicating distress.”

|| 5.22.15 ||

tata upariṣṭād dvi-lakṣa-yojanāntara-gatā bhagavān bṛhaspatir ekaikasmin rāśau parivatsaraṁ parivatsaraṁ carati yadi na vakraḥ syāt prāyeṇānukūlo brāhmaṇa-kulasya.

Situated above Mars by 200,000 *yojanas,* Jupiter moves through each sign in one *prativatsara,* if not traveling retrograde. It is generally auspicious for the *brāhmaṇas.*

Jupiter is 1,300,000 above the earth. If not traveling retrograde it moves through one zodiac sign in a *prativatsara*[66].

[66] *Parivatsara* can refer to the solar year or to the Jupiter year which is 360 days.

|| 5.22.16 ||

tata upariṣṭād yojana-lakṣa-dvayāt pratīyamānaḥ śanaiścara ekaikasmin rāśau triṁśan māsān vilambamānaḥ sarvān evānuparyeti tāvadbhir anuvatsaraiḥ prāyeṇa hi sarveṣām aśāntikaraḥ.

Above Jupiter by 200,000 *yojanas* is Saturn, which travels slowly through one zodiac sign in thirty months. In this way it travels through all twelve signs in thirty *anuvatsaras.*[67] It is generally inauspicious for all people.

From the earth Saturn is 1,500,000 *yojanas.*

|| 5.22.17 ||

tata uttarasmād ṛṣaya ekādaśa-lakṣa-yojanāntara upalabhyante ya eva lokānāṁ śam anubhāvayanto bhagavato viṣṇor yat paramaṁ padaṁ pradakṣiṇaṁ prakramanti.

Situated above Saturn by 1,110,000 *yojanas* are the sages. Thinking of the welfare of the people, they rotate clockwise around Dhruvaloka, the abode of Viṣṇu.

The sages are 2,600,000 *yojanas* above the earth. They rotate around Dhruvaloka.

Thus ends the commentary on Twenty-second Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

[67] *Anuvatsara* sometimes means the lunar year, but here probably means simply a solar year.

Chapter Twenty-three

The Form of the Dolphin

|| 5.23.1 ||

śrī-śuka uvāca

atha tasmāt paratas trayodaśa-lakṣa-yojanāntarato yat tad viṣṇoḥ paramaṁ padam abhivadanti yatra ha mahā-bhāgavato dhruva auttānapādir agninendreṇa prajāpatinā kaśyapena dharmeṇa ca samakāla-yugbhiḥ sabahu-mānaṁ dakṣiṇataḥ kriyamāṇa idānīm api kalpa-jīvinām ājīvya upāste tasyehānubhāva upavarṇitaḥ.

Śukadeva Gosvāmī said: 1,300,000 *yojanas* above the planets of the seven sages is the place that learned scholars describe as the abode of Lord Viṣṇu. There, the son of Mahārāja Uttānapāda, the great devotee Mahārāja Dhruva, remains until the end of the *kalpa*, around whom Agni, Indra, Prajāpati, Kaśyapa and Dharma rotate with respect. I have already described the glorious activities of Mahārāja Dhruva.

In the Twenty-third chapter, Dhruvaloka and the zodiac belt in the form of a dolphin are described. Dhruvaloka is 3,900,000 *yojanas* above the earth. *Samakāla-yugbhiḥ* means “together at the same time in the form of the constellations.”

|| 5.23.2 ||

sa hi sarveṣāṁ jyotir-gaṇānāṁ graha-nakṣatrādīnām animiṣeṇāvyakta-raṁhasā bhagavatā kālena bhrāmyamāṇānāṁ sthāṇur ivāvaṣṭambha īśvareṇa vihitaḥ śaśvad avabhāsate.

This star, established by the Lord, which is the pivot of all the luminaries, planets and constellations, which are made to rotate constantly around it by the inconceivable force of the Lord’s time energy, shines constantly.

Sthānuḥ means a pillar. It here indicates also “stationary” since it remains without being moved by the wheel of time, the rotation of the zodiac. Rather, it is the pivot for the rotating zodiac. All others are dependent upon the rotation of the zodiac, but Dhruvaloka controls the zodiac rotation. “How did it get this ability?” It has been allotted this power by the Lord, who can cause to do, not do or do differently, in order to show the excellence of his devotee.

|| 5.23.3 ||

yathā medḥīstambha ākramaṇa-paśavaḥ saṁyojitās tribhis tribhiḥ savanair yathā-sthānaṁ maṇḍalāni caranty evaṁ bhagaṇā grahādaya etasminn antar-bahir-yogena kāla-cakra āyojitā dhruvam evāvalambya vāyunodīryamāṇā ākalpāntaṁ paricaṅ kramanti nabhasi yathā meghāḥ śyenādayo vāyu-vaśāḥ karma-sārathayaḥ parivartante evaṁ jyotirgaṇāḥ prakṛti-puruṣa-saṁyogānugṛhītāḥ karma-nirmita-gatayo bhuvi na patanti.

Just as bulls yoked together and tied to a central post to thresh rice tread around that pivot without deviating from their proper positions—one bull being closest to the post, another in the middle, and a third on the outside--so all the planets and luminaries, fixed in the zodiac, revolve around the polestar in their respective orbits, some higher and some lower, till the end of the *kalpa,* propelled by wind. Just as clouds or eagles, controlled by the wind, pushed by *karma*, move about in the sky, so the planets, supported by matter and the Lord, and moving by their past *karmas*, do not fall to the ground

Bulls for threshing grains, tied to a pillar fixed in the center by a farmer, move about without leaving their assigned places, one being far from the post, one in the middle and close to the post. In terms of the planets *tri-savanaiḥ* refers to the summer solstice, equinox and winter solstice. The planets are fixed at lower and higher (*antar-bahir-yogena*) positions in the zodiac belt. Thus Saturn and other planets are fixed by the Lord below the seven sages, and the moon and other planets are fixed above the sun. They are moved by the wind. "Why do they not fall from the sky?" Just as clouds float in the sky, the planets also float in the sky. *Karma-sārathayaḥ* means "assisted by *karma."*

|| 5.23.4 ||

kecanaitaj jyotir-anīkaṁ śiśumāra-saṁsthānena bhagavato vāsudevasya yoga-dhāraṇāyām anuvarṇayanti.

Some describe this zodiac belt to be the form of a dolphin, used for worshipping Vāsudeva in meditation.

Jyotir-anīkam means the zodiac belt.

|| 5.23.5 ||

yasya pucchāgre 'vākśirasaḥ kuṇḍalī-bhūta-dehasya dhruva upakalpitas tasya lāṅgūle prajāpatir agnir indro dharma iti puccha-mūle dhātā vidhātā ca kaṭyāṁ saptarṣayaḥ; tasya dakṣiṇāvarta-kuṇḍalī-bhūta-śarīrasya yāny udagayanāni dakṣiṇa-pārśve tu nakṣatrāṇy upakalpayanti dakṣiṇāyanāni tu savye; yathā śiśumārasya kuṇḍalā-bhoga-sanniveśasya pārśvayor ubhayor apy avayavāḥ samasaṅkhyā bhavanti; pṛṣṭhe tv ajavīthī ākāśa-gaṅgā codarataḥ.

This form of the dolphin has its head downward and its body coiled. On the end of its tail is the planet of Dhruva, on the body of its tail are the planets of the *devatās* Prajāpati, Agni, Indra and Dharma, and at the base of its tail are the planets of the *devatās* Dhātā and Vidhātā. On the hips are the seven saintly sages like Vasiṣṭha and Aṅgirā. The coiled body of the dolphin turns toward the right side, on which the fourteen constellations from Abhijit to Punarvasu are located. On its left side are the fourteen stars from Puṣyā to Uttarāṣāḍhā. Thus its body is balanced because its sides are occupied by an equal number of stars on each side. On the back of the dolphin is the group of stars known as Ajavīthī, and on its abdomen is the Gaṅgā that flows in the sky (the Milky Way).

At the base of the tail (*lāṅgīle*) are Prajāpati, Agni, Indra and Dharma. *Udgayanāni* refers to the fourteen constellations from Abhijīt to Punarvasu. *Dakṣiṇāyanāni* refers to the fourteen constellations from Puṣya to Uttarāśaḍha. Ajavīthī refes to the first portion of the constellations on the southern path.

|| 5.23.6 ||

punarvasu-puṣyau dakṣiṇa-vāmayoḥ śroṇyor ārdrāśleṣe ca dakṣiṇa-vāmayoḥ paścimayoḥ pādayor abhijid-uttarāṣāḍhe dakṣiṇa-vāmayor nāsikayor yathā-saṅkhyaṁ śravaṇa-pūrvāṣāḍhe dakṣiṇa-vāmayor locanayor dhaniṣṭhā mūlaṁ ca dakṣiṇa-vāmayoḥ karṇayor maghādīny aṣṭa nakṣatrāṇi dakṣiṇāyanāni vāma-pārśva-vaṅkriṣu yuñjīta tathaiva mṛga-śīrṣādīny udagayanāni dakṣiṇa-pārśva-vaṅkriṣu prātilomyena prayuñjīta śatabhiṣā-jyeṣṭhe skandhayor dakṣiṇa-vāmayor nyaset.

On the right and left loins are the stars named Punarvasu and Puṣyā. Ārdrā and Aśleṣā are on its right and left feet. Abhijit and Uttarāṣāḍhā are on its right and left nostrils, Śravaṇā and Pūrvāṣāḍhā are at its right and left eyes, and Dhaniṣṭhā and Mūlā are on its right and left ears. The eight stars from Maghā to Anurādhā, which mark the southern course, are on the ribs of the left side of its body, and the eight stars from Mṛgaśīrṣā to Pūrvabhādra, which mark the northern course, are on the ribs on the right side in reverse order. Śatabhiṣā and Jyeṣṭhā are on the right and left shoulders.

The places of the constellations just mentioned are described in more detail. *Vaṅkriṣu* means on the ribs. The constellations Mṛgaśiras, Rohiṇī, Kṛttika, Bhāraṇī, Āśvinī, Revatī, Uttarabhadrā and Pūrvabhadrā situated on the right side are in reverse order.

|| 5.23.7 ||

uttarā-hanāv agastir adharā-hanau yamo mukheṣu cāṅgārakaḥ śanaiścara upasthe bṛhaspatiḥ kakudi vakṣasy ādityo hṛdaye nārāyaṇo manasi candro nābhyām uśanā stanayor aśvinau budhaḥ prāṇāpānayo rāhur gale ketavaḥ sarvāṅgeṣu romasu sarve tārā-gaṇāḥ.

On the upper chin of the dolphin is Agasti; on its lower chin, Yamarāja; on its mouth, Mars; on its genitals, Saturn; on the back of its neck, Jupiter; on its chest, the sun; and within the core of its heart, Nārāyaṇa. Within its mind is the moon; on its navel, Venus; and on its breasts, the Aśvinī-kumāras. Its life air composed of *prāṇa* and *āpāna* is Mercury. On its neck is Rāhu. All over its body are comets, and in its pores are the numerous stars.

|| 5.23.8 ||

etad u haiva bhagavato viṣṇoḥ sarva-devatāmayaṁ rūpam aharahaḥ sandhyāyāṁ prayato vāgyato nirīkṣamāṇa upatiṣṭheta namo jyotir-lokāya kālāyanāyānimiṣāṁ pataye mahā-puruṣāyābhidhīmahīti.

Morning, noon and evening, daily, while controlling speech, gazing at form of Viṣṇu composed of all the *devatās*, one should worship it using this *mantra:* "I offer my respectful obeisances unto you, the shelter of all planets, the form of time, the master of the *devatās*, the Supreme Lord. I meditate on you."

|| 5.23.9 ||

graharkṣatārāmayam ādhidaivikaṁ

pāpāpahaṁ mantra-kṛtāṁ tri-kālam

namasyataḥ smarato vā tri-kālaṁ

naśyeta tat-kālajam āśu pāpam

Persons who offer respects three times a day to this form and remember this form of the Lord which is composed of the planets, constellations and stars, and which destroys all sins, while chanting this *mantra,* quickly destroy all sins born of time.

For persons who chant this *mantra* just mentioned, who offer respects to and remember this form of the Supreme Lord (*adhidaivikam*) all sins are destroyed. From the sun to Dhruvaloka is 3,800,000 *yojanas*. Maharloka is 10,000,000 *yojanas* from Dhruvaloka. Janaloka is 20,000,000 *yojanas* from Maharloka. Tapaloka is 80,000,000 *yojanas* from Janaloka. Satyaloka is 120,000,000 *yojanas* from Tapaloka. From the sun to Satyaloka is 233,800,000 *yojanas.* Vaikuṇṭha is 26,200,000 *yojanas* above Satyaloka. That is the covering of the universe. This is mentioned in the *Viṣṇu Purāṇa.* Thus it is seen that 250,000,000 *yojanas* from the sun is the shell of the universe. The earth is 100,000 *yojanas* from the sun. The seven lower planets continue to Pātālaloka for 70,000 *yojanas* below the earth. From Pātālaloka to Śeṣa on the Garbodhaka Ocean is 30,000 *yojanas.* The Garbodhaka Ocean is 200,000 *yojanas* from the sun. The ocean is 249,800,000 *yojanas* deep. Thus from top to bottom, the universe is 500,000,000 *yojanas.*

Thus ends the commentary on the Twenty-third Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-four

Description of the Lower Planets

|| 5.24.1 ||

śrī-śuka uvāca

adhastāt savitur yojanāyute svarbhānur nakṣatravac caratīty eke yo 'sāv amaratvaṁ grahatvaṁ cālabhata bhagavad-anukampayā svayam asurāpasadaḥ saiṁhikeyo hy atad-arhas tasya tāta janma karmāṇi copariṣṭād vakṣyāmaḥ.

Śukadeva Gosvāmī said: The speakers of the Purāṇas say that 10,000 *yojanas* below the sun is the planet known as Rāhu, which moves like one of the

constellations.[68] The presiding deity of that planet, who is the son of Siṁhikā, the most abominable of all *asuras,* has attained the position of a *devatā* by the mercy of the Lord, though he is not qualified to be a *devatā*. O King! Later I shall speak about him.

In the Twenty-fourth Chapter, the places of Rāhu, the Siddhas and others, as well as the seven lower planets starting with Atala are described. *A-tat-arhaḥ* means he was not qualified to be *devatā.*

|| 5.24.2 ||

yad adas taraṇer maṇḍalaṁ pratapatas tad vistarato yojanāyutam ācakṣate dvādaśa-sahasraṁ somasya trayodaśa-sahasraṁ rāhor yaḥ parvaṇi tad-vyavadhāna-kṛd vairānubandhaḥ sūryā-candramasāv abhidhāvati.

They say that the sun globe measures 10,000 *yojanas* in diameter and the moon measure *20,000* yojanas in diameter, whereas Rāhu is 30,000 *yojanas* in diameter. Obstructing the sun and moon previously, he has become their enemy, and attacks them on the full and dark moon days.

Parvaṇi means the full moon and dark moon. On these days it creates an obstacle to the full moon and dark moon for those looking from the earth. It created an obstacle previously by coming between the sun and moon to drink nectar. He created enmity with them when they understood what he was doing.

|| 5.24.3 ||

tan niśamyobhayatrāpi bhagavatā rakṣaṇāya prayuktaṁ sudarśanaṁ nāma bhāgavataṁ dayitam astraṁ tat tejasā durviṣahaṁ muhuḥ parivartamānam abhyavasthito muhūrtam udvijamānaś cakita-hṛdaya ārād eva nivartate tad uparāgam iti vadanti lokāḥ.

Hearing of Rāhu's attack, the Lord engages his dear Sudarśana weapon to protect the sun and moon. Seeing the intolerable heat of the weapon rotating in front of him for forty-eight minutes, Rāhu, frightened and worried, flees to a distant place. People say that this is the eclipse.

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[68] This is in the direction opposite the sun and the other planets.

Ubhayatra means “to the sun and moon.” Seeing (verb is omitted) the *cakra* rotating, situated in front of it, he then fled. They say that is situation is an eclipse. Because of either precise or imprecise alignment, there are full and partial eclipses. Rāhu does not actually devour the sun or moon, since he is situated 10,000 *yojanas* away from the sun.

|| 5.24.4 ||

tato 'dhastāt siddha-cāraṇa-vidyādharāṇāṁ sadanāni tāvan mātra eva.

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Below Rāhu by 10,000 *yojanas* are the planets known as Siddhaloka, Cāraṇaloka and Vidyādhara-loka.

Tāvam mātre means 10,000 *yojanas.*

|| 5.24.5 ||

tato 'dhastād yakṣa-rakṣaḥ-piśāca-preta-bhūta-gaṇānāṁ vihārājiram antarikṣaṁ yāvad vāyuḥ pravāti yāvan meghā upalabhyante.

Beneath Vidyādhara-loka, Cāraṇaloka and Siddhaloka, in the sky called *antarikṣa,* are the places of enjoyment for the Yakṣas, Rākṣasas, Piśācas, ghosts and so on. *Antarikṣa* extends as far as the wind blows and the clouds float in the sky.

|| 5.24.6 ||

tato 'dhastāc chata-yojanāntara iyaṁ pṛthivī yāvad dhaṁsa-bhāsa-śyena-suparṇādayaḥ patattri-pravarā utpatantīti.

Below the abodes of the Yakṣas and Rākṣasas by a distance of 100 *yojanas* is the planet earth, whose upper limits extend as high as swans, hawks, eagles and similar large birds can fly.

This verse describes upper limit of Bhūrloka above the earth plane. Swans and other birds are transformations of earth.

|| 5.24.7 ||

upavarṇitaṁ bhūmer yathā-sanniveśāvasthānam avaner apy adhastāt sapta bhū-vivarā ekaikaśo yojanāyutāntareṇāyāma-vistāreṇopakḷptā atalaṁ vitalaṁ sutalaṁ talātalaṁ mahātalaṁ rasātalaṁ pātālam iti.

I have already described the position and divisions of the earth. Beneath this earth are seven other planets, known as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla whose width and length are 10,000 *yojanas,* with an interval of 10,000 *yojanas* between each one.

Below the earth, in different parts, are the seven lower planets. *Bhū-vivaraḥ* means "in hollow cavities of the earth." It refers to Atala and the other planets. *Antaram* means a space or limit according to *Amara-koṣa.* Thus from the earth, to a limit of 10,000 *yojanas* Atala extends. From Atala, Vitala extends another 10,000 *yojanas.* Their length and breath are also 10,000 *yojanas*. The heights of the places are as much as possible (within 10,000 *yojanas*).

|| 5.24.8 ||

eteṣu hi bila-svargeṣu svargād apy adhika-kāma-bhogaiśvaryānanda-bhūti-vibhūtibhiḥ susamṛddha-bhavanodyānākrīḍa-vihāreṣu daitya-dānava-kādraveyā nitya-pramuditānurakta-kalatrāpatya-bandhu-suhṛd-anucarā gṛha-pataya īśvarād apy apratihata-kāmā māyā-vinodā nivasanti.

The Daityas, Dānavas and Nāgas, who are householders always enamored by their wives, children, friends and society in beautiful houses, gardens and play grounds, and having greater wealth, power, bliss and sense enjoyment than the higher planets, live there in illusory enjoyment, with desires more unimpeded than in Svarga.

This verse gives a general description of those places. *Bhūtiḥ* means influence. *Vibhūtiḥ* means wealth. They have more pleasure than Indra (*īśvarāt*).

|| 5.24.9 ||

yeṣu mahārāja mayena māyāvinā vinirmitāḥ puro nānā-maṇi-pravara-praveka-viracita-vicitra-bhavana-prākāra-gopura-sabhā-caitya-catvarāyatanādibhir nāgāsura-mithuna-pārāvata-śuka-sārikākīrṇa-kṛtrima-bhūmibhir vivareśvara-gṛhottamaiḥ samalaṅkṛtāś cakāsati.

O King! The demon named Maya, who is an expert artist and architect, has constructed cities, decorated with the finest houses of the leaders, having artificial areas crowded with couples of pigeons, parrots, mynas, Nāgas and demons, with wondrous houses, walls, gates, assembly houses, temples, yards and resting places made of the finest jewels.

In these lower planets there are cities, decorated with the fine houses of the leaders, which have houses, walls etc. made of the best jewels, and with artificial land areas crowded with couples of pigeons, demons and Nāgas. Instead of *nāgāsura, nānāsvah* is found. Then it means “with couples of pigeons making sounds.”

|| 5.24.10 ||

udyānāni cātitarāṁ mana-indriyānandibhiḥ kusuma-phala-stabaka-subhaga-kisalayāvanata-rucira-viṭapa-viṭapināṁ latāṅgāliṅgitānāṁ śrībhiḥ samithuna-vividha-vihaṅgama-jalāśayānām amala-jala-pūrṇānāṁ jhaṣakulollaṅghana-kṣubhita-nīra-nīraja-kumuda-kuva-laya-kahlāra-nīlotpala-lohita-śatapatrādi-vaneṣu kṛta-niketanānām eka-vihārākula-madhura-vividha-svanādibhir indriyotsavair amara-loka-śriyam atiśayitāni.

In these planets there are beautiful gardens, resplendent with the beauty of trees having branches bent down with beautiful shoots, and clumps of fruits and flowers which give the greatest joy to the senses and mind, and with the sensual pleasure of various sweet cries of flocks of frolicking birds which have made their nests in forests of lotuses, white water lilies, night blooming lotuses, white lotuses, blue lotuses, pink lotuses and hundred-petalled lotuses, in ponds disturbed by jumping fish and frequented by pairs of birds.

The gardens, surpassing the beauty of heaven, shine with the beauty of trees having attractive branches bent down with flowers, giving pleasure to the senses and mind, and with pleasure for the senses causes by the sweet cries of groups of playing birds which have made their nests in forests of lotuses whose water is disturbed by jumping fish, and frequented by couples of birds. *Lohita* (red) *and śata-patra* (having a hundred petals) are two different water plants.

|| 5.24.11 ||

yatra ha vāva na bhayam aho-rātrādibhiḥ kāla-vibhāgair upalakṣyate.

In these planets there is no fear because there are no divisions of time with day and night.

|| 5.24.12 ||

yatra hi mahāhi-pravara-śiro-maṇayaḥ sarvaṁ tamaḥ prabādhante.

The gems on the heads of the best of the great snakes drive away all darkness.

|| 5.24.13 ||

na vā eteṣu vasatāṁ divyauṣadhi-rasa-rasāyanānna-pāna-snānādibhir ādhayo vyādhayo valī-palita-jarādayaś ca deha-vaivarṇya-daurgandhya-sveda-klama-glānir iti vayo 'vasthāś ca bhavanti.

By taking elixirs and juices made from divine herbs, the inhabitants of these planets do not experience anxiety, disease, wrinkles, grey hair, old age, discoloration of the body, foul perspiration, fatigue, or lack of pleasure—the effects of aging, caused by bathing, drinking and eating.

The inhabitants do not have anxiety or sickness from food or drink because of consuming the juice of divine herbs and elixirs. They do not experience various effect of age. First, they do not have wrinkles or grey hair or old age. Second, they do not experience change of bodily complexion, bad odor, and perspiration. Finally they do not experience fatigue *(klama*) or lack of pleasure *(glāniḥ*).

|| 5.24.14 ||

na hi teṣāṁ kalyāṇānāṁ prabhavati kutaścana mṛtyur vinā bhagavat-tejasaś cakrāpadeśāt.

Living comfortably, they do not experience the influence of death except from the energy of the Lord called the Sudarśana-cakra.

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|| 5.24.15 ||

yasmin praviṣṭe 'sura-vadhūnāṁ prāyaḥ puṁsavanāni bhayād eva sravanti patanti ca.

When the Sudarśana disc enters those provinces, the pregnant wives of the demons all have miscarriages due to fear of its effulgence.

If the child is lost up to the fourth month after pregnancy it is called *garbha-srāva* and if the child is lost in the fifth or sixth month it is called *garbha-pāta.*

|| 5.24.16 ||

athātale maya-putro 'suro balo nivasati yena ha vā iha sṛṣṭāḥ ṣaṇ-ṇavatir māyāḥ kāścanādyāpi māyāvino dhārayanti yasya ca jṛmbhamāṇasya mukhatas trayaḥ strī-gaṇā udapadyanta svairiṇyaḥ kāminyaḥ puṁścalya iti yā vai bilāyanaṁ praviṣṭaṁ puruṣaṁ rasena hāṭakākhyena sādhayitvā sva-vilāsāvalokanānurāga-smita-saṁlāpopagūhanādibhiḥ svairaṁ kila ramayanti yasminn upayukte puruṣa īśvaro 'haṁ siddho 'ham ity ayuta-mahā-gaja-balam ātmānam abhimanyamānaḥ katthate madāndha iva.

In Atala there is a demon, the son of Maya Dānava named Bala, who created ninety-six kinds of mystic power. Some people hold some of these powers even today. Simply by yawning, the demon Bala created three kinds of women, known as *svairiṇī, kāmiṇī* and *puṁścalī.* When a man enters their houses, these women make him fit with *hāṭaka*, and enjoy with him by embraces, talking, attractive smiles and playful glances. Drinking this beverage, the man, thinking he has the strength of ten thousand elephants, as if blind with intoxication, boasts "I am God, and am perfect."

Those women who enjoy in their own caste are called *svariṇī.* Those who enjoy outside their caste are called *kāminī.* Those who are very fickle in enjoying are called *puṁścalī. Bilāyanam* means their houses which are like holes. They make him fit for sex enjoyment by the beverage. When he drinks that beverage *(yasmin upayukte),* he feels as strong as ten thousand elephants.

|| 5.24.17 ||

tato 'dhastād vitale haro bhagavān hāṭakeśvaraḥ sva-pārṣada-bhūta-gaṇāvṛtaḥ prajāpati-sargopabṛṁhaṇāya bhavo bhavānyā saha mithunī-bhūta āste yataḥ pravṛttā sarit-pravarā hāṭakī nāma bhavayor vīryeṇa yatra citrabhānur mātariśvanā samidhyamāna ojasā pibati tan niṣṭhyūtaṁ hāṭakākhyaṁ suvarṇaṁ bhūṣaṇenāsurendrāvarodheṣu puruṣāḥ saha puruṣībhir dhārayanti.

Below Atala, on Vitala, Lord Śiva, who is known as the master of gold mines, lives with his wife, surrounded by his personal associates, the ghosts, for producing progeny. From Vitala a river called Hāṭakī made from their vital

energy flows. It is heated by Vāyu and hardened by Agni. The men and their wives wear that gold called Hāṭaka along with their jewel ornaments with great admiration in the houses of the great demons.

That gold is heated by Vāyu and hardened (*pibati*) by Agni. This gold is spit out *(niṣṭhyūtam*) by Agni, taken from the fire. Or, it has been given up by Śiva and Bhavāṇī. The men wear that gold along with their jewel ornaments with great admiration.

|| 5.24.18 ||

tato 'dhastāt sutale udāra-śravāḥ puṇya-śloko virocanātmajo balir bhagavatā mahendrasya priyaṁ cikīrṣamāṇenāditer labdha-kāyo bhūtvā vaṭu-vāmana-rūpeṇa parākṣipta-loka-trayo bhagavad-anukampayaiva punaḥ praveśita indrādiṣv avidyamānayā susamṛddhayā śriyābhijuṣṭaḥ sva-dharmeṇārādhayaṁs tam eva bhagavantam ārādhanīyam apagata-sādhvasa āste 'dhunāpi.

Below the planet Vitala, on Sutala, the son of Mahārāja Virocana, Bali Mahārāja, who is famous and praised by verses, resides even now. He was cheated of the three worlds by the Lord, who, desiring to please Indra, appeared in the form of Vāmana, born from Aditi. Reinstated by the Lord’s mercy on Sutala and blessed with wealth not possessed even by Indra, he worships with fearless heart the Lord who is most worthy of worship.

Bali has much fame (*udāra-śravāḥ*) and verses of praise (*puṇya-ślokaḥ*). He was reinstated on Sutala-loka.

|| 5.24.19 ||

no evaitat sākṣātkāro bhūmi-dānasya yat tad bhagavaty aśeṣa-jīva-nikāyānāṁ jīva-bhūtātma-bhūte paramātmani vāsudeve tīrthatame pātra upapanne parayā śraddhayā paramādara-samāhita-manasā sampratipāditasya sākṣād apavarga-dvārasya yad bila-nilayaiśvaryam.

Mere attainment of the enjoyment on Sutala is not the real result of Bali’s giving land to Vāsudeva, the life of unlimited *jīvas*, the supreme source of Paramātmā, the most suitable and most pure. This act was executed with great faith and devotion and is the door to the highest liberation.

Some people will think that Bali attained his position on Sutala as a result of giving land to Vāmana. This verse negates that idea. The wealth in his abode in Sutala is not the real result (*sākṣātkāraḥ*) of giving land to the Lord. His giving land is famous. *Bhūmi* means the three worlds. It is stated in the scriptures that just by giving a small portion of land to a *brāhmaṇa* learned in the Vedas one can attain the enjoyment of Svarga. Thus it is impossible that he attained only enjoyment of wealth on Sutala as a result of giving the three worlds to the Supreme Lord. He should get liberation from the world. And the incidental enjoyment on Sutala should be greater that the enjoyment on Svarga. He gave land to Lord Vāsudeva, who acts as the life of beings *(jīva-bhūta-ātma-bhūte), antaryāmī.* But he is the supreme *ātmā* (*paramātmane*), being the *aṁśī* or source of all the *antaryāmīs. Viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat*: by one portion of myself I am situated in this universe. (BG 10.42) Being fit as the supreme *(upapanne*), he is also the supreme pure *(tiṛthatmane*). If giving a leaf or flower gives liberation, how much more will giving the three worlds yield (*apavarga-dvārasya)?* Thus merely attaining Sutala is not the result of his giving the three worlds.

|| 5.24.20 ||

yasya ha vāva kṣuta-patana-praskhalanādiṣu vivaśaḥ sakṛn nāmābhigṛṇan puruṣaḥ karma-bandhanam añjasā vidhunoti yasya haiva pratibādhanaṁ mumukṣavo 'nyathaivopalabhante.

The person who just once chants the Lord’s name while stumbling or falling from hunger easily destroys the bondage of *karma,* which persons desiring liberation attempt to destroy by other means.

What to speaking of offering the three worlds, or even offering a leaf or flower with devotion! Even *nāmābhasa* destroys the bondage of *karma*, which cannot be removed by pious acts. It is not easy to destroy the bondage of *karma.* Those desiring liberation —not those who piously give land--accept many means to destroy the bondage of *karma* by other means. They accept difficulties in *aṣṭāṅga-yoga* and *sāṅkhya* to destroy bondage.

|| 5.24.21 ||

tad bhaktānām ātmavatāṁ sarveṣām ātmany ātmada ātmatayaiva.

Enjoying Svarga was not the result of giving land to the Supreme Lord, who gives himself to his devotees and gives realization of Paramātmā to the *ātmārāmas.*

This is not the result of giving land to the Supreme Lord, the soul of all beings. The Lord gives himself (*ātma-de*), being controlled by the devotees like Nārada. He is the form of Paramātmā (*ātmatame*)[69] for the realizers of *ātmā* like the Kumāras. How can the Lord who gives *premānanda* and *brahmānanda* give material pleasure to his devotee? In exchange for the land, the Lord gave Bali the bliss of *prema*, which brings him under control, since the Lord became the door keeper of Bali on Sutala.

|| 5.24.22 ||

na vai bhagavān nūnam amuṣyānujagrāha yad uta punar ātmānusmṛti-moṣaṇaṁ māyāmaya-bhogaiśvaryam evātanuteti.

The Lord did not show mercy to Indra, because his bestowal of enjoyment and wealth, forms of *māyā,* destroy remembrance of the Lord.

Actually material enjoyment is an obstacle for the devotees practicing pure *bhakti,* not his mercy. Because he gave material enjoyment to Indra, it may be inferred that Indra was not practicing pure *bhakti.* The Lord did not show mercy to Indra (*amuṣya*).

vāsudeve mano yasya japa-homārcanādiṣu

tasyāntarāyo maitreya devendratvādikaṁ phalam

O Maitreya! Receiving results such as becoming a *devatā* are an obstacle for those whose minds are absorbed in Vāsudeva through *japa,* sacrifice and worship. *Viṣṇu Purāṇa* 2.6.43

Actually the Lord was not merciful to Indra, but was merciful to Bali, a pure devotee.

|| 5.24.23 ||

yat tad bhagavatānadhigatānyopāyena yācñā-cchalenāpahṛta-sva-śarīrāvaśeṣita-loka-trayo varuṇa-pāśaiś ca sampratimukto giri-daryāṁ cāpaviddha iti hovāca.

Because the Lord, finding no other means, used the trick of begging to take away the three worlds from Bali, leaving only his body as his possession,

[69] This is an alternate version.

bound him with Varuṇa's ropes, and locked him in a mountain cave, Bali spoke as follows.

The pure *bhakti* of Bali and receiving the Lord's mercy are made clear by Bali's own statement. Because (*yat*) the Lord used a trick and locked Bali in the cave, Bali spoke as follows. Because the Lord, on the pretext of begging, since he found no other means, stole the three worlds from him leaving him only his body, and bound him up (*sampratimuktaḥ*) and threw him a cave, he said this. *Amara-koṣa* says *āmuktaḥ, pratimukta, pinnadha* and *āpinaddha* mean "bound up."

|| 5.24.24 ||

nūnaṁ batāyaṁ bhagavān artheṣu na niṣṇāto yo 'sāv indro yasya sacivo mantrāya vṛta ekāntato bṛhaspatis tam atihāya svayam upendreṇātmānam ayācatātmanaś cāśiṣo no eva tad-dāsyam ati-gambhīra-vayasaḥ kālasya manvantara-parivṛttaṁ kiyal loka-trayam idam.

Indeed, Indra, who employed Bṛhaspati as his exclusive assistant and minister, is not experienced in affairs. Neglecting the Lord, he instead asked me for the three worlds, material happiness, using the Lord, and not service to the Lord. What value are the three worlds, which change every Manvantara by the great speed of time?

Indra, whose minister is Bṛhaspati, though very learned, is not fixed in the goal of human life, because Bṛhaspati did not teach him properly. This is indicated by Indra asking for the three worlds from me by sending Upendra standing at his door. He thus gave up Upendra. Why did he not ask for Upendra? If he did, what wouldn't the Lord give him? Why did he not ask for the Lord? He asked for material blessings, like a person completely blinded by illusion. Or why did he not send (*apahāya*) Bṛhaspati to ask me for the land? If Bṛhaspati had asked, would I not have given that *brāhmaṇa* the three worlds? Why did he ask the Lord to get him back his land? Material desires are all insignificant. What is the value of the three worlds which changes every Manvantara because of the great speed of time?

|| 5.24.25 ||

yasyānudāsyam evāsmat-pitāmahaḥ kila vavre na tu sva-pitryaṁ yad utākutobhayaṁ padaṁ dīyamānaṁ bhagavataḥ param iti bhagavatoparate khalu sva-pitari.

Our grandfather accepted only service to the Lord, and not the property of his father, which the Lord offered him when he killed his father. He did not even accept the spiritual world, the place of no fear.

In this world Prahlāda alone was fixed in the supreme goal. When his father was killed (*uparate)* he did not accept the kingdom.

|| 5.24.26 ||

tasya mahānubhāvasyānupatham amṛjita-kaṣāyaḥ ko vāsmad-vidhaḥ parihīṇa-bhagavad-anugraha upajigamiṣatīti.

What materially contaminated person like me, devoid of the Lord's mercy, desires to follow a path similar to that of the great devotee Prahlāda?

"But you are like Prahlāda." With modesty and humility, he answers.

|| 5.24.27 ||

tasyānucaritam upariṣṭād vistariṣyate yasya bhagavān svayam akhila-jagad-gurur nārāyaṇo dvāri gadā-pāṇir avatiṣṭhate nija-janānukampita-hṛdayo yenāṅguṣṭhena padā daśa-kandharo yojanāyutāyutaṁ dig-vijaya uccāṭitaḥ.

The story of Bali will be told later. Lord himself, *guru* of the whole universe, Nārāyaṇa, merciful to his devotee, stands at Bali's door with a club. The Lord kicked Rāvaṇa ten thousand *yojanas* with his toe big toe, when Rāvaṇa came to conquer Bali.

Tasya refers to Bali.

|| 5.24.28 ||

tato 'dhastāt talātale mayo nāma dānavendras tri-purādhipatir bhagavatā purāriṇā tri-lokī-śaṁ cikīrṣuṇā nirdagdha-sva-pura-trayas tat-prasādāl labdha-pado māyāvinām ācāryo mahādevena parirakṣito vigata-sudarśana-bhayo mahīyate.

Below Sutala, in Talātala resides Maya, king of the Dānavas, lord of three cities. His three cities were burned by Śiva, who desired the good of the three worlds. By Śiva's grace Maya, master of the magicians, regained his position. Protected by Śiva, without fear of Sudarśana, he is worshipped.

Mahīyate means “is worshipped.”

|| 5.24.29 ||

tato 'dhastān mahātale kādraveyāṇāṁ sarpāṇāṁ naika-śirasāṁ krodhavaśo nāma gaṇaḥ kuhaka-takṣaka-kāliya-suṣeṇādi-pradhānā mahā-bhogavantaḥ patattri-rājādhipateḥ puruṣa-vāhād anavaratam udvijamānāḥ sva-kalatrāpatya-suhṛt-kuṭumba-saṅgena kvacit pramattā viharanti.

Below Talātala, in Mahātala, a group of snakes with many hoods, descendents of Kadrū, , headed by Kuhaka, Takṣaka, Kāliya and Suseṇa, who are controlled by anger, reside. Addicted to material enjoyment and bewildered by the association of wives, children, friends and relatives, they enjoy themselves but constantly live in fear of Garuḍa, king of the birds.

The snakes have many hoods. They are described. *Puruṣa-vāhāt* means “from the carrier of the Lord.”

|| 5.24.30 ||

tato 'dhastād rasātale daiteyā dānavāḥ paṇayo nāma nivāta-kavacāḥ kāleyā hiraṇya-puravāsina iti vibudha-pratyanīkā utpattyā mahaujaso mahā-sāhasino bhagavataḥ sakala-lokānubhāvasya harer eva tejasā pratihata-balāvalepā bileśayā iva vasanti ye vai saramayendra-dūtyā vāgbhir mantra-varṇābhir indrād bibhyati.

Beneath Mahātala, in Rasātala, live the Paṇis, descendents of Diti and Danu, as well as the Nivāta-kavacas, Kāleyas and Hiraṇya-puravāsīs. They are all enemies of the *devatās,* and reside in holes like snakes. From birth they are extremely powerful and cruel, but their strength and pride are always defeated by the Sudarśana-cakra of the Lord, who is auspicious for all the planetary systems. When a female dog sent by Indra named Saramā chanted a particular curse, the demons of Mahātala became afraid of Indra.

These are all different types of demons. They are enemies (*pratyanīkāḥ*) of Indra. They become frightened by the words of a *mantra* recited by a messenger of Indra. There is a Vedic story about this. The Paṇis desired compromise with the dog send by Indra named Saramā, who was looking for a cow hidden by those demons. They said “O Saramā what do you want?” Not wanting peace, the dog spoke roughly to them while praising Indra. “O Paṇis! You will be killed by Indra. Flee!” Hearing these words, they became afraid.

|| 5.24.31 ||

tato 'dhastāt pātāle nāga-loka-patayo vāsuki-pramukhāḥ śaṅkha-kulika-mahāśaṅkha-śveta-dhanañjaya-dhṛtarāṣṭra-śaṅkhacūḍa-kambalāśvatara-devadattādayo mahā-bhogino mahāmarṣā nivasanti yeṣām u ha vai pañca-sapta-daśa-śata-sahasra-śīrṣāṇāṁ phaṇāsu viracitā mahā-maṇayo rociṣṇavaḥ pātāla-vivara-timira-nikaraṁ sva-rociṣā vidhamanti.

Below Rasātala, in Pātāla, reside the leaders of Nāga-loka, such as Śaṅkha, Kulika, Mahāśaṅkha, Śveta, Dhanañjaya, Dhṛtarāṣṭra, Śaṅkhacūḍa, Kambala, Aśvatara and Devadatta, headed by Vāsuki. They have many hoods and are very envious. The shining jewels fixed on five, seven, ten, a hundred or a thousand hoods, light up the darkness of the caves of Pātāla with their effulgence.

Mahā-bhoginaḥ means “having many hoods.”

Thus ends the commentary on the Twenty-fourth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-five

Glories of Ananta

|| 5.25.1 ||

śrī-śuka uvāca

tasya mūla-deśe triṁśad-yojana-sahasrāntara āste yā vai kalā bhagavatas tāmasī samākhyātānanta iti sātvatīyā draṣṭṛ-dṛśyayoḥ saṅkarṣaṇam aham ity abhimāna-lakṣaṇaṁ yaṁ saṅkarṣaṇam ity ācakṣate.

Śukadeva Gosvāmī said: 30,000 *yojanas* the planet Pātāla lives Ananta, an expansion of the Supreme Lord,[70] called *tamasī*. The devotees call him Saṅkarṣaṇa because he draws together (*saṅkaṛṣaṇa*) the enjoyer and the object to be enjoyed, characterized by the conception of "I."

The Twenty-fifth Chapter describes the qualities of Anantadeva, holder of the earth, the source of Rudra who destroys the universe, situated below Pātālaloka.

Ananta is called *tamasī* because he is the supervisor of destruction, an activity of *tamas,* but he is not a form composed of *tamas.* This would be a contradiction to a later statement in this chapter *mūrtiṁ na purukṛpayā vabhāra sattvaṁ saṁśuddham*: out of causeless mercy toward his devotees, he exhibits various forms, which are all transcendental. (SB 5.25.10) *Sātvatīyāḥ* refers to those persons who have faith in the *Sātvata-tantra.* The Lord is called Saṅkarṣaṇa because he draws the enjoyer and the object of enjoyment (*draṣṭṛ-dṛśayoḥ*) completely together. This attraction is characterized by the false identity of "I am the enjoyer and this is my object of enjoyment." The devotees meditate upon Saṅkarṣaṇa, as the presiding deity of *ahaṅkāra* in order to become purified of the false conception of I and mine.

|| 5.25.2 ||

yasyedaṁ kṣiti-maṇḍalaṁ bhagavato 'nanta-mūrteḥ sahasra-śirasa ekasminn eva śīrṣaṇi dhriyamāṇaṁ siddhārtha iva lakṣyate.

This universe, situated on one of Lord Ananta's thousands of hoods, appears just like a white mustard seed.

|| 5.25.3 ||

yasya ha vā idaṁ kālenopasañjihīrṣato 'marṣa-viracita-rucira-bhramad-bhruvor antareṇa sāṅkarṣaṇo nāma rudra ekādaśa-vyūhas try-akṣas tri-śikhaṁ śūlam uttambhayann udatiṣṭhat.

When Ananta desires to destroy the entire creation, from between his two moving eyebrows appears three-eyed Rudra, composed of anger, with eleven expansions, carrying a raised trident.

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[70] The form of Ananta which holds up the universe is a *śaktyāveśa* form according to *Laghu-bhāgavatāmṛta.*

Because *māyā* is controlled by his desire, when Ananta greatly desired to destroy this universe (*idam*), Rudra, made of anger, which is an effect of *tamas*, belonging to *māyā*, made his appearance. The phrase *amarṣa-viracita* (made of anger) modified Rudra. It should actually be *amarṣa-viracitaḥ.* Just as a lotus composed of *rajo-guṇa* appears from the navel of the second *puruṣa* who desires to create, Rudra composed of *tamas* appears from the brow of Ananta when Ananta desires to destroy.

|| 5.25.4 ||

yasyāṅghri-kamala-yugalāruṇa-viśada-nakha-maṇi-ṣaṇḍa-maṇḍaleṣv ahi-patayaḥ saha sātvatarṣabhair ekānta-bhakti-yogenāvanamantaḥ sva-vadanāni parisphurat-kuṇḍala-prabhā-maṇḍita-gaṇḍa-sthalāny ati-manoharāṇi pramudita-manasaḥ khalu vilokayanti.

The unalloyed devotees and the leaders of the snakes, offering their obeisances to Ananta with great devotion, joyfully see their faces whose cheeks are attractive with the effulgence of glittering earrings, reflected in the mirror of the gem-like, brilliant pink toe nails of his lotus feet.[71]

This verse describes the attractiveness of Ananta's beauty. They use all (*ṣaṇḍa*) the groups of his nails as mirrors.

|| 5.25.5 ||

yasyaiva hi nāga-rāja-kumārya āśiṣa āśāsānāś cārv-aṅga-valaya-vilasita-viśada-vipula-dhavala-subhaga-rucira-bhuja-rajata-stambheṣv aguru-candana-kuṅkuma-paṅkānulepenāvalimpamānās tad-abhimarśanonmathita-hṛdaya-makara-dhvajāveśa-rucira-lalita-smitās tad-anurāgamada-mudita-mada-vighūrṇitāruṇa-karuṇāvaloka-nayana-vadanāravindaṁ savrīḍaṁ kila vilokayanti.

The young daughters of the snake king, hoping for blessings, smear the silver pillars of his long, gleaming white arms arranged on his beautiful body with a paste made of *aguru*, sandalwood and *kuṁkuma.* *W*ith attractive smiles arising from hearts disturbed by Cupid due to contact with Ananta's limbs, shyly look at his lotus face with its red, compassionate eyes which roll about because of the intoxication of joy caused by attraction to his devotees.

[71] Ananta seems to have both a snake form and a human form.

On the silver pillars of his arms, in the beautiful array of his bodily limbs (*aṅga-valaya*), they smear *aguru* and other ointments made into a paste. They have attractive smiles indicating love because of the entrance of Cupid in their hearts, disturbed by touching his body, when putting on the ointment. His lotus face has eyes which glance merciful towards those young women. His red eyes roll about in great joy, because of exhilarating, natural attraction to his devotees. They are disturbed with shyness, thinking that the Lord knows they have disturbed hearts.

|| 5.25.6 ||

sa eva bhagavān ananto 'nanta-guṇārṇava ādi-deva upasaṁhṛtāmarṣa-roṣa-vego lokānāṁ svastaya āste.

Lord Ananta is an ocean of unlimited spiritual qualities. For the welfare of all living entities within this material world, he resides in his abode, restraining his anger and intolerance until the proper time.

He restrains his anger because at the time of maintenance, it is not suitable to display anger. *Amarṣa* means intolerance. What arises from intolerance is anger.

|| 5.25.7 ||

dhyāyamānaḥ surāsuroraga-siddha-gandharva-vidyādhara-muni-gaṇair anavarata-mada-mudita-vikṛta-vihvala-locanaḥ sulalita-mukharikāmṛtenāpyāyamānaḥ sva-pārṣada-vibudha-yūtha-patīn aparimlāna-rāga-nava-tulasikāmoda-madhv-āsavena mādyan madhukara-vrāta-madhura-gīta-śriyaṁ vaijayantīṁ svāṁ vanamālāṁ nīla-vāsā eka-kuṇḍalo hala-kakudi kṛta-subhaga-sundara-bhujo bhagavān mahendro vāraṇendra iva kāñcanīṁ kakṣām udāra-līlo bibharti.

The *devatās*, the demons, the Uragas, the Siddhas, the Gandharvas, the Vidyādharas and sages meditate on this form. His eyes rolling about constantly in exuberant joy, he pleases his associates, the leaders of the *devatās,* by the sweetness of his graceful words. He has a blue cloth, one earring, a plow on his shoulder, and well-placed arms. He wears a gold strap and a garland made beautiful by the sweet singing of bees intoxicated by the fragrant honey from fresh *tulasī* with unfading hue. Performing numerous pastimes, he appears like Indra's white elephant.

He pleases the devotees with his charming (*sulalita)* sweet words. *Kakṣām* means a strap.

|| 5.25.8 ||

ya eṣa evam anuśruto dhyāyamāno mumukṣūṇām anādi-kāla-karma-vāsanā-grathitam avidyāmayaṁ hṛdaya-granthiṁ sattva-rajas-tamomayam antar-hṛdayaṁ gata āśu nirbhinatti tasyānubhāvān bhagavān svāyambhuvo nāradaḥ saha tumburuṇā sabhāyāṁ brahmaṇaḥ saṁślokayām āsa.

Situated in hearts filled with *sattva, rajas* and *tamas* belonging to persons desiring liberation, being the object of their hearing and meditation, Ananta quickly cuts the knot of ignorance tied tightly by impressions of *karma* arising through endless time. Nārada, the son of Brahmā, glorifies Ananta in Brahmā's assembly using his *tamburu.*

Nārada recites verses praising the Lord's appearance as the *puruṣāvatāras.*

|| 5.25.9 ||

utpatti-sthiti-laya-hetavo 'sya kalpāḥ

sattvādyāḥ prakṛti-guṇā yad-īkṣayāsan

yad-rūpaṁ dhruvam akṛtaṁ yad ekam ātman

nānādhāt katham u ha veda tasya vartma

He is the cause of creation, maintenance and destruction of the universe. By his glance the *guṇas* of matter become capable of acting. His form is eternal, since it is not created. He is one, but manifested in many forms. How can one understand his nature?

As long as the Lord does not glance at *prakṛti,* the *guṇas* are not capable of producing *mahat-tattva* and other elements. His form is eternal (*dhruvam*) because it is spiritual, not manufactured (*akṛtam*). However, though he is one, he holds and nourishes many products of *prakṛti* in the hair pores of his body (*ātmani*). Who knows the truth (*vartma*) about him or the method to attain him?

|| 5.25.10 ||

mūrtiṁ naḥ puru-kṛpayā babhāra sattvaṁ

saṁśuddhaṁ sad-asad idaṁ vibhāti tatra

yal-līlāṁ mṛga-patir ādade 'navadyām

ādātuṁ svajana-manāṁsy udāra-vīryaḥ

By his great mercy the Lord has shown his form of pure *sattva*, within which the universe of cause and effect exists and by which, like a lion, performing numerous heroic deeds, he enacted spotless pastimes to attract the minds of his devotees.

Nārada praises the Lord appearing in *avatāra* forms like Rāma and Kṛṣṇa. Is his form material? No, it is pure *sattva.* In this spiritual form resides the universe of *sat* and *asat.* This was shown to Yaśodā. With that form, like a lion's, he performed impeccable (*anavadyām*) pastimes. Uddhava said:

kaumārīṁ darśayaṁś ceṣṭāṁ prekṣaṇīyāṁ vrajaukas

rudann iva hasan mugdha bāla-siṁhāvalokan

Showing his attractive infant pastimes to the people of Vraja, he would pretend to weep to get what he wanted and laugh when he got those things. When demons attacked, he appeared like a young lion, showing his bravery in spite of his fear. SB 3.2.28

Why did he perform pastimes? He who has heroic deeds such as lifting Govardhana, (*udāra-līlāḥ*) did it to capture the minds of his devotees, which are like elephants.

|| 5.25.11 ||

yan-nāma śrutam anukīrtayed akasmād

ārto vā yadi patitaḥ pralambhanād vā

hanty aṁhaḥ sapadi nṛṇām aśeṣam anyaṁ

kaṁ śeṣād bhagavata āśrayen mumukṣuḥ

If a sinful person chants Ananta's name after hearing it, or chants suddenly, out of suffering, or in a joking mood, that person becomes purified and destroys unlimited sins of other men. Who else other than Śeṣa is the object of shelter for persons desiring liberation?

Even Ananta's name can deliver the most fallen, but even more, that person can purify others. Nārada thus praises the form of Śeṣa in two verses. If a fallen person, even the most sinful, chants the name of Saṅkarṣaṇa, he becomes purified completely. And further, he immediately destroys unlimited sins of other men who see his form. How should one chant? One should hear it from others, or even suddenly one can chant, or in distress one can chant. Or even in joking one can chant his name. Then what to speak of faithful persons who chant with devotion?

|| 5.25.12 ||

mūrdhany arpitam aṇuvat sahasra-mūrdhno

bhū-golaṁ sagiri-sarit-samudra-sattvam

ānantyād animita-vikramasya bhūmnaḥ

ko vīryāṇy adhi gaṇayet sahasra-jihvaḥ

Since the Lord is unlimited, what person, even having a thousand tongues, can count the powers of the great Lord of immeasurable powers, Ananta with a thousand heads, who has placed on just one of his heads the small particle known as the universe with its mountains, rivers oceans and living beings?

On one head, the universe is situated. *Sattva* means living entities. Who even with a thousand tongues can count the Lord's powers?

|| 5.25.13 ||

evam-prabhāvo bhagavān ananto

duranta-vīryoru-guṇānubhāvaḥ

mūle rasāyāḥ sthita ātma-tantro

yo līlayā kṣmāṁ sthitaye bibharti

The independent Supreme Lord Ananta, possessing unlimited powers and great qualities, situated below the lower planets, easily supports the earth for its continued existence.

Duranta means unlimited.

|| 5.25.14 ||

etā hy eveha nṛbhir upagantavyā gatayo yathā-karma-vinirmitā yathopadeśam anuvarṇitāḥ kāmān kāmayamānaiḥ.

As I have heard, I have described the destinations that are achieved by men who desire enjoyment, appropriate to their previous.

Kāmān kāmayamānair nṛbhiḥ means “by men who desire material enjoyment.”

|| 5.25.15 ||

etāvatīr hi rājan puṁsaḥ pravṛtti-lakṣaṇasya dharmasya vipāka-gataya uccāvacā visadṛśā yathā-praśnaṁ vyācakhye kim anyat kathayāma iti.

O King! As you have asked, I have described the various resultant destinations, high and low, of the human desiring enjoyment in this world. Of what else shall I speak?

Thus ends the commentary on the Twenty-fifth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-six

Description of Hell

|| 5.26.1 ||

rājovāca

maharṣa etad vaicitryaṁ lokasya katham iti.

The King said: Why is there such variety in the planets?

The Twenty-sixth Chapter describes the hellish planets below the earth and just above the water, where the servants of Yama punish the sinful.

The destinations of man, high and low, with a variety of enjoyment have been described. Why do these places exist?

|| 5.262 ||

ṛṣir uvāca

tri-guṇatvāt kartuḥ śraddhayā karma-gatayaḥ pṛthag-vidhāḥ sarvā eva sarvasya tāratamyena bhavanti.

Śukadeva said: Because of the faith of the doer arising from the three *guṇas,* different varieties of destinations for action appear. All these destinations appear for all people in proportion to the *guṇas.*

Because of various types of faith, various results appear. By faith in *sattva-guṇa, dharma* arises, and from that, happiness for the performer. By faith influenced by rajas a mixture of *dharma* and *adharma* arise, and by them, there arises a mixture of happiness and distress. By faith influenced by *tamas, adharma* only arises, and by that completely distress. By degrees of those types of faith, there are degrees of happiness and distress. No one is always situated in *sattva,* nor is anyone always in *rajas* or *tamas.* Thus all variety of destinations for all types of *jīvas* arise, but at different times.

|| 5.26.3 ||

athedānīṁ pratiṣiddha-lakṣaṇasyādharmasya tathaiva kartuḥ śraddhāyā vaisādṛśyāt karma-phalaṁ visadṛśaṁ bhavati yā hy anādy-avidyayā kṛta-kāmānāṁ tat-pariṇāma-lakṣaṇāḥ sṛtayaḥ sahasraśaḥ pravṛttās tāsāṁ prācuryeṇānuvarṇayiṣyāmaḥ.

For the performer of forbidden acts of *adharma*, as with the performer of *dharma*, there are varieties of results for actions according to differences in faith of the performer. The destinations for performing acts out of desire caused by beginningless ignorance are merely transformations of those desires, with thousands of varieties. Among these destinations I shall describe in the detail the various hells.

The results of performing *dharma* according to scriptures have been described already as happiness on Svarga on earth, heaven or below the earth. The results of *adharma,* in the form of the suffering in hell should also be described. Just as for the performer of *dharma* (*tathā)*, for the performer of *adharma* characterized by forbidden acts, by his faith with different degrees of *tamas*, results appear. By performing *adharma* due to inattention, there is a small amount of *tamas.* By performing sin with knowledge there is greater amount of *tamas*. By performing sin with complete rejection of God there is complete *tamas.* The cause of the three types of *tamas* is explained. The *jīva* has ignorance without beginning. It is impossible to say when or how the *jīva* developed a relationship with ignorance. The results of desires arising by the *jīva's* beginningless ignorance of three types are transformations of those desires. Among the destinations I will describe in detail the various hells.

|| 5.26.4 ||

rājovāca

narakā nāma bhagavan kiṁ deśa-viśeṣā athavā bahis tri-lokyā āhosvid antarāla iti.

The King said: Are these hells places on earth, outside the three worlds, or in some intermediate space?

|| 5.26.5 ||

ṛṣir uvāca

antarāla eva tri-jagatyās tu diśi dakṣiṇasyām adhastād bhūmer upariṣṭāc ca jalād yasyām agniṣvāttādayaḥ pitṛ-gaṇā diśi svānāṁ gotrāṇāṁ parameṇa samādhinā satyā evāśiṣa āśāsānā nivasanti.

Śukadeva said: All the hellish planets are situated within an intermediate space within the three worlds, on the southern side of the universe, beneath the seven lower planets, and slightly above the Garbhodaka Ocean. In that direction, the Pitṛs headed by the Agiṣvāttās[72] dwell, desiring virtuous blessings for their family members by great concentration on the Lord.

Bhūmeḥ means "below the seven lower planets." *Jalāt* means "above the Garbhodaka Ocean."

[72] These are a class of Pitṛs.

|| 5.26.6 ||

yatra ha vāva bhagavān pitṛ-rājo vaivasvataḥ sva-viṣayaṁ prāpiteṣu sva-puruṣair jantuṣu sampareteṣu yathā-karmāvadyaṁ doṣam evānullaṅghita-bhagavac-chāsanaḥ sagaṇo damaṁ dhārayati.

There, the king of the Pitṛs, the son of Vaivasvata named, Yamarāja, along with his followers, in obedience to the orders of the Lord, awards unavoidable punishment for sin according to the action to the living beings who have been brought to his place after death by his servants.

Svaviṣayam means "his own place." Yama awards punishment according to the crime, which cannot be avoided, allotted according to the faulty action. By that frightening experience he makes the *jīvas* turn towards the Lord.

|| 5.26.7 ||

tatra haike narakān eka-viṁśatiṁ gaṇayanti atha tāṁs te rājan nāma-rūpa-lakṣaṇato 'nukramiṣyāmas tāmisro 'ndhatāmisro rauravo mahārauravaḥ kumbhīpākaḥ kālasūtram asipatravanaṁ sūkaramukham andhakūpaḥ kṛmibhojanaḥ sandaṁśas taptasūrmir vajrakaṇṭaka-śālmalī vaitaraṇī pūyodaḥ prāṇarodho viśasanaṁ lālābhakṣaḥ sārameyādanam avīcir ayaḥpānam iti; kiñca kṣārakardamo rakṣogaṇa-bhojanaḥ śūlaproto dandaśūko 'vaṭa-nirodhanaḥ paryāvartanaḥ sūcīmukham ity aṣṭā-viṁśatir narakā vividha-yātanā-bhūmayaḥ.

Some authorities say that there is a total of twenty-one hellish planets. O King! I shall outline all of them according to their names, forms and characteristics. The names of the different hells are as follows: Tāmisra, Andhatāmisra, Raurava, Mahāraurava, Kumbhīpāka, Kālasūtra, Asi-patravana, Sūkaramukha, Andhakūpa, Kṛmibhojana, Sandaṁśa, Taptasūrmi, Vajrakaṇṭaka-śālmalī, Vaitaraṇī, Pūyoda, Prāṇarodha, Viśasana, Lālābhakṣa, Sārameyādana, Avīci, Ayaḥpāna, Kṣārakardama, Rakṣogaṇa-bhojana, Śūlaprota, Dandaśūka, Avaṭa-nirodhana, Paryāvartana and Sūcīmukha. Thus there are twenty-eight hells, places of pain for the living entities.

According to some there are twenty-one hells. Those are the first ones on the list. According to others, in addition to the twenty-one hells, seven more exist.

|| 5.26.8 ||

tatra yas tu para-vittāpatya-kalatrāṇy apaharati sa hi kāla-pāśa-baddho yama-puruṣair ati-bhayānakais tāmisre narake balān nipātyate anaśanānudapāna-

daṇḍa-tāḍana-santarjanādibhir yātanābhir yātyamāno jantur yatra kaśmalam āsādita ekadaiva mūrcchām upayāti tāmisra-prāye.

A person who appropriates another's legitimate wife, children or money, after being bound up with Yama's ropes of time by the fierce Yamadūtas, is forcibly thrown into Tāmisra. On this very dark planet, the sinful man suffers by chastisement, beating, starvation and lack of water. Severely suffering, sometimes he faints in that very dark place.

Yātyamānaḥ means suffering. *Tāmisra-praye* means "in a very dark place."

|| 5.26.9 ||

evam evāndhatāmisre yas tu vañcayitvā puruṣaṁ dārādīn upayuṅkte yatra śarīrī nipātyamāno yātanā-stho vedanayā naṣṭa-matir naṣṭa-dṛṣṭiś ca bhavati yathā vanaspatir vṛścyamāna-mūlas tasmād andhatāmisraṁ tam upadiśanti.

The destination of a person who slyly cheats another man and enjoys his wife and children is the hell known as Andha-tāmisra. The *jīva,* thrown down and full of pain, loses consciousness and sight because of the suffering. He is like a tree cut at the root. Thus this place is called Andha-tāmisra (blind).

Puruṣam refers to the husband.

|| 5.26.10 ||

yas tv iha vā etad aham iti mamedam iti bhūta-droheṇa kevalaṁ sva-kuṭumbam evānudinaṁ prapuṣṇāti sa tad iha vihāya svayam eva tad-aśubhena raurave nipatati.

A person who, thinking in terms of me and mine, maintains his own body and the bodies of his wife and children by violence against other living entities, falls into the hell called Raurava because of that violence after giving up his body and his family.

He thinks "This is my body and this object is mine." If he does not commit violence to support his family while thinking of I and mine, then he does not fall to Raurava.

|| 5.26.11 ||

ye tv iha yathaivāmunā vihiṁsitā jantavaḥ paratra yama-yātanām upagataṁ ta eva ruravo bhūtvā tathā tam eva vihiṁsanti tasmād rauravam ity āhū rurur iti sarpād ati-krūra-sattvasyāpadeśaḥ.

The living beings that were injured by him become *rurus* and commit violence to him while he suffers the pains of Yama. Therefore this place is called Raurava. Ruru is the name of a living entity more cruel than a snake.

In this way their actions are reversed. According to Śrīdhara Svāmī, the *ruru* is type of antelope. Jīva Gosvāmī says according the definition given by Śukadeva, the *ruru* is a particular animal not well know in this world.

|| 5.26.12 ||

evam eva mahārauravo yatra nipatitaṁ puruṣaṁ kravyādā nāma ruravas taṁ kravyeṇa ghātayanti yaḥ kevalaṁ dehambharaḥ.

In Mahāraurava, *ruru* animals known as *kravyāda* torment a person who maintains his body only by harming others by eating his flesh.

They torment him by using his flesh as their meat. *Kevalam* means “by violence to other entities.”

|| 5.26.13 ||

yas tv iha vā ugraḥ paśūn pakṣiṇo vā prāṇata uparandhayati tam apakaruṇaṁ puruṣādair api vigarhitam amutra yamānucarāḥ kumbhīpāke tapta-taile uparandhayanti.

Cruel persons who cook poor animals and birds alive and who are condemned even by Rākṣasas are cooked in boiling oil by the servants of Yama in the next life in Kumbhīpāka.

Prāṇataḥ means “while alive.”

|| 5.26.14 ||

yas tv iha brahma-dhruk sa kālasūtra-saṁjñake narake ayuta-yojana-parimaṇḍale tāmramaye tapta-khale upary-adhastād agny-arkābhyām ati-tapyamāne 'bhiniveśitaḥ kṣut-pipāsābhyāṁ ca dahyamānāntar-bahiḥ-śarīra āste śete ceṣṭate 'vatiṣṭhati paridhāvati ca yāvanti paśu-romāṇi tāvad varṣa-sahasrāṇi.

The killer of a *brāhmaṇa* is put into the hell known as Kālasūtra, which has a circumference of 10,000 *yojanas* and which has a flat surface made entirely of copper, heated from below by fire and from above by the scorching sun. Suffering from being burned both internally and externally by hunger and thirst, he sometimes lies down, sometimes sits, sometimes stands up and sometimes runs here and there. He must suffer in this way for as many thousands of years as there are hairs on the body of an animal.

Khale means “on a flat surface.”

|| 5.26.15 ||

yas tv iha vai nija-veda-pathād anāpady apagataḥ pākhaṇḍaṁ copagatas tam asi-patravanaṁ praveśya kaśayā praharanti tatra hāsāv itas tato dhāvamāna ubhayato dhārais tāla-vanāsi-patraiś chidyamāna-sarvāṅgo hā hato 'smīti paramayā vedanayā mūrcchitaḥ pade pade nipatati sva-dharmahā pākhaṇḍānugataṁ phalaṁ bhuṅkte.

If a person deviates from the path of the Vedas in the absence of an emergency and adopts an unauthorized system, the servants of Yamarāja put him into the hell called Asi-patravana, where they beat him with whips. When he runs anywhere to escape, on all sides his whole body is cut by palm trees with leaves similar to sharp swords. Fainting at every step because of the great pain, falling down, he cries out, "I am dying!" One who deviates from the accepted religious principles suffers this result by following unauthorized teachings.

|| 5.26.16 ||

yas tv iha vai rājā rāja-puruṣo vā adaṇḍye daṇḍaṁ praṇayati brāhmaṇe vā śarīra-daṇḍaṁ sa pāpīyān narake 'mutra sūkaramukhe nipatati tatrātibalair viniṣpiṣyamāṇāvayavo yathaivehekṣukhaṇḍa ārta-svareṇa svanayan kvacin mūrcchitaḥ kaśmalam upagato yathaivehā-dṛṣṭa-doṣā uparuddhāḥ.

A sinful king or governmental representative who punishes an innocent person or who inflicts corporal punishment upon a *brāhmaṇa*, falls down to the hell named Sūkaramukha, where the most powerful assistants of Yamarāja

crush his limbs just as one crushes sugarcane. Caught in such difficulty, he cries very pitiably and faints. He is punishes as much as the innocent people were punished in this world.

Svanayan means crying out. He is punished as much as the innocent people were punished in this world.

|| 5.26.17 ||

yas tv iha vai bhūtānām īśvaropakalpita-vṛttīnām avivikta-para-vyathānāṁ svayaṁ puruṣopakalpita-vṛttir vivikta-para-vyatho vyathām ācarati sa paratrāndhakūpe tad-abhidroheṇa nipatati tatra hāsau tair jantubhiḥ paśu-mṛga-pakṣi-sarīsṛpair maśaka-yūkā-matkuṇa-makṣikādibhir ye ke cābhidrugdhās taiḥ sarvato 'bhidruhyamāṇas tamasi vihata-nidrā-nirvṛtir alabdhāvasthānaḥ parikrāmati yathā kuśarīre jīvaḥ.

The person who, being given means of maintenance by the Lord and being aware of others' suffering, causes suffering in this life to other entities who have no awareness of giving suffering to others and whose sustenance is arranged by the Lord from other living entities, falls to Andakūpa after death because of his violence. There he is attacked on all sides by the birds, animals, reptiles, mosquitoes, lice, worms, and flies which he injured. Without sleep or resting place, he wanders about like a living entity in a lower body.

The lower animals live off the blood of humans by the arrangement of the Lord. They are not aware of the pain they cause others. The Lord arranges for sustenance of the human with rules and forbiddance. Because he is human, he can understand the pain of other beings.

|| 5.26.18 ||

yas tv iha vā asaṁvibhajyāśnāti yat kiñcanopanatam anirmita-pañca-yajño vāyasa-saṁstutaḥ sa paratra kṛmibhojane narakādhame nipatati tatra śata-sahasra-yojane kṛmi-kuṇḍe kṛmi-bhūtaḥ svayaṁ kṛmibhir eva bhakṣyamāṇaḥ kṛmi-bhojano yāvat tad aprattāprahūtādo 'nirveśam ātmānaṁ yātayate.

The person who in this life eats what he obtains without sharing, without erforming the five sacrifices, who is praised as a crow, falls to Kṛmibhojana after death. There he becomes a worm in a lake of worms which measures 100,000 *yojanas.* There he is eaten by other worms and eats worms. As long

as that sin remains, that person who eats unshared and unoffered food tortures his own body since he did not undergone atonement.

He who eats what he attains (*upanatam*) with out sharing it, is described to be like a crow, or is praised by those equal to crows. He eats worms and is eaten by them. As long as the sin remains, the person who eats what is not shared (*apratta*) and which is unoffered (*aprahūta*) suffers, not having undergone atonement *(anirveśam*).

|| 5.26.19 ||

yas tv iha vai steyena balād vā hiraṇya-ratnādīni brāhmaṇasya vāpaharaty anyasya vānāpadi puruṣas tam amutra rājan yama-puruṣā ayasmayair agni-piṇḍaiḥ sandaṁśais tvaci niṣkuṣanti.

O King! A person who, in the absence of an emergency, robs a *brāhmaṇa* or anyone else of his gems and gold is put into a hell known as Sandaṁśa after death. There, the servants of Yama tear his skin with red-hot iron lumps.

Niṣkuṣanti means “they cut.”

|| 5.26.20 ||

yas tv iha vā agamyāṁ striyam agamyaṁ vā puruṣaṁ yoṣid abhigacchati tāv amutra kaśayā tāḍayantas tigmayā sūrmyā lohamayyā puruṣam āliṅgayanti striyaṁ ca puruṣa-rūpayā sūrmyā.

A man or woman who approaches an unsuitable member of the opposite sex is punished after death by the assistants of Yamarāja in the hell known as Taptasūrmi. There such men and women are beaten with whips. The man is forced to embrace a red-hot iron form of a woman, and the woman is forced to embrace a similar form of a man.

Tigmayā sūrmyā means “with a red hot statue.”

|| 5.26.21 ||

yas tv iha vai sarvābhigamas tam amutra niraye vartamānaṁ vajrakaṇṭaka-śālmalīm āropya niṣkarṣanti.

A person who indulges in sex indiscriminately—even with animals—is taken after death to the hell known as Vajrakaṇṭaka-śālmalī. The agents of Yamarāja hang the sinful man up on a *śālmalī* tree with thorns as strong as thunderbolts and then pull him off.

Sarvābhigamaḥ means “approaching even animals.”

|| 5.26.22 ||

ye tv iha vai rājanyā rāja-puruṣā vā apākhaṇḍā dharma-setūn bhindanti te samparetya vaitaraṇyāṁ nipatanti bhinna-maryādās tasyāṁ niraya-parikhā-bhūtāyāṁ nadyāṁ yādo-gaṇair itas tato bhakṣyamāṇā ātmanā na viyujyamānāś cāsubhir uhyamānāḥ svāghena karma-pākam anusmaranto viṇ-mūtra-pūya-śoṇita-keśa-nakhāsthi-medo-māṁsa-vasā-vāhinyām upatapyante.

A person who is born into a responsible family—such as a *kṣatriya,* a member of royalty or a government servant—but who neglects to execute his prescribed duties according to religious principles and break the rules, falls down at the time of death into the river of hell known as Vaitaraṇī. He is bitten by the aquatic animals in this river surrounding hell, but does not give his body, being supported by his life airs. Remembering the results of his sinful activities, he suffers terribly in that river, which is full of stool, urine, pus, blood, hair, nails, bones, marrow, flesh and fat.

He is not separated from his body (*ātmanā).*

|| 5.26.23 ||

ye tv iha vai vṛṣalī-patayo naṣṭa-śaucācāra-niyamās tyakta-lajjāḥ paśu-caryāṁ caranti te cāpi pretya pūya-viṇ-mūtra-śleṣma-malā-pūrṇārṇave nipatanti tad evātibībhatsitam aśnanti.

The husbands of lowborn women, living like animals, with no good behavior, cleanliness or regulated life, after death are thrown into a fearful ocean of pus, stool, urine, mucus, and saliva, which they eat.

A description of the river Pūyoda is given.

|| 5.26.24 ||

ye tv iha vai śva-gardabha-patayo brāhmaṇādayo mṛgayā vihārā atīrthe ca mṛgān nighnanti tān api samparetāû lakṣya-bhūtān yama-puruṣā iṣubhir vidhyanti.

The man of the higher classes who, taking his pet dogs or asses, goes hunting in the forest and kills animals against the rules, is placed after death into the hell known as Prāṇarodha. There the assistants of Yamarāja make him their targets and pierce him with arrows.

Atīrthe means “against the rules.”

|| 5.26.25 ||

ye tv iha vai dāmbhikā dambha-yajñeṣu paśūn viśasanti tān amuṣmiû loke vaiśase narake patitān niraya-patayo yātayitvā viśasanti.

A person who, in this life, proud of his eminent position, sacrifices animals simply for material prestige is put into the hell called Viśasana after death. There the assistants of Yamarāja kill him after giving him pain.

Viśasanti means “they kill.”

|| 5.2626 ||

yas tv iha vai savarṇāṁ bhāryāṁ dvijo retaḥ pāyayati kāma-mohitas taṁ pāpa-kṛtam amutra retaḥ-kulyāyāṁ pātayitvā retaḥ sampāyayanti.

If a member of the twice-born classes, bewildered by lust, forces his wife to drink his semen, he is put after death into the hell known as Lālābhakṣa. There the sinful person is thrown into a flowing river of semen, which he is forced to drink.

He makes his wife drink semen to get special powers of control.

|| 5.26.27 ||

ye tv iha vai dasyavo 'gnidā garadā grāmān sārthān vā vilumpanti rājāno rāja-bhaṭā vā tāṁś cāpi hi paretya yamadūtā vajra-daṁṣṭrāḥ śvānaḥ sapta-śatāni viṁśatiś ca sarabhasaṁ khādanti.

In this world, persons who are thieves, arsonists, or poisoners, and also, members of the royalty or government officials who plunder mercantile men and villages are put into the hell known as Sārameyādana after death. There, 720 dogs (*sārameyas*) with teeth as strong as thunderbolts, the agents of Yamarāja, voraciously devour those sinful people.

|| 5.26.28 ||

yas tv iha vā anṛtaṁ vadati sākṣye dravya-vinimaye dāne vā kathañcit sa vai pretya narake 'vīcimaty adhaḥ-śirā niravakāśe yojana-śatocchrāyād giri-mūrdhnaḥ sampātyate yatra jalam iva sthalam aśma-pṛṣṭham avabhāsate tad avīcimat tilaśo viśīryamāṇa-śarīro na mriyamāṇaḥ punar āropito nipatati.

A person who, in this life, lies as a witness during business transactions or in giving charity is thrown head first, alone, from the top of a mountain eight hundred miles high in the hell known as Avīcimat (waveless) where the stony land resembles water. Although the sinful man is repeatedly thrown from the mountain and his body broken into tiny pieces, he still does not die.

Niravakāśe means “alone.” The meaning of *avīci* is explained: where there are no waves, only stones resembling waves.

|| 5.26.29 ||

yas tv iha vai vipro rājanyo vaiśyo vā soma-pīthas tat-kalatraṁ vā surāṁ vrata-stho 'pi vā pibati pramādatas teṣāṁ nirayaṁ nītānām urasi padākramyāsye vahninā dravamāṇaṁ kārṣṇāyasaṁ niṣiñcanti.

In this life, any *brāhmaṇa* or his wife, or a person during a *vrata* who drinks liquor, or *kṣatriya* or *vaiśya* who drinks *soma* out of negligence, is taken by the agents of Yamarāja to the hell known as Ayaḥpāna. In Ayaḥpāna the agents of Yamarāja stand on their chests and pour hot melted iron into their mouths.

Soma-pīthaḥ means “drinking soma.” They are made to drink iron made liquid by fire.

|| 5.26.30 ||

atha ca yas tv iha vā ātma-sambhāvanena svayam adhamo janma-tapo-vidyācāra-varṇāśramavato varīyaso na bahu manyeta sa mṛtaka eva mṛtvā kṣārakardame niraye 'vāk-śirā nipātito durantā yātanā hy aśnute.

A lowborn person who, in this life, because of false ego, fails to show respect to a person more elevated by birth, austerity, education, behavior, caste or spiritual order, is like a dead man even in this lifetime, and after death he is thrown headfirst into the hell known as Kṣārakardama (pool of mud) and suffers.

Ātma-sambhāvanena means “by false ego.”

|| 5.26.31 ||

ye tv iha vai puruṣāḥ puruṣa-medhena yajante yāś ca striyo nṛ-paśūn khādanti tāṁś ca te paśava iva nihatā yama-sadane yātayanto rakṣo-gaṇāḥ saunikā iva svadhitināvadāyāsṛk pibanti nṛtyanti ca gāyanti ca hṛṣyamāṇā yatheha puruṣādāḥ.

Animalistic men who sacrifice human beings, and women who eat the sacrificed men, are taken to hell called Rakṣogaṇabhojana, where their victims, having taken the form of Rākṣasas, cut them to pieces with sharpened swords, drink their blood, and dance and sing in jubilation, just as the sacrificers did in this life.

|| 5.26.32 ||

ye tv iha vā anāgaso 'raṇye grāme vā vaiśrambhakair upasṛtān upaviśrambhayya jijīviṣūn śūla-sūtrādiṣūpaprotān krīḍanakatayā yātayanti te 'pi ca pretya yama-yātanāsu śūlādiṣu protātmānaḥ kṣut-tṛḍbhyāṁ cābhihatāḥ kaṅka-vaṭādibhiś cetas tatas tigma-tuṇḍair āhanyamānā ātma-śamalaṁ smaranti.

Those who, by acting in a trusting manner, inspire the trust of faultless forest or village animals who, desiring protection, approach them, and who then torture those animals by piercing them with lances and threads as if they were dolls, after dying have their bodies pierced by lances in a hell called Śūlaprota. They are overwhelmed by hunger and thirst, and, attacked by the sharp beaks of herons and vultures, then remember their sinful acts.

Vaiśrambhakair means “by faith-inspiring methods.”

|| 5.26.33 ||

ye tv iha vai bhūtāny udvejayanti narā ulbaṇa-svabhāvā yathā dandaśūkās te 'pi pretya narake dandaśūkākhye nipatanti yatra nṛpa dandaśūkāḥ pañca-mukhāḥ sapta-mukhā upasṛtya grasanti yathā bileśayān.

Those who in this life are like envious serpents, who are always angry and give pain to other living entities, fall after death into the hell known as Dandaśūka. O King! In this hell, serpents with five or seven hoods eat such sinful persons just as snakes eat mice.

Vileśayān means mice.

|| 5.26.34 ||

ye tv iha vā andhāvaṭa-kusūla-guhādiṣu bhūtāni nirundhanti tathāmutra teṣv evopaveśya sagareṇa vahninā dhūmena nirundhanti.

Those who in this life confine other living entities in dark wells, granaries or mountain caves are put after death into the hell known as Avaṭa-nirodhana. There they themselves are pushed into dark wells and locked there, with poisonous fumes, fire and smoke.

|| 5.26.35 ||

yas tv iha vā atithīn abhyāgatān vā gṛha-patir asakṛd upagata-manyur didhakṣur iva pāpena cakṣuṣā nirīkṣate tasya cāpi niraye pāpa-dṛṣṭer akṣiṇī vajra-tuṇḍā gṛdhrāḥ kaṅka-kāka-vaṭādayaḥ prasahyoru-balād utpāṭayanti.

A householder who, becoming angry, often glances at guests or visitors with cruel eyes, as if to burn them to ashes, is put into the hell called Paryāvartana, where vultures, herons, and crows pluck out his eyes with great force.

Atithīn mans guests who come without prior notice. *Abhyāgatān* are those who have been invited.

|| 5.26.36 ||

yas tv iha vā āḍhyābhimatir ahaṅkṛtis tiryak-prekṣaṇaḥ sarvato 'bhiviśaṅkī artha-vyaya-nāśa-cintayā pariśuṣyamāṇa-hṛdaya-vadano nirvṛtim anavagato graha ivārtham abhirakṣati sa cāpi pretya tad-utpādanotkarṣaṇa-saṁrakṣaṇa-śamala-grahaḥ sūcīmukhe narake nipatati yatra ha vitta-grahaṁ pāpa-puruṣaṁ dharmarāja-puruṣā vāyakā iva sarvato 'ṅgeṣu sūtraiḥ parivayanti.

The person in this life who is proud of his wealth, who has distorted vision, who is fearful of all persons, whose heart has dried up because of thoughts of losing his wealth, who is like a ghost, devoid of happiness, and who simply protects his wealth, falls to a hell called Sūcīmukha. The servants of Yama, expert sewers, stitch up all the limbs of that person who committed the sin of hoarding his wealth.

Āḍhyābhimatir means "proud of wealth." *Ahaṁkṛaḥ* means proud. He worries about respectable persons, thinking that they will take his wealth. The servants of Yama sew him up with threads.

|| 5.26.37 ||

evaṁ-vidhā narakā yamālaye santi śataśaḥ sahasraśas teṣu sarveṣu ca sarva evādharma-vartino ye kecid ihoditā anuditāś cāvani-pate paryāyeṇa viśanti tathaiva dharmānuvartina itaratra iha tu punar-bhave ta ubhaya-śeṣābhyāṁ niviśanti.

O King! In the kingdom of Yamarāja there are hundreds and thousands of hellish planets. The impious people I have mentioned—and also those I have not mentioned—must all enter these various planets according to the degree of their sin. Those who are pious, however, enter Svarga. Nevertheless, both the pious and impious are again brought to earth, by the remaining results of *dharma* and *adharma.*

Itaratra means Svarga. *Iha* means earth, Bhārata-varṣa. Again they come to earth, since this is the place where *dharma* and *adharma* accrue. By the remnants of *dharma* and *adharma*, they return to earth.

|| 5.26.38 ||

nivṛtti-lakṣaṇa-mārga ādāv eva vyākhyātaḥ; etāvān evāṇḍa-kośo yaś caturdaśadhā purāṇeṣu vikalpita upagīyate yat tad bhagavato nārāyaṇasya sākṣān mahā-puruṣasya sthaviṣṭhaṁ rūpam ātmamāyā-guṇamayam anuvarṇitam ādṛtaḥ paṭhati śṛṇoti śrāvayati sa upageyaṁ bhagavataḥ paramātmano 'grāhyam api śraddhā-bhakti-viśuddha-buddhir veda.

In the beginning [the Second and Third Cantos of Śrīmad-Bhāgavatam I have already described how one can progress on the path of liberation. In the Purāṇas the universe divided into fourteen parts is described as the gross

body of the Supreme Lord Nārāyaṇa, made of his material *māyā*. If one reads the description of this external form of the Lord with great faith, or if one hears about it or explains it to others, and develops faith, *bhakti,* and pure intelligence, he will understand the topic of the Supreme Lord, which is like an Upaniṣad, difficult to understand.

In the Second and Third Cantos the path of renunciation was explained in verses such as the following:

vaiśvānaraṁ yāti vihāyasā gataḥ suṣumṇayā brahma-pathena śociṣā

vidhūta-kalko 'tha harer udastāt prayāti cakraṁ nṛpa śaiśumāram

O King! The *yogī,* having gone by the path of Brahma-loka, goes to Vaiśvānara by means of the ether, through the luminaries of the *suṣumna-nāḍī*. Being free of all desires, he then approaches the Śiśumāra constellation above, which is related to the Lord. SB 2.2.24

Upageyam means it is similar to an Upaniṣad, difficult to understand.

|| 5.26.39 ||

śrutvā sthūlaṁ tathā sūkṣmaṁ

rūpaṁ bhagavato yatiḥ

sthūle nirjitam ātmānaṁ

śanaiḥ sūkṣmaṁ dhiyā nayed iti

After hearing of the gross and subtle forms of the Lord, the renunciate, just as he leads the controlled mind by the intelligence to the gross form of the Lord, leads the mind to subtle form of the Lord.

In the manner that he leads the controlled mind to the gross form, he leads it to the subtle form.

|| 5.26.40 ||

bhū-dvīpa-varṣa-sarid-adri-nabhaḥ-samudra-

pātāla-diṅ-naraka-bhāgaṇa-loka-saṁsthā

gītā mayā tava nṛpādbhutam īśvarasya

sthūlaṁ vapuḥ sakala-jīva-nikāya-dhāma

O King! I have now described for you the position of the earth, the islands, the *varṣas,* rivers, mountains, sky and oceans, the lower planetary systems, the directions, the hellish planetary systems and the luminaries. This amazing gross body of the Lord is the shelter of all the *jīvas.*

Thus ends the commentary on the Twenty-sixth Chapter of the Fifth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

I desire to live by hearing the devotees who are a tolerant stream of divine nectar. Otherwise how can I progress, since I have been bitten by the uncontrollable snake of pride? I have completed the commentary on the Fifth Canto at Rādhākuṇḍa on the sixth lunar day of the waning phase of the moon in Phāguna month, on Tuesday.

CANTO 6

Chapter One

The Servants of Yama Speak

|| 6.1.1 ||

śrī-parīkṣid uvāca

nivṛtti-mārgaḥ kathita

ādau bhagavatā yathā

krama-yogopalabdhena

brahmaṇā yad asaṁsṛtiḥ

King Parīkṣit said: You have already described the path of liberation. By gradually progressing on that path properly, one ends material existence along with Brahmā.

Offering respects to guru and Kṛṣṇa, the ocean of mercy, I take shelter of Śrī-śukadeva the eye of the universe, and master of the worlds. I offer myself and everything I possess to he who is the life of the *gopīs,* the controller, for service to his dear devotees

The Fifth Canto described s*thāna*,[73] the maintenance of the inhabitants of the Bhūloka, Pātala and heavenly planets, who are situated there with their rules. The protection given to people who transgress the laws of dharma and the devotees is called *poṣaṇa* by the wise. Sinful Ajāmila is considered at devotee and Indra, even though he was offensive to guru, is also considered a devotee.

Giving protection to Ajāmila and Indra, as well as Citraketu, in the nineteen chapters of the Sixth Canto shows the Lord's affection for his devotee. Three chapters tell the story of Ajāmila, six chapters describe Viśvarūpa, eight chapters describe the story of Vṛtrāsura, and two chapters describe the birth of the Maruts, in which Indra observes Diti as she performs vows.

[73] The ten topics of *Bhāgavatam* were described in SB 2.10.1-2: atra sargo visargaś ca sthānaṁ poṣaṇam ūtayaḥ manvantareśānukathā nirodho muktir āśrayaḥ.

The first chapter describes the words of the servants of Yama when the servants of Viṣṇu come to rescue Ajāmila.

Hearing of the suffering of men falling to hell, Parīkṣit became compassionate to them. He reveals that he has understood the meaning of what was previously explained in order to produce enthusiasm in Śukadeva so that he would answer his question about how to deliver those suffering people. *Yathā* means “suitably.” Śukadeva mentioned the path of liberation in the following verses:

vaiśvānaraṁ yāti vihāyasā gataḥ
suṣumṇayā brahma-pathena śociṣā
vidhūta-kalko’tha harer udastāt
prayāti cakraṁ nṛpa śaiśumāram ||

O King! The *yogī,* having gone by the path of Brahma-loka, goes to Vaiśvānara by means of the ether, through the luminaries of the *suṣumna-nāḍī*. Being free of all desires, he then approaches the Śiśumāra constellation above, which is related to the Lord. SB 2.2.24

ye sva-dharmān na duhyanti

dhīrāḥ kāmārtha-hetave

niḥsaṅgā nyasta-karmāṇaḥ

praśāntāḥ śuddha-cetasaḥ

Those intelligent people who do not desire the results of their prescribed actions for *artha* and *kāma,* having offered all results to the Lord, free from attachment, are peaceful and pure in consciousness.

nivṛtti-dharma-niratā

nirmamā nirahaṅkṛtāḥ

sva-dharmāptena sattvena

pariśuddhena cetasā

sūrya-dvāreṇa te yānti

puruṣaṁ viśvato-mukham

parāvareśaṁ prakṛtim

asyotpatty-anta-bhāvanam

Engrossed in actions of detachment, with no sense of possessiveness or ego, with consciousness purified completely, having attained *sattva* by performance of prescribed duties, by the path of the sun they attain the perfect Lord, controller of higher and lower beings, the material and efficient cause of the universe. SB 3.32.5-7

By this gradually path, the person attains liberation along with Brahmā. *Śruti*[74] says:

brahmaṇā saha te sarve/ saṁprāpte pratisañcare

parasyānte kṛtātmānaḥ/ praviśasti paraṁ padam

Those who are on Brahma-loka with exalted status at the time of dissolution go directly to the supreme abode, along with Lord Brahmā. *Kūrma Purāṇa* 1.11.284

|| 6.1.2 ||

pravṛtti-lakṣaṇaś caiva

traiguṇya-viṣayo mune

yo 'sāv alīna-prakṛter

guṇa-sargaḥ punaḥ punaḥ

O sage! The symptom of material enjoyment is taking repeated bodies in the material world with the object of receiving happiness of Svarga, for the person who is not freed from *māyā.*

You have described in the Third Canto the symptoms of material enjoyment. *Traiguṇya-viṣayaḥ* means “having the goal of happiness on Svarga.” There is repeated birth by the *guṇas* for the person who has not destroyed *prakṛti,* who is subject to *saṁsāra.*

[74] This seems to be *smṛti.*

ye tv ihāsakta-manasaḥ

karmasu śraddhayānvitāḥ

kurvanty apratiṣiddhāni

nityāny api ca kṛtsnaśaḥ

With minds attached to this world, with faith in prescribed duties, they perform *kāmya-karmas* and *nitya-karmas* to the fullest extent. SB 3.32.16

|| 6.1.3 ||

adharma-lakṣaṇā nānā

narakāś cānuvarṇitāḥ

manvantaraś ca vyākhyāta

ādyaḥ svāyambhuvo yataḥ

You have also described the varieties of hellish life that result from impious activities, and you have described [in the Fourth Canto the first Manvantara, which was supervised by Svāyambhuva Manu.

Yataḥ means “in which.”

|| 6.1.4-5 ||

priyavratottānapador

vaṁśas tac-caritāni ca

dvīpa-varṣa-samudrādri-

nady-udyāna-vanaspatīn

dharā-maṇḍala-saṁsthānaṁ

bhāga-lakṣaṇa-mānataḥ

jyotiṣāṁ vivarāṇāṁ ca

yathedam asṛjad vibhuḥ

You have described the dynasties and characteristics of King Priyavrata and King Uttānapāda, as well as the islands, *varṣas*, oceans, mountains, rivers, gardens, trees, and the condition of the earth and the luminaries in the sky and the lower planets, with their divisions, characteristics and dimensions, just as the Lord created them.

You have explained the islands just as the Lord created them. You have explained the situation of Bhū-maṇḍala and the luminaries such as the sun with divisions, characteristics and measurements, just as the Lord created them.

|| 6.1.6 ||

adhuneha mahā-bhāga

yathaiva narakān naraḥ

nānogra-yātanān neyāt

tan me vyākhyātum arhasi

O greatly fortunate Śukadeva Gosvāmī! Now kindly tell me how human beings may be saved from the terrible pains of hellish.

Please explain how a person can avoid going to these hells which have terrible pain. Just as the means of attaining fortunate and unfortunate results should be known, the means of extinguishing the unfortunate results should be known.

|| 6.1.7 ||

śrī-śuka uvāca

na ced ihaivāpacitiṁ yathāṁhasaḥ

kṛtasya kuryān mana-ukta-pāṇibhiḥ

dhruvaṁ sa vai pretya narakān upaiti

ye kīrtitā me bhavatas tigma-yātanāḥ

If a person does not perform atonement for sins committed by his mind, words or actions, he will certainly attain those hells which inflict intense pain after death which were described by me.

Testing the proficiency of his student Parīkṣit to understand his opinion on the matter, Śukadeva first gives the process of atonement according to *karma* in two verses. If one does not perform atonement for sins committed by mind, words or actions, singly or together, one attains hell with terrible pain.

|| 6.1.8 ||

tasmāt puraivāśv iha pāpa-niṣkṛtau

yateta mṛtyor avipadyatātmanā

doṣasya dṛṣṭvā guru-lāghavaṁ yathā

bhiṣak cikitseta rujāṁ nidānavit

Therefore, in this world, before death, one should strive to destroy sinful reactions while the body is not afflicted, just as a doctor who knows the causes of disease, seeing the gravity or lightness of the disease, prescribes a cure.

Before death, quickly one should do this. Otherwise if there is much delay, one must perform double the atonement, because the condition will be twice as serious. One should do this while the body is unafflicted. When the body is diseased it is impossible to perform atonements. One should search out an expert in *dharma-śāstra* who can decide what should be done, just as one approaches a doctor, who can see the seriousness or insignificance of a disease.

|| 6.1.9 ||

śrī-rājovāca

dṛṣṭa-śrutābhyāṁ yat pāpaṁ

jānann apy ātmano 'hitam

karoti bhūyo vivaśaḥ

prāyaścittam atho katham

The King said: Though the *jīva* knows that sinful acts are detrimental by seeing and hearing, he helplessly commits sin again. What is the use of atonement?

Parīkṣit criticizes atonement, saying it is unacceptable, in two verses. One sees a king punishing a criminal and hears about the punishment in hell and understands that sin is not beneficial. It is seen that a person commits that same sin again even after doing

the atonement. How does atonement destroy sin? If the sin has been destroyed he will not commit sin again.

|| 6.1.10 ||

kvacin nivartate 'bhadrāt

kvacic carati tat punaḥ

prāyaścittam atho 'pārthaṁ

manye kuñjara-śaucavat

After withdrawing from sin one commits the sin again. I think atonement is useless, like an elephant bathing.

Sometimes in youth one refrains from sin, but again one commits the sin in old age. Therefore atonement is useless. The elephant after bathing dirties himself with dust.

|| 6.1.11 ||

śrī-bādarāyaṇir uvāca

karmaṇā karma-nirhāro

na hy ātyantika iṣyate

avidvad-adhikāritvāt

prāyaścittaṁ vimarśanam

Śukadeva said: Completely counteracting sin is not at all possible by performing atonement, for it is done out of ignorance. Real atonement is attaining *jñāna.*

By presenting a conclusion, Śukadeva again tests Parīkṣit who has passed the test. By atonement (*karmanā)* there cannot be complete *(ātyantika*) destruction of the sin (*karma),* but quick relief, because of the condition of the *jīva* who is qualified by ignorance. Sin appears repeatedly because of the presence of the seed of sin, ignorance. The chief atonement is *jñāna (vimarśanam*), since *jñāna* removes ignorance. By presenting the opinion of the *jñānīs,* Śukadeva again tests Parīkṣit.

|| 6.1.12 ||

nāśnataḥ pathyam evānnaṁ

vyādhayo 'bhibhavanti hi

evaṁ niyamakṛd rājan

śanaiḥ kṣemāya kalpate

Diseases do not afflict those who eat proper food. Similarly, one who follows rules gradually becomes qualified for *jñāna.*

"But if one is sinful, then his heart is impure. How then can he practice *jñāna*?" That is true, buy *jñana* will give relief from the sin (like atonement). An example is given. Just as sickness does not affect persons who eat proper food, a person who follows rules of *jñāna* can gradually destroy sins.

|| 6.1.13-14 ||

tapasā brahmacaryeṇa

śamena ca damena ca

tyāgena satya-śaucābhyāṁ

yamena niyamena vā

deha-vāg-buddhijaṁ dhīrā

dharmajñāḥ śraddhayānvitāḥ

kṣipanty aghaṁ mahad api

veṇu-gulmam ivānalaḥ

By avoiding enjoyments, by avoiding association with women, by controlling the mind as much as possible, by controlling the external senses, by giving in charity, by following *yamas* like non-violence and *niyamas* like *japa,* the wise men, knowers of *dharma,* filled with faith, destroy even great sin arising from the body, words and intelligence, just like fire destroys a clump of bamboos.

Two verses elaborate on this. *Tapasā* means absence of enjoyment. *Brahmacaryeṇa* means not associating with women. *Śamena* means "by controlling the mind as much

as possible." *Damena* means 'by controlling the external senses." *Tyāgena* means "by charity." *Yamena* means "by non-violence and other restrictions." *Niyamena* means by *japa* and other injunctions.

|| 6.1.15 ||

kecit kevalayā bhaktyā

vāsudeva-parāyaṇāḥ

aghaṁ dhunvanti kārtsnyena

nīhāram iva bhāskaraḥ

Some persons, who surrender to Kṛṣṇa, completely destroy sins only by pure *bhakti,* just as the sun destroys fog.

In the example of the fire destroying bamboo, it is possible that the bamboo can grow up again. Thus even after practicing *jñana*, sins can reappear. Seeing the dissatisfied Parīkṣit, Śukadeva then speaks about the solution according to the devotees. "Some" here indicates that those who surrender the Vāsudeva are very rare. *Kevalayā bhaktyā* indicates that this *bhakti* is not only devoid of *karma* and *jñāna* (devoid of expecting material benefits or liberation)*,* but in no way depends on *karma* or *jñāna* as secondary elements. Completely (*kārtsnyena*) indicates that sin is completely uprooted only by *bhakti* and by no other process, just as only the sun can destroy the fog.

|| 6.1.16 ||

na tathā hy aghavān rājan

pūyeta tapa-ādibhiḥ

yathā kṛṣṇārpita-prāṇas

tat-puruṣa-niṣevayā

O King! A sinful person cannot become purified by austerities and other processes to the extent that the devotees who offer their lives to Kṛṣṇa become purified by service to the Lord.

Bhakti-devī should not be used for the insignificant action of pacifying sin. Śukadeva presents the opinion of the learned according to scriptures while criticizing other opinions. The devotees offer their very lives to the Lord. "The Lord may or may not throw me into hell, for committing sin, in order to give me suitable teaching by

punishment. The Lord is my goal, I am his." Offering himself to the Lord, the devotee thinks in this way. He does not perform atonements to avoid hell. He practices pure *bhakti.* How does completely surrender manifest? One performs service to the Lord.

|| 6.1.17 ||

sadhrīcīno hy ayaṁ loke

panthāḥ kṣemo 'kuto-bhayaḥ

suśīlāḥ sādhavo yatra

nārāyaṇa-parāyaṇāḥ

The path followed by person who are friendly, virtuous, and surrendered to Nārāyaṇa is certain, auspicious, and without fear of obstacles.

One should not say that *bhakti-yoga* is for those who are not capable of practicing *jñāna, yoga* or austerities. *Sadhrīcīnaḥ* means certain, leading to the correct goal. This is the best process in all respects. There is no fear of any obstacle. On this path the practitioners are friendly. One need not fear that one will not have help as on the path of *jñāna.* One need not fear of people becoming envious as when practicing *karma.*

|| 6.1.18 ||

prāyaścittāni cīrṇāni

nārāyaṇa-parāṅmukham

na niṣpunanti rājendra

surā-kumbham ivāpagāḥ

O King! Much atonement does not purify persons who are opposed to Nārāyaṇa, just as many rivers do not clean a liquor pot.

Positive and negative statements are used to show that *bhakti* destroys all sin whereas *jñāna* and *karma* do not. The plural number is used to indicate that all *karma* and *jñāna* processes do not purify the person without faith in Nārāyaṇa, even after hearing about the excellence of *bhakti* and the devotee. *Bhakti* however purifies even those without *jñāna* or *karma*, since that was stated in verse 15.

|| 6.1.19 ||

sakṛn manaḥ kṛṣṇa-padāravindayor

niveśitaṁ tad-guṇa-rāgi yair iha

na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān

svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ

Persons who only once absorb their mind in Kṛṣṇa's lotus feet, even in dreams, or even though the mind still has material attraction, do not see the servants of Yama since they have accomplished all atonement by that remembrance,.

This purification does not depend on a solid basis of *bhakti.* Even once remembering the Lord is sufficient, what to speak of many times. Even thinking with the mind is sufficient, what to speak of hearing or uttering the name of the Lord. The mind which is materially attracted (*tad-guṇa-rāgi*) is sufficient, what to speak of a mind without material attractions. Thinking even in dreams is sufficient what to speak of actual meditation. Such persons have accomplished all atonement (*niśkṛtāḥ*).

From this statement the following should also be understood. If a devotee practicing pure *bhakti* happens to commit sin again, it is like the bite of snake without fangs. Those sins have no significant effect. That condition should not be compared to the elephant taking bath-- the *karmī* who again commits sin. It is said:

api cet sudurācāro bhajate mām ananya-bhāk |

sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ ||

Even if the most sinful person worships me with no other desire than to please me, I consider that person to be my devotee, as he has fixed himself completely in me. BG 9.30

|| 6.1.20 ||

atra codāharantīmam

itihāsaṁ purātanam

dūtānāṁ viṣṇu-yamayoḥ

saṁvādas taṁ nibodha me

Concerning this subject, the wise cite the ancient story of Ajāmila. Please here from me that story in which there is a conversation between the servants of Viṣṇu and Yama.

He narrates a story to show the meaning of his statement. Hear from me that story in which there is the conversation of the servants of Viṣṇu and Yama.

|| 6.1.21 ||

kānyakubje dvijaḥ kaścid

dāsī-patir ajāmilaḥ

nāmnā naṣṭa-sadācāro

dāsyāḥ saṁsarga-dūṣitaḥ

In the city known as Kānyakubja, there was a *brāhmaṇa* named Ajāmila who married a maidservant and lost all good conduct because of the association of that low-class woman.

|| 6.1.22 ||

bandy-akṣaiḥ kaitavaiś cauryair

garhitāṁ vṛttim āsthitaḥ

bibhrat kuṭumbam aśucir

yātayām āsa dehinaḥ

That sinful *brāhmaṇa* maintained that wife and her children by taking up a condemned profession, by tying people up, gambling, cheating and stealing. He thus afflicted many living entities

Bandī means making someone a prisoner. *Akṣaiḥ* means “by gambling.” He made a living by cheating, gambling and imprisoning others. Thus he gave pain to other living entities.

|| 6.1.23 ||

evaṁ nivasatas tasya

lālayānasya tat-sutān

kālo 'tyagān mahān rājann

aṣṭāśītyāyuṣaḥ samāḥ

O King! While he thus spent up his time in abominable, sinful activities to maintain his family of many sons, eighty-eight years of his life passed.

Time related to age passed. How much time? Eighty years (*samāḥ*) passed.

|| 6.1.24 ||

tasya pravayasaḥ putrā

daśa teṣāṁ tu yo 'vamaḥ

bālo nārāyaṇo nāmnā

pitroś ca dayito bhṛśam

That old man Ajāmila had ten sons, of whom the youngest was named Nārāyaṇa> He was the object of affection of both his father and his mother.

Pravayasaḥ means old.

|| 6.1.25 ||

sa baddha-hṛdayas tasminn

arbhake kala-bhāṣiṇi

nirīkṣamāṇas tal-līlāṁ

mumude jaraṭho bhṛśam

The old man, attached to the child who could not speak clearly, took great joy in seeing the child’s actions.

Jarathaḥ means old man.

|| 6.1.26 ||

bhuñjānaḥ prapiban khādan

bālakaṁ sneha-yantritaḥ

bhojayan pāyayan mūḍho

na vedāgatam antakam

While eating, drinking and chewing, out of affection he would feed the child and make him drink. The foolish man did not know that death had arrived.

Khādan means chewing.

|| 6.1.27 ||

sa evaṁ vartamāno 'jño

mṛtyu-kāla upasthite

matiṁ cakāra tanaye

bāle nārāyaṇāhvaye

When death arrived, the foolish man thought of his son called Nārāyaṇa.

Śrīdhara Svāmī says it is suitable to conclude that by the power of chanting the name Nārāyaṇa while caring for his son he developed *bhakti.*

|| 6.1.28-29 ||

sa pāśa-hastāṁs trīn dṛṣṭvā

puruṣān ati-dāruṇān

vakra-tuṇḍān ūrdhva-romṇa

ātmānaṁ netum āgatān

dūre krīḍanakāsaktaṁ

putraṁ nārāyaṇāhvayam

plāvitena svareṇoccair

ājuhāvākulendriyaḥ

Ajāmila then saw three terrifying persons with twisted faces and hairs standing erect on their bodies. With ropes in their hands, they had come to take him away. In great anxiety, with prolonged cries, he loudly called for his son named Nārāyaṇa who was playing in the distance.

Though he had committed unlimited sins, his sins could be classified in three types: bodily, verbal and mental. Thus three servants of Yama approached him. Because the name Nārāyaṇa has four syllables, four servants of Viṣṇu came. *Plāvitena* means prolonged.

|| 6.1.30 ||

niśamya mriyamāṇasya

mukhato hari-kīrtanam

bhartur nāma mahārāja

pārṣadāḥ sahasāpatan

O King! Hearing glorification of the Lord from the mouth of the dying man who uttered the name of their master, the associates of Viṣṇu arrived suddenly.

Hearing *hari-kīrtana,* the associates of Viṣṇu arrived. It came from the mouth of the dying man uttering Viṣṇu's name.

|| 6.1.31 ||

vikarṣato 'ntar hṛdayād

dāsī-patim ajāmilam

yama-preṣyān viṣṇudūtā

vārayām āsur ojasā

The servants of Viṣṇu with loud voices obstructed the servants of Yama, who were dragging Ajāmila from his heart.

The servants of Viṣṇu forbad them saying, “If you want to live, do not drag this Vaiṣṇava Ajāmila away. Do not take him away.”

|| 6.1.32 ||

ūcur niṣedhitās tāṁs te

vaivasvata-puraḥsarāḥ

ke yūyaṁ pratiṣeddhāro

dharma-rājasya śāsanam

Being forbidden, the assistants of Yama said to the servants of Viṣṇu, “Who are you, who oppose the rules of Yamarāja?”

Puraḥsarāḥ means servants.

|| 6.1.33 ||

kasya vā kuta āyātāḥ

kasmād asya niṣedhatha

kiṁ devā upadevā yā

yūyaṁ kiṁ siddha-sattamāḥ

Whose servants are you? Where do you come from? Why are you preventing us from taking him away? Are you *devatās,* lesser *devatās* or the best of the *siddhas*?

Why do you forbid us (taking him away)? The sentence should be completed.

|| 6.1.34-36 ||

sarve padma-palāśākṣāḥ

pīta-kauśeya-vāsasaḥ

kirīṭinaḥ kuṇḍalino

lasat-puṣkara-mālinaḥ

sarve ca nūtna-vayasaḥ

sarve cāru-caturbhujāḥ

dhanur-niṣaṅgāsi-gadā-

śaṅkha-cakrāmbuja-śriyaḥ

diśo vitimirālokāḥ

kurvantaḥ svena tejasā

kim arthaṁ dharma-pālasya

kiṅkarān no niṣedhatha

Your eyes are like the petals of lotus flowers. Dressed in yellow silken garments, decorated with garlands of lotuses, and wearing very attractive helmets on your heads and earrings on your ears, you appear youthful. Your four long arms are decorated with bows and quivers of arrows and with swords, clubs, conchshells, discs and lotus flowers. Your effulgence has dissipated the darkness and defeats all other light. Why then are you obstructing the servants of Yama?

By your appearance you look most well behaved. By your effulgence you defeat the darkness and other light (*vitimirālokāḥ*). You appear proper, but why are you acting improperly?

|| 6.1.37 ||

śrī-śuka uvāca

ity ukte yamadūtais te

vāsudevokta-kāriṇaḥ

tān pratyūcuḥ prahasyedaṁ

megha-nirhrādayā girā

Śukadeva said: When the servants of Yama had thus spoken, the servants of Viṣṇu replied to them while smiling, with voices like rumbling clouds.

They smiled. "You do not know *dharma*. Because of fear of us, you say you are the servants of Yama, but you are merely a type of *preta*. Having come into our hands, how will you live now?"

|| 6.1.38 ||

śrī-viṣṇudūtā ūcuḥ

yūyaṁ vai dharma-rājasya

yadi nirdeśa-kāriṇaḥ

brūta dharmasya nas tattvaṁ

yac cādharmasya lakṣaṇam

The servants of Viṣṇu said: If you are really servants of Yama, tell us the nature of *dharma* and the characteristics of *adharma.*

"We are the servants of Yama. Who does not recognize us?" The messengers of Viṣṇu then speak. *Nirddeśaḥ* and *nirdeṣaḥ* have the same meaning. Tell us the nature or essence (*tattvam*) of *dharma* and the measurement (*lakṣaṇam*) of *dharma* and the nature and measurement of *adharma.*

|| 6.1.39 ||

kathaṁ svid dhriyate daṇḍaḥ

kiṁ vāsya sthānam īpsitam

daṇḍyāḥ kiṁ kāriṇaḥ sarve

āho svit katicin nṛṇām

How is punishment administered? What is the reason for punishment? Who is punished? Is everyone punished including animals, or among men, are only some punished?

They ask about the method of punishment, the reasons for punishment, the persons who are punished, and the scope of punishment. Does punishment occur for animals or only for some among humans?

|| 6.1.40 ||

yamadūtā ūcuḥ

veda-praṇihito dharmo

hy adharmas tad-viparyayaḥ

vedo nārāyaṇaḥ sākṣāt

svayambhūr iti śuśruma

The Yamadūtas replied: Acts which are prescribed in the Vedas constitute *dharma,* and acts which are not prescribed by the Vedas are *adharma.* The Vedas are directly Nārāyaṇa and are born from him. This we have heard from Yamarāja.

Dharma is what is prescribed in the Vedas. What is in the Vedas is the nature of *dharma* (*tattva)* and the rules of the Vedas are the measurement of *dharma.* Because the servants of Viṣṇu asked about *adharma,* the servants of Yama describe the nature and measurement of *adharma*. This also covers the question about the reasons for punishment. What is forbidden in the Vedas is *adharma*. Doing what is forbidden in the Vedas is the measure of *adharma.* The Vedas are manifested from the Lord (*svayambhūḥ*): they arise from the breathing of Viṣṇu on their own. *Śruti* says *asya mahato bhūtasya niśvasitam etad yad ṛgvedaḥ:* the breathing of the Lord is the *Ṛg-veda.* (*Bṛhad-ārāṇyaka Upaniṣad*)

|| 6.1.41 ||

yena sva-dhāmny amī bhāvā

rajaḥ-sattva-tamomayāḥ

guṇa-nāma-kriyā-rūpair

vibhāvyante yathā-tatham

By Nārāyaṇa who is situated in his own abode, these living entities composed of *rajas, sattva* and *tamas* appear precisely with qualities, names and actions.

Who is Nārāyaṇa? Situated in Vaikuṇṭha, the living entities (*bhāvāḥ*) are created exactly by his will alone, with qualities like peacefulness, names like *brāhmaṇa*, actions like studying the Vedas and forms like *varṇāśrama. Yathā-tatham* means properly.

|| 6.1.42 ||

sūryo 'gniḥ khaṁ marud devaḥ

somaḥ sandhyāhanī diśaḥ

kaṁ kuḥ svayaṁ dharma iti

hy ete daihyasya sākṣiṇaḥ

By Nārāyaṇa, the sun, fire, sky, air, *devatās,* moon, evening, day, night, the directions, water, land and Yamarāja—who are the witnesses of the activities of the living entity-- appear.

One may think of doing sinful activity secretly when no one is looking, but there are witnesses. By Nārāyaṇa these witnesses appear. This is a continuation from the last verse. Day and night, water (*kam*) and earth (*kuḥ*) are all witnesses.

āditya-candrāv anilo ‘nalaś ca

dyaur bhumir āpo hṛdayaṁ yamaśc a

ahaśca rātriś ca ubhe ca sandhye

dharmo ’pi jānāti narasya vṛttam

The sun, moon, air, fire, sky, earth, water, mind, Yama, day, night, dawn and twilight and the Lord know the actions of man. *Viṣṇu-dharma* 55.14

|| 6.1.43 ||

etair adharmo vijñātaḥ

sthānaṁ daṇḍasya yujyate

sarve karmānurodhena

daṇḍam arhanti kāriṇaḥ

By these witnesses, acts of *adharma* can be understood, and the cause of punishment is determined. All performs of sin deserve punishment according to the act.

The reason for punishment and the victims of punishment are mentioned.

|| 6.1.44 ||

sambhavanti hi bhadrāṇi

viparītāni cānaghāḥ

kāriṇāṁ guṇa-saṅgo 'sti

dehavān na hy akarma-kṛt

O sinless messengers! Pious and sinful acts arise for all persons who perform acts, because all humans are associated with the *guṇas* and cannot avoid action.

This verse explains the reason why everyone is subject to punishment. *Viparītāni* means sinful acts. All persons perform pious and sinful acts because all actors are associated with the *guṇas.* The *guṇas* are causes of pious or sinful acts. To say a person is has a whole life of *dharma* or *adharma* is a general designation. "You say that the actions arise because of association with the *guṇas*. What if someone does not act at all? He should not be punished." All humans (*dehavān*) perform actions. Non-action of humans is contrary to perception.

|| 6.1.45 ||

yena yāvān yathādharmo

dharmo veha samīhitaḥ

sa eva tat-phalaṁ bhuṅkte

tathā tāvad amutra vai

In proportion to *adharma* or *dharma* in this life, one enjoys the corresponding results in the next life.

How is punishment administered? To the extent of *adharma* or *dharma* performed by whatever means, one receives the result as suffering of happiness in the appropriate amount, according to the decision of scripture.

|| 6.1.46 ||

yatheha deva-pravarās

trai-vidhyam upalabhyate

bhūteṣu guṇa-vaicitryāt

tathānyatrānumīyate

O best of the *devas*! Just as beings in this world attain three types of people according to the variety of *guṇas,* so in next life as well one can infer such types.

Notice with your eyes the association with the *guṇas.* In this world, there are three types of humans—pious, sinful and mixed. In the next world or in next human birth one can infer the person to be pious, sinful or mixed. This is according to scripture.

|| 6.1.47 ||

vartamāno 'nyayoḥ kālo

guṇābhijñāpako yathā

evaṁ janmānyayor etad

dharmādharma-nidarśanam

Just as the qualities of the present make known the qualities of the past and the future, the qualities of *dharma* and *adharma* in this birth indicate those qualities in past and future lives.

The present life gives understanding of the extent of *dharma* and *adharma* in the previous and next life. An example is given. The spring time of the present gives an understanding of the qualities of spring with its fruits and flowers--in the past and the spring in the future. Similarly this life shows the *dharma* and *adharma* of previous and past lives.

|| 6.1.48 ||

manasaiva pure devaḥ

pūrva-rūpaṁ vipaśyati

anumīmāṁsate 'pūrvaṁ

manasā bhagavān ajaḥ

Yamarāja, living in his city, sees by his mind the previous condition of a living entity. Knowing everything like Brahmā, he then decides the present and future forms by his mind

This is the general method of knowing the *adharma* and *dharma* of others. Yamarāja however by his mind definitely sees everything. Situated in his city Saṁyamanī, Yama(*devaḥ*) sees the persons in his previous birth with his *dharma* and *adharma.* Afterwards he decides the present and the future forms. He decides what is suitable for each person. He is omniscient (*bhagavān*), equal to Brahmā.

|| 6.1.49 ||

yathājñas tamasā yukta

upāste vyaktam eva hi

na veda pūrvam aparaṁ

naṣṭa-janma-smṛtis tathā

Just as an animal accepts its present body by ignorance, the human, losing memory because of birth, is not aware of his past or future birth.

It is not surprising that the *jīva* has a tendency for sin, since he is not aware of his previous or next birth. Just as an animal, endowed with *tamas*, uses its present body and is happy with its type of food, so man, who loses his memory by being born, does not know about his previous or next birth.

|| 6.1.50 ||

pañcabhiḥ kurute svārthān

pañca vedātha pañcabhiḥ

ekas tu ṣoḍaśena trīn

svayaṁ saptadaśo 'śnute

By the five action senses, the *jīva* attains desired objects. By the five knowledge senses, the *jīva* knows the five sense objects. Using the sixteenth

item known as the mind, the seventeen item known as the one *jīva* enjoys the objects of the knowledge senses, action senses and mind.

By the five action senses one attains one's desired objects. By the five knowledge senses one experiences the enjoyment of the five sense objects such as sound. With the sixteenth sense, the j*īva*, the seventeenth, enjoys the three—the objects of knowledge senses, action senses and the mind.

|| 6.1.51 ||

tad etat ṣoḍaśa-kalaṁ

liṅgaṁ śakti-trayaṁ mahat

dhatte 'nusaṁsṛtiṁ puṁsi

harṣa-śoka-bhayārtidām

The subtle body of the *jīva,* the effect of the three *guṇas,* composed of the ten senses, five sense objects and the mind, produces repeated and unavoidable birth, which gives joy, sorrow, fear and pain to the *jīva.*

Tat means "of the *jīva*." *Liṅgam* means the subtle body. *Śakti-trayam* means the effects of the three *guṇas.* This subtle body produces repeated birth, hard to avoid (*mahat*) for the *jīva (puṁsi).*

|| 6.1.52 ||

dehy ajño 'jita-ṣaḍ-vargo

necchan karmāṇi kāryate

kośakāra ivātmānaṁ

karmaṇācchādya muhyati

The ignorant *jīva,* unable to control his mind and senses, though not desiring to do so, is made to perform activities, and covering himself with actions, becomes bewildered and does not know how to get out, just as silkworm covers himself with a cocoon.

Though sometimes the *jīva* does not want to do activities, he is forced to do so by the subtle body. Then he becomes bewildered like a silkworm, and does not know how to get out of the tangle.

|| 6.1.53 ||

na hi kaścit kṣaṇam api

jātu tiṣṭhaty akarma-kṛt

kāryate hy avaśaḥ karma

guṇaiḥ svābhāvikair balāt

Not even for a moment can the *jīva* remain without performing actions. He is forced to act beyond his control by the three *guṇas* arising from previous impressions.

Svābhāvikaiḥ means "arising from previous impressions."

|| 6.1.54 ||

labdhvā nimittam avyaktaṁ

vyaktāvyaktaṁ bhavaty uta

yathā-yoni yathā-bījaṁ

svabhāvena balīyasā

The gross and subtle bodies, sometimes similar to the mother and sometimes similar to the father, appear with a particular nature according to the *jīva's karmas*.

Having attained the cause, his reactions of *karma,* the gross and subtle bodies appear, according to his *karma.* The body is sometimes similar to the mother and sometimes similar to the father, endowed with a particular nature such as violence or gentleness.

|| 6.1.55 ||

eṣa prakṛti-saṅgena

puruṣasya viparyayaḥ

āsīt sa eva na cirād

īśa-saṅgād vilīyate

This contrary position of the *jīvas* has existed by association with *prakṛti.* That condition is quickly destroyed by association with the Lord.

By association with *prakṛti* one is in bondage, and by association with the Lord one becomes liberated.

|| 6.1.56-57 ||

ayaṁ hi śruta-sampannaḥ

śīla-vṛtta-guṇālayaḥ

dhṛta-vrato mṛdur dāntaḥ

satya-vāṅ mantra-vic chuciḥ

gurv-agny-atithi-vṛddhānāṁ

śuśrūṣur anahaṅkṛtaḥ

sarva-bhūta-suhṛt sādhur

mita-vāg anasūyakaḥ

Ajāmila was well versed in the Vedas. He was a reservoir of good character, good conduct and good qualities. Firmly established in executing all the Vedic injunctions, he was very mild and gentle, and he kept his mind and senses under control. Furthermore, he was always truthful, knew how to chant the Vedic *mantras*, and was also very pure. Ajāmila was respectful to his *guru,* the fire-god, guests, and the elderly members of his household. He was free from pride, was upright, benevolent to all living entities, well behaved, controlled in speech, and without hatred to anyone.

Having spoken of the natures of *dharma* and *adharma,* the servants of Yama now illustrate *adharma* by showing how Ajāmila is fit to be punished. In two verses they speak of his righteous nature in order to show how his sinful nature was not suitable. *Śīla* means good character, *vṛtta* means proper conduct and *guṇa* means good qualities like tolerance.

|| 6.1.58-60 ||

ekadāsau vanaṁ yātaḥ

pitṛ-sandeśa-kṛd dvijaḥ

ādāya tata āvṛttaḥ

phala-puṣpa-samit-kuśān

dadarśa kāminaṁ kañcic

chūdraṁ saha bhujiṣyayā

pītvā ca madhu maireyaṁ

madāghūrṇita-netrayā

mattayā viślathan-nīvyā

vyapetaṁ nirapatrapam

krīḍantam anugāyantaṁ

hasantam anayāntike

Once this *brāhmaṇa* Ajāmila, following the order of his father, went to the forest to collect fruit, flowers, wood and *kuśa* grass. On the way home, nearby, he saw a lusty *śūdra* with a maidservant. Having drunken liquor, without fear of others, the *śūdra* was smiling, singing and enjoying shamelessly with the woman whose eyes were rolling in intoxication, and whose dress had become loose.

Bhujiṣyayā means with a maid servant whom he was enjoying. *Maitreyam* is a liquor made from rice. *Madhu* means wine. *Vyāpetam* means without fear of others. He was enjoying with her (*anayā*).

|| 6.1.61 ||

dṛṣṭvā tāṁ kāma-liptena

bāhunā parirambhitām

jagāma hṛc-chaya-vaśaṁ

sahasaiva vimohitaḥ

Seeing the woman embraced by the *śūdra's* arm decorated with turmeric powder, Ajāmila suddenly became bewildered and fell under the control of lust.

The *śudra* had his arm anointed with turmeric juice to incite lust.

|| 6.1.62 ||

stambhayann ātmanātmānaṁ

yāvat sattvaṁ yathā-śrutam

na śaśāka samādhātuṁ

mano madana-vepitam

Though trying to stop his mind by intelligence, as he had been instructed, using the steadiness in *dharma* and knowledge that he had, he was not able to control his mind, which was agitated by lust.

Ātmaṇam means mind. *Sattvam* means determination. *Śrutam* means knowledge.

|| 6.1.63 ||

tan-nimitta-smara-vyāja-

graha-grasto vicetanaḥ

tām eva manasā dhyāyan

sva-dharmād virarāma ha

Becoming possessed because of lust arising from seeing her and losing his memory, he began to meditate on her with his mind, and gave up his practice of *dharma.*

He could not protect himself from falling by *jñāna* and by his steadiness in *dharma,* but he attained Vaikuṇṭha after restoring himself by *nāmābhāsa* alone. This shows the inherent strengths of *dharma, jñāna* and *bhakti.*

|| 6.1.64 ||

tām eva toṣayām āsa

pitryeṇārthena yāvatā

grāmyair manoramaiḥ kāmaiḥ

prasīdeta yathā tathā

He satisfied her by his father's money as long as the wealth remained. He acted just to please her by offering attractive material objects that she desired.

As long as the money lasted he satisfied her. He acted in such a way to please her.

|| 6.1.65 ||

viprāṁ sva-bhāryām aprauḍhāṁ

kule mahati lambhitām

visasarjācirāt pāpaḥ

svairiṇyāpāṅga-viddha-dhīḥ

His intelligence pierced by the glance of the prostitute, the sinful man soon gave up his humble wife, a *brāhmaṇa's* daughter of elevated family, given by her father.

Lambhitām means she was given by her father's decision. The *sandhi* in *svairiṇyāpāṅga* is poetic license.

|| 6.1.66 ||

yatas tataś copaninye

nyāyato 'nyāyato dhanam

babhārāsyāḥ kuṭumbinyāḥ

kuṭumbaṁ manda-dhīr ayam

Bereft of intelligence, he obtained money by proper or improper means and maintained the woman's family members

|| 6.1.67 ||

yad asau śāstram ullaṅghya

svaira-cāry ati-garhitaḥ

avartata ciraṁ kālam

aghāyur aśucir malāt

Transgressing the scriptures, acting irresponsibly, condemned for his behavior, leading a sinful life, and impure because of eating her remnants of food, he passed a long time.

His whole life was sin or he lived for sinning (*aghāyuḥ*). He was contaminated by eating her remnants (*malāt*).

|| 6.1.68 ||

tata enaṁ daṇḍa-pāṇeḥ

sakāśaṁ kṛta-kilbiṣam

neṣyāmo 'kṛta-nirveśaṁ

yatra daṇḍena śuddhyati

Because of this, we shall take this sinner who has performed no atonement to Yamarāja, where he will be purified by punishment.

Akṛta-nirveśam means “not having performed atonement.” How can you prevent us, who are taking him for purification?

Thus ends the commentary on the First Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Two

The Servants of Viṣṇu Speak

|| 6.2.1 ||

śrī-bādarāyaṇir uvāca

evaṁ te bhagavad-dūtā

yamadūtābhibhāṣitam

upadhāryātha tān rājan

pratyāhur naya-kovidāḥ

Śukadeva Gosvāmī said: O King! The servants of Lord Viṣṇu, expert in rules of conduct, replied as follows after hearing the statements of the Yamadūtas.

In the Second Chapter, the arguments of the servants of Yama are refuted by the power of the Lord's name, Ajāmila repents and then ascends to Vaikuṇṭha. *Naya-kovidāḥ* means those who speak as persons knowledgeable of *nīti-śāstra.*

|| 6.2.2 ||

śrī-viṣṇudūtā ūcuḥ

aho kaṣṭaṁ dharma-dṛśām

adharmaḥ spṛśate sabhām

yatrādaṇḍyeṣv apāpeṣu

daṇḍo yair dhriyate vṛthā

The servants of Viṣṇu said: This is a calamity! *Adharma* has touched the assembly of authorities on *dharma,* where punishment is unnecessarily being given to the sinless, who are not to be punished.

Ah! We know you are servants of Yama, but why do you speak such nonsense? We can understand that the authority of this King of *dharma* to be of opposite quality.

That is expressed in this verse. We have never heard such facts till now (*aho*)! What will happen to the people by such injustice (*kaṣṭham*)? "Who are you to criticize? What are you criticizing?" Please listen to what we say. *Adharma* is contaminating the assembly of those who judge *dharma.* They see *dharma* as *adharma.* In this

assembly, punishment is allotted to persons without sin who should thus not be punished. The assembly is displaying *adharma.*

|| 6.2.3 ||

prajānāṁ pitaro ye ca

śāstāraḥ sādhavaḥ samāḥ

yadi syāt teṣu vaiṣamyaṁ

kaṁ yānti śaraṇaṁ prajāḥ

The protectors of the citizens are instructors, endowed with proper character, and are equal in happiness and distress. If they show opposite tendencies, where will the citizens go for protection?

Please listen. We have heard that your master is a protector, who implements laws, possesses good qualities and is equal to all. Why has this now become untrue? The leader should be a father, showing affectionate. He should be an instructor of laws, to teach *dharma.* He should be proper in character, to benefit all people. He should be equal, taking his own happiness and distress equally. The opposite is a protector who gives suffering to the people, who, though a teacher, does not teach *dharma* to his servants, who , though of proper character, does not act for everyone's benefit, and though equipoised, is ignorant of others' suffering. This is a disaster for the public and intolerable for us.

|| 6.2.4 ||

yad yad ācarati śreyān

itaras tat tad īhate

sa yat pramāṇaṁ kurute

lokas tad anuvartate

Whatever the excellent man performs, the others follow. The people follow whatever he sets as the standard.

The path of *dharma* will be very quickly covered up.

|| 6.2.5-6 ||

yasyāṅke śira ādhāya

lokaḥ svapiti nirvṛtaḥ

svayaṁ dharmam adharmaṁ vā

na hi veda yathā paśuḥ

sa kathaṁ nyarpitātmānaṁ

kṛta-maitram acetanam

visrambhaṇīyo bhūtānāṁ

saghṛṇo dogdhum arhati

The common people, like animals, sleeping peacefully with their heads on the lap of the master, do not know *dharma* and *adharma.* How can the compassionate leader, who should have the trust of all beings, give pain to those who have surrendered in friendship, and have undeveloped consciousness?

Because of the betrayal of trust, we speak of further *adharma.* This is expressed in two verses. *Nyarpitātmānam* means to the person who has completely offered himself. Why should he trust the leader? The leader should be worthy of being trusted and should be compassionate to all beings.

|| 6.2.7 ||

ayaṁ hi kṛta-nirveśo

janma-koṭy-aṁhasām api

yad vyājahāra vivaśo

nāma svasty-ayanaṁ hareḥ

This person has performed atonement for the sins of ten million births since he has spontaneously chanted the auspicious name of the Lord.

“You castigate us, but what offenses have we and our master committed in taking away Ajāmila to purify him, since he has performed no atonements for over a thousand great sins?” He has certainly performed atonement, not only for the sins of one life, but for ten thousand lives, since (*yat*) he has chanted the name of the Lord even though it was done unconsciously. The *smṛtis* say:

nāmno hi yāvatī śaktiḥ pāpa-nirharaṇe hareḥ

tāvat kartuṁ na śaknoti pātakaṁ pātakī naraḥ

A sinful man cannot commit as many sins as can be destroyed by the power of the Lord’s name. *Viṣṇu Purāṇa*

avaśenāpi yan nāmni kīrtite sarva-pātakaiḥ

pumān vimucyate sadyaḥ siṁha-trastair mṛgair iva

A human is freed from all sins when he chants the Lord’s name even unconsciously. The sins flee like animals frightened of a lion. *Viṣṇu Purāṇa* 6.8.19

Not only does chanting the Lord’ name cause atonement but is the cause of liberation (*svastyayanam*).

sakṛd uccāritaṁ yena harir ity akṣara-dvayam

baddha-parikaras tena mokṣāya gamanaṁ prati

Whoever chants the two syllables “Hari” only once is fir for attaining liberation. *Skanda Purāṇa*

|| 6.2.8 ||

etenaiva hy aghono 'sya

kṛtaṁ syād agha-niṣkṛtam

yadā nārāyaṇāyeti

jagāda catur-akṣaram

When he chanted the four syllables “Nārāyaṇa,” atonement for the sins he committed has been accomplished.

“But Ajāmila did not chant with awareness that this was atonement. He called out for his son because he was afraid of us.” You do not understand the truth. Being materialistic, you do not understand. Even by calling for his son while not seeking to make atonement, atonement of this sinner (*aghonah*) was accomplished. *Aghavat* is here conjugated like *maghavan (maghonaḥ).* Just chanting at this time for his son is the atonement for all his sins. However, previously he chanted in ungrammatical language, “O Nārāyaṇa, come here, from your mother’s lap to my lap.” The atonement took place then. Not only chanting four syllables, but chanting the Lord’s name in two syllables or one syllable also destroys all sins.

|| 6.2.9-10 ||

stenaḥ surā-po mitra-dhrug

brahma-hā guru-talpa-gaḥ

strī-rāja-pitṛ-go-hantā

ye ca pātakino 'pare

sarveṣām apy aghavatām

idam eva suniṣkṛtam

nāma-vyāharaṇaṁ viṣṇor

yatas tad-viṣayā matiḥ

The chanting of the holy name of Lord Viṣṇu is the best process of atonement for a thief, for a drunkard, for one who betrays a friend or relative, for one who kills a *brāhmaṇa,* for one who indulges in sex with the wife of his *guru* or another superior, for one who kills women, the king, his father, or cows, and for all other sinful men. Simply by chanting the holy name of Lord Viṣṇu, such sinful persons attract the attention of the Supreme Lord.

“The name of the Lord may destroy sins, but how can *nāmābhāsa* be the atonement for thousands of grave sins which cannot be destroyed by thousands of twelve year vows?” *Stenaḥ* means a gold thief. Chanting is the best atonement (*suniṣkṛtam*), since it destroys the root of sin. A twelve year vow of atonement, though it destroys the effects of sin, cannot destroy the root of sin. That is not the only result, because from chanting the name of the Lord, the Lord’s mind dwells on that person who chants (*tad-viṣayā-matiḥ*). The Lord thinks, “This person belongs to me. I will always protect him.” This is Śrīdhara Svāmī’s meaning of the phrase.

“Hearing his name being chanted, and remembering Ajāmila, the Lord ordered us to bring Aḷāmila, who was chanting his name.” Then how much more the Lord will

remember a person who chants the Lord's name with a service attitude! This is the implication. To show this to the servants of Yama, the servants of Viṣṇu said that Ajāmila chanting at the time of death had destroyed all his sins, but actually, from the first time that Ajāmila called his son Nārāyaṇa, out of all the times he called, all his sins had been destroyed. The rest of the chanting after that produced *bhakti.* The past tense of *yad vyājahāra* (he chanted) in verse 7 also indicates that from the first time he chanted the name, all sins had been destroyed. The word *vivaśaḥ* in that verse means "spontaneously, out of affection for his child."

"But after chanting repeatedly, there were repeated sins such as going to the prostitute and drinking wine. In order to destroy those sins he had to chant at the end of his life, since there was again appearance of sin." This cannot be said, because it will be said later *vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haram*: chanting the Lord's name destroys unlimited sins. (SB 6.2.16) The following verses also show that chanting releases one from the bondage of *saṁsāra.*

vartamānam ca yat pāpaṁ yad bhūtaṁ yad bhaviṣyati

tat sarvaṁ nirdahatyāśu govindānala-kīrtanāt

All sins in the present, past and future are quickly destroyed by chanting the name of Govinda which is like fire. *Hari-bhakti-vilāsa* 11.339

yan-nāma sakṛc chravaṇāt pukkaśo 'pi vimucyate saṁsārāt

By hearing one of your names once, even the outcaste is delivered from the material world. SB 6.16.44

naivaṁ-vidhaḥ puruṣa-kāra urukramasya

puṁsāṁ tad-aṅghri-rajasā jita-ṣaḍ-guṇānām

citraṁ vidūra-vigataḥ sakṛd ādadīta

yan-nāmadheyam adhunā sa jahāti bandham

Such power is not surprising from persons who have conquered the six senses by the dust from the lotus feet of the Lord, since even an outcaste becomes immediately free of bondage of *karma* by chanting the Lord's name even once. SB 5.1.35

Because there is no mention of a particular time span for the effect to occur, it should be understood that by the first chanting there is destruction of all sins, all desires and as well, ignorance, which is the root cause, because only then sin will not reappear in the future.

“Why then did sin not leave Ajāmila after chanting the first time? How could he continue to be attached to the woman and commit sin for so long if all his sins had been destroyed?”

Like the *karmas* of the *jīvanmukta* which remain for some time simply as impressions, Ajāmila’s sins which lasted till his death were like the bites of a toothless snake and did not generate results. Moreover the Lord himself will cause continuance of sin in order that other philosophies (*karma-kāṇḍa* etc.) will not be completely uprooted. If one were to explain the scriptural statements concerning the powers of the name to be exaggerated praise of the Lord’s name, then one would be committing offense. *Tathārtha-vādo hari-nāmni kalpanam*: it is an offense to interpret the name or think its powers are exaggeration. (*Padma Purāṇa*)

nāmāśrayaḥ kadācit syāt taraty eva sa nāmataḥ

nāmno hi sarva suhṛdo hy aparādhāt pataty adhaḥ

One who takes shelter of the name at any time crosses material life by the name.

One falls to hell from offense to the name of the Lord, the friend of all beings.

Padma Purāṇa

arthavadam harer-namni sambhavayati yo narah

sa papistho manusyanam niraye patati sphutam

Those most sinful of men who interpret the name of the Lord fall to hell

Katyāyana Saṁhitā, Padma Purāṇa

yan-nāma-kīrtana-phalaṁ vividhaṁ niśamya

na śraddadhāti manute yad utārthavādam

yo mānuṣas tam iha dukḥa-caye kṣipāmi

saṁsāra-ghora-vividhārti nipīḍitāṇgam

That person who even after hearing about the wonderful results of chanting the Lord's name refuse to develop sincere faith in the name, and on the contrary, interprets the name, is hurled by me into the deep gloom of material nescience after being dragged through excruciating suffering. *Parma Purāṇa*

śruti-smṛti-purāṇeṣu nāma-māhātmya-vādiṣu

ye 'rthavāda iti bruyur na teṣāṁ niraya-kṣayaḥ

Persons who interpret the *śrutis, smṛtis,* and *purāṇas*, which wonderfully glorify the Lord's name, stay in hell forever. *Jaimini Saṁhitā*

Thus from scriptures like *Parma Purāṇa* and *Kātyāyana-saṁhitā* there are thousands of statements showing fall down from interpreting the name.

Parīkṣit has just said:

kvacin nivartate 'bhadrāt kvacic carati tat punaḥ

prāyaścittam atho 'pārthaṁ manye kuñjara-śaucavat

After withdrawing from sin one commits the sin again. I think atonement is useless, like an elephant bathing. SB 6.1.10

He has condemned atonements because of seeing that the tendency for sin remains, but he does not criticize *bhakti*, though seeing sinful tendencies in some of the devotees. And Ajāmila, a sinner, by the strength of *nāmābhāsa* attained Vaikuṇṭha, but *smārtas* and others, though knowing scriptures, and though chanting the name, continue existence in frightful *saṁsāra* because of the offense of interpreting the name.

But one should not worry that everyone will immediately become liberated on seeing such power in the name. Though sin is completely uprooted just by chanting the name once, in most cases the name shows its fruits to the world after some time, just as fruit trees bear fruit after some time only, not immediately. And in some cases the name does not show its effects at all, in order that the material scriptures (such as *karma-kāṇḍa*) are not completely destroyed. Then, after doing this, the name takes the person who has chanted without offense to the Lord's abode. This conclusion should be understood.

“I accept that because of offense to the name, those who interpret the name as exaggeration go to hell. However, if chanting the name destroys all sins, all *karmīs, jñānīs, yogīs* and *bhaktas* should not go to hell for illicit sex or violence if they chant. And if the name does not destroy all sin, all these people, and even the *bhakta,* should go to hell to suffer the results of their sin, even if they chant.”

Though a merchant protects a person under his shelter according to the degree that the person surrenders to him, if the person offends him, the merchant becomes displeased with him, and does not give protection to that surrendered person. But one should not think that the merchant is incapable of protecting him. And according to the degree that the offense diminishes, the merchant begins to show mercy to that person. When the offense is completely gone, the merchant shows all mercy. The name is similar. Those who take shelter of Bhakti-devī, representing the name, as a secondary practice, in order bring out results of *karma* and *jñāna*, are called *karmīs* or *jñānīs,* even though *bhakti* is present in a minor position. This is according to the rule that things are named according to the predominant factor.[75] They are thus not called Vaiṣṇavas. By their natures they are offenders to the name in one aspect, for it is said *dharma-vratatyāgahutādi-sarvaśubhakriyā-sāmyamapi pramādaḥ*: the eighth offense is to consider the name equivalent to *dharma, vratas,* sacrifices and other *karma-kāṇḍa* rites. If considering the name to be equal to *karma* and *dharma* is an offense, then the offense is much more if one considers the name secondary to *karma* and *dharma*, being a mere limb of *karma* or *dharma.*

Though recognizing that they have offended her, out of compassion, Bhakti-devī thinks, “*Karma-yoga* and these other processes should not be fruitless” since they have accepted a small portion of her shelter. Thus, though she has become only a limb of *karma,* she gives the results of *karma, jñāna* and other processes without obstruction. Similarly, when bhakti is a limb of atonement, she destroys the sins in those persons practicing atonements. It is not otherwise. And those who do not perform atonements go to hell to experience the results of their sins. However, Vaiṣṇavas do not need to perform atonements. Furthermore, if those persons commit other offenses, such as interpreting the name or committing offense to the devotee, and then perform *dharma* and other process, Bhakti-devī gives them no results for their efforts, even though she is still a limb of *dharma* and other process.

ke te 'paradhā vipendra namno bhagavatah krtāḥ

vinighnanti nṛnam krtyam prakrtam hy anayanti ca

O *brāhmaṇa*! Offenses to the name destroy men’s pious actions and lead them to material world. *Padma Purāṇa, Brāhma-khanda*

[75] *prādhānyena vyapaeśā bhavanti*

If those persons become free from offense and dedicate themselves to chanting or other *bhakti* processes, they will get results for their *karma* and *jñāna* in proportion to the destruction of offenses. However, with complete destruction of offense by association with devotees, attainment of the results of chanting is certain, by the direct mercy of Bhakti-devī.

"From the words of the servants of Yama it is understood that Ajāmila was previously involved in *karma.* (He was not a devotee, but performed *bhakti* secondarily, and therefore all his sins should not have been removed by chanting.)" That is true, and by sinful acts like drinking his status as a *brāhmaṇa* was destroyed, what to speak of his pious acts of *karma.* It will be explained: "Ajāmila was a *brāhmaṇa* who because of bad association had given up all *brahminical* culture and religious principles. Becoming most fallen, he stole, drank and performed other abominable acts. He even kept a prostitute." (SB 6.2.45) When his pious *karmas* were destroyed, his secondary *bhakti* was also destroyed. Then pure *bhakti* appeared when he called out the name of his son Nārāyaṇa.

"But if there is a scriptural rule that one should perform *bhakti* as a limb of *karma* or *jñāna*, how can that be offensive?" One should not recognize as authoritative scripture those statements which permit secondary *bhakti* out of mercy for persons of crooked mentality, who have no faith in *bhakti* but faith in *karma* and *jñāna,* and do not believe statements like "All processes accomplish their results by *bhakti* alone; by a particle of *bhakti* the greatest sins are destroyed." In attaining Svarga through animal sacrifices by following rules, the fault of violence is not destroyed. Similarly though the offender attains the results of *karma* and *jñāna* by secondary *bhakti* according to rules, his offense is not destroyed.

Those offenders who accept a Vaiṣṇava *guru* by Vaiṣṇava initiation, take shelter of Bhakti-devī purely or as the primary process (but mixed), and then worship the Lord by chanting, are called Vaiṣṇavas. According to the degree of *bhakti,* they attain destruction of offenses, and according to the degree of Bhakti-devī's mercy, they attain the principle result of *bhakti (prema).* The Lord himself says:

yathā yathātmā parimṛjyate 'sau

mat-puṇya-gāthā-śravaṇābhidhānaiḥ

tathā tathā paśyati vastu sūkṣmaṁ

cakṣur yathaivāñjana-samprayuktam

To the degree that the *ātmā* becomes purified by hearing and chanting my glories, a person is able to perceive my real form and qualities, and experience their sweetness, just as the eye when smeared with special ointment, is able to see finer objects. SB 11.14.26

bhaktiḥ pareśānubhavo viraktir

anyatra caiṣa trika eka-kālaḥ

prapadyamānasya yathāśnataḥ syus

tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of Kṛṣṇa, in the same way that pleasure, fullness of the stomach and relief from hunger are experienced simultaneously, with each bite, for a person engaged in eating.

SB 11.2.42

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ |

hṛdy antaḥstho hy abhadrāṇi vidhunoti suhṛt-satām ||

Kṛṣṇa, who purifies by the processes of hearing and chanting, who is the benefactor of the devotees who hear about him, enters the hearts of the devotees and destroys their sins. SB 1.2.17

By these statements it is understood that those persons gradually ascend through the fourteen stages of *bhakti*. In these cases, faith and other steps are prescribed. And in this chapter also it is said *guṇānuvādaḥ khalu sattva-bhāvanaḥ*: chanting the Lord's glories is the process for purification. (SB 6.2.12) When all their offenses are gradually destroyed and they attain the Lord, they are liberated from this world.

However, for those without offense, attainment of the Lord is quick. Such persons have two stages: chanting the Lord's name, and attaining Vaikuṇṭha. Such is the case of Ajāmila.

na vāsudeva-bhaktānām aśubhaṁ vidyate kvacit

janma-mṛtyu-jarā-vyādhi-bhayaṁ vāpy upajāyate

The devotees of Vāsudeva have no misfortune at all. They surpass birth, death, old age and disease. *Mahābhārata* 13.135.131

sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān

viriñcatām eti tataḥ paraṁ hi mām

avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ

padaṁ yathāhaṁ vibudhāḥ kalātyaye

A person fixed in *dharma* attains the post of Brahmā after a hundred births, and by more pious acts a person attains me. But the devotee attains the abode of Vaikuṇṭha after leaving the body, just as I in another form reside there, and the *devatās* who are qualified go there after destroying their subtle bodies. SB 4.25.29

However, some devotees without offense, who desire to attain a special *prema* are delayed in attaining the Lord. For instance Jaḍa Bharata took three lives to attain the Lord.

Among those devotees having offense, if some, because of not worshipping the Lord properly, do not destroy previous sins, and continue to sin and to be offenders, they do not go the hell after leaving the body. Yama says:

sva-puruṣam abhivīkṣya pāśa-hastaṁ

vadati yamaḥ kila tasya karṇa-mūle

parihara madhusūdana prapannān

prabhur aham anya-nṛṇāṁ na vaiṣṇavānām

Yamarāja seeing his follower with noose in his hands says in his ear, “Do not take devotees surrendered to Madhusūdana. I am the master of other men, but not the Vaiṣṇavas.

te deva-siddha-parigīta-pavitra-gāthā

ye sādhavaḥ samadṛśo bhagavat-prapannāḥ

tān nopasīdata harer gadayābhiguptān

naiṣāṁ vayaṁ na ca vayaḥ prabhavāma daṇḍe

Do not approach those who have surrendered to the Lord, who see everything equally, who have proper conduct and who are praised with pure narrations by the *devatās*

and Siddhas, since they are protected by the club of the Lord. We, including Brahmā and even time, do not have power to punish them. SB 6.3.27

The servants of Yama say:

prāhāsmān yamunā-bhrātā sādaraṁ hi punaḥ punaḥ

bhavadbhir vaiṣṇavās tyājyā

Yama repeatedly has told us with care, "You must leave the Vaiṣṇavas" *Parma Purāṇa*

Moreover the Lord himself says:

na hy aṅgopakrame dhvaṁso

mad-dharmasyoddhavāṇv api

mayā vyavasitaḥ samyaṅ

nirguṇatvād anāśiṣaḥ

O Uddhava! Because I have personally established it, this process of *niṣkāma-bhakti* is beyond the *guṇas.* Even by starting and not completing the process, there is no destruction of results. SB 11.29.20

Thus, since even the sprout of *bhakti* is imperishable, unaffected by sin and always productive, a person will definitely take birth only in order that *bhakti* bears leaves and fruit in the future, and not because of temporary sin and piety. *Na karma-bandhanaṁ janma vaiṣṇavānāṁ ca vidyate*: the worshippers of Viṣṇu do not have birth due to *karma.* Thus after the destruction of sin and offenses by chanting the name, which is caused by impressions of previous *bhakti,* persons attain the Lord by the mercy of Bhakti-devī.

na vai jano jātu kathañcanāvrajen

mukunda-sevy anyavad aṅga saṁsṛtim

smaran mukundāṅghry-upagūhanaṁ punar

vihātum icchen na rasa-graho janaḥ

Oh! The person who serves Mukunda will never under any condition return to the material world, unlike practitioners of other processes. Remembering the embrace of

the Lord’s lotus feet, eager for that taste he has experienced, he will not desire to give up those feet again. SB 1.5.19

In the above verse *anyavat* means “like those practicing *karma.”* The devotee will not attain the world of piety and sin, but will accept the world of happiness and distress given by the Lord.

tvad avagamī na vetti bhavad-uttha-śubhāśubhayor

guṇa-viguṇānvayāṁs tarhi deha-bhṛtāṁ ca giraḥ

anu-yugam anv-ahaṁ sa-guṇa gīta-paramparayā

śravaṇa-bhṛto yatas tvam apavarga-gatir manu-jaiḥ

When a person realizes you, he no longer cares about his good and bad fortune arising from past pious and sinful acts, since it is you alone who control this good and bad fortune. Such a realized devotee also disregards what ordinary living beings say about him. Every day he fills his ears with your glories, which are recited in each age by the unbroken succession of Manu's descendants, and thus you become his ultimate salvation. SB 10.87.40

Those who have not destroyed offenses to the name will continue to experience the undestroyed effects of sin. When, by increase of *bhakti* by practicing it, the offenses to the name will be destroyed, the root of sin will be destroyed and the person will immediately attain the Lord. But then, in order to increase the *bhakti,* those devotees may even take one, two or three life times to attain the Lord. The “material happiness” seen in those devotees arises from the practice of *bhakti* (it is not *karma*). It is said:

dharmasya hy āpavargyasya nārtho’rthāyopakalpate |

nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ ||

> The material results are not suitable as the goal for the person dedicated to higher spiritual goals. The desire of the person dedicated to the higher path is not for attainment of material assets. SB 1.2.9

The “suffering” seen in those devotees are given by the Lord who is skilful at increasing the devotion of his devotee, and who is like a doctor who makes a person fast and gives bitter medicine for increasing appetite.

yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ

tato 'dhanaṁ tyajanty asya svajanā duḥkha-duḥkhitam

If I especially favor someone, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another. SB 10.88.8

Among the ten offenses, the very strong effects of interpreting the name, thinking its glories are exaggeration and equating it to pious acts—are obstacles to being a Vaiṣṇava. Among the other offenses two are very strong—offending the devotees and committing sin on the strength of chanting. Those two are particularly described in a frightening way.

yataḥ khyātiṁ yātaṁ katham u sahate tad vigarhām

How can the name tolerate criticism of those who spread the name? *Parma Purāṇa*

nāmno balādyasya hi pāpabuddhirna vidyate tasya yamair hi śuddhiḥ

For a person who commits sin on the strength of chanting there is no purification by the servants of Yama. *Parma Purāṇa*

There is no other means of destroying the effects of these two offenses than to continually chant the name while suffering appropriately for the offense. The effects of the other offenses will be destroyed simply by continual chanting (without the suffering).

Some people make the following proposition. “Those offenders of the name who are without *karma* and j*ñāna*, and *practicing bhakti* with hearing and chanting but have not take initiation because they have not surrendered to the feet of a *guru* are still called Vaiṣṇavas. The word *vaiṣṇava* is defined as “the person who takes Viṣṇu as his object of worship” according to Pāṇini *sūtras* 4.2.24 and 4.3.95. Thus Vaisṇavas are those who have made Viṣṇu the object of worship by accepting initiation and also those who make Viṣṇu the object of worship simply by worship, since there is no other word to describe the two types of people. So the latter type of persons also should not fall to hell.”

This however is not correct because one cannot attain the Lord easily without *guru.*

nṛ-deham ādyaṁ su-labhaṁ su-durlabhaṁ

plavaṁ su-kalpaṁ guru-karṇadhāram

mayānukūlena nabhasvateritaṁ

pumān bhavābdhiṁ na taret sa ātma-hā

Having attained the human body, rarely attained, but attain easily sometimes by good fortune, which is like a well-constructed boat, with the guru as the captain, pushed by the favorable wind of serving me, a person who does not cross the ocean of material existence is a killer of himself. SB 11.20.17

Therefore it should be explained that there is no other way of attaining the Lord than by becoming a devotee who has surrendered to the feet of a *guru*, who will be attained in another birth by the power of worship.

“But it is seen that Ajāmila, without surrendering to *guru* easily attained the Lord.” This can be explained as follows. Those who, like cows or asses, make their senses pursue sense objects cannot know the Lord, *bhakti* or *guru* even in their dreams. But as in the case of Ajāmila, they can be delivered even without *guru* by chanting the name in *nāmābhāsa* without offense. Though it has been definitely ascertained that the Lord should be worshipped, that worship is the means of attaining him, that the *guru* is the person who teaches about worship, and that those who were devotees attained the Lord, it is also said:

no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāg īkṣate

mantro ’yaṁ rasanā-spṛg eva phalati śrī-kṛṣṇa-nāmātmakaḥ

Chanting the holy name does not depend on initiation, pious activities or the *puraścaryā* regulative principles generally observed before initiation. The holy name does not wait for any of these activities. It is self-sufficient. *Padyāvalī*

As well, we have the example of Ajāmila. But one who thinks, “What is the benefit of taking the trouble to accept *guru*? I will attain the Lord just by chanting the name,” he will not attain the Lord, because of the offense of offending *guru* (third offense). However, in this life or another life, if he surrenders to the feet of *guru* after destroyed his offense, he will then attain the Lord.

Some say that persons who worship *devatās* should be treated like the *karmīs* with sin and offense. Others say that Bhakt-devī places them in an even lower category because they do not have general surrender. Thus it is said:

ye 'py anya-devatā-bhaktā yajante śraddhayānvitāḥ |

te 'pi mām eva kaunteya yajanty avidhi-pūrvakam ||

Those who are devoted to other gods and with faith worship them--they also worship me, but by the wrong method, O son of Kuntī. BG 9.23

But for those who are simply offenders there is no deliverance at all. It is said:

tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān |

kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu ||

I cast those hateful, cruel, and lowest of humans, constantly doing evil, into repeated birth and death in the wombs of demons. BG 16.19

But some persons also say that these offenders' offenses are destroyed by absorption in the Lord since it is said:

kāmād dveṣād bhayāt snehād yathā bhaktyeśvare manaḥ

āveśya tad-aghaṁ hitvā bahavas tad-gatiṁ gatāḥ

Just as by *vaidhi-bhakti* one can attain ones spiritual goals, many persons have attained suitable forms, after asorbing their minds in the Lord out of lust, hatred, fear and family relationships filled with affection, and after giving up absorption in enmity of the Lord (in the case of hatred and fear). SB 7.1.30

This idea is represented in verses such as the following:

nāmāparādha-yuktānāṁ nāmāny eva haranty agham

aviśrānti-prayuktāni tāny evārtha-karāṇi ca

Even if in the beginning one chants the Hare Kṛṣṇa *mantra* with offenses, one will become free from such offenses by chanting again and again. *Parma Purāṇa*

Others say that “absorption” means repeated meditation. Others say that there is no absolute rule when Kṛṣṇa appears in the world. Thus some persons without being absorbed in the Lord, but simply by being killed by the Lord—such as Narakāsura, Bāṇāsura and the troops of the Kauravas and others simply by the influence of seeing the Lord attained the Lord. This was previously mentioned in the *Bhāgavatam.*

|| 6.2.11 ||

na niṣkṛtair uditair brahma-vādibhis

tathā viśuddhyaty aghavān vratādibhiḥ

yathā harer nāma-padair udāhṛtais

tad uttamaśloka-guṇopalambhakam

A sinful man is not purified by abundant atonement, or by vows mentioned by Manu and others, as much as he is purified by chanting even some portions of the names of the Lord, which produce realization of his qualities.

The name is described in two verses as most excellent, even for acting as atonement for all of the greatest sins. *Brahmavādibhiḥ* means Manu and others. *Nāma-padaiḥ* means “just by some indications of the name, such as calling out the name of a son.” Or it can mean one inflected word indicating the Lord. In that case the plural is used to indicate respect. This means that the word may have meaning or not (simply being one word of a sentence). The name should be chanted but the mind may be attentive or not. He may be sinful, without even following *karma* or other scriptural process. And not only does the name uproot sin completely. One realizes the Lord’s qualities, beauty, powers and sweetness.

Or another meaning is as follows. “But how can grave sins which are destroyed only by great austerities and vows be destroyed by casual chanting of the name?” The name indicates the power (*guṇa)* of the Lord having great fame. The name removes great sin because it is the name of the most powerful Supreme Lord.

|| 6.2.12 ||

naikāntikaṁ tad dhi kṛte 'pi niṣkṛte

manaḥ punar dhāvati ced asat-pathe

tat karma-nirhāram abhīpsatāṁ harer

guṇānuvādaḥ khalu sattva-bhāvanaḥ

Since even after atonement the mind again pursues material enjoyment, for people desiring complete destruction of material desire, continuous chanting of the qualities of the Lord is the only means of purification.

Performance of atonement for twelve years is considered inferior to chanting the name. Since the mind pursues the path of sin after performing atonement which does not completely purify the mind, for persons desiring complete destruction of *karmas,* constant chanting of the name and qualities, after (*anu*) hearing them for someone is the real purification of one's existence become it destroys all desires. According to *Amara-koṣa* the word *anu* means "after" as well as "similar."

"Why do you criticize committing sin again after doing atonements? We can explain that this is similar to being bitten by a snake without any teeth since it is caused simply by remaining impressions (just as you explain about commission of sin after chanting."

You are mistaken. Our explanation of the name is valid because of statements that the name destroys all sins along with desires. It is not simply imagination. How can you make your claim, since there are no statements in the scriptures concerning atonement which claim destruction of all desires, and even in the exaggerated claims of *karma-kāṇḍa,* one does not hear of decrease of sinful desire. This was stated previously.

|| 6.2.13 ||

athainaṁ māpanayata

kṛtāśeṣāgha-niṣkṛtam

yad asau bhagavan-nāma

mriyamāṇaḥ samagrahīt

Therefore, do not take Ajāmila who has performed unlimited atonement. Because of being sinless, he has perfectly chanted the name of the Lord while dying.

Because of this, do not take Ajāmila. He has done unlimited atonements. This means at the time of naming his son Nārāyaṇa, from his first chanting, he accomplished all atonements. This was also done without any offenses to the name either previously or

in this life. Because he was sinless (*yat*), while dying he chanted the name. If he had sin, how could he chant the name while dying? It is said in the *Gītā*:

yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām |

te dvandva-moha-nirmuktā bhajante māṁ dṛḍha-vratāḥ ||

But those whose sins have been destroyed by pious acts, being free of the ignorance arising from duality by worshipping me, then worship me with determination. BG 7.28

anta-kāle ca mām eva smaran muktvā kalevaram |

yaḥ prayāti sa madbhāvaṁ yāti nāsty atra saṁśayaḥ ||

At the point of death, he who leaves the body while knowing me in truth, attains a nature similar to mine. Of this there is no doubt. BG 8.5

Thus by the appearance of the name or its non-appearance when dying, one can infer the absence of offenses to the name or the presence of offenses to the name.

|| 6.2.14 ||

sāṅketyaṁ pārihāsyaṁ vā

stobhaṁ helanam eva vā

vaikuṇṭha-nāma-grahaṇam

aśeṣāgha-haraṁ viduḥ

Chanting the name of the Lord while indicating someone else or while joking in a friendly manner, or chanting the Lord's name in order to fill up space while chanting verses or chanting with neglect destroys unlimited sins and desires.

What type of chanting destroys all sins? This is expressed by showing how even lesser degrees of quality in chanting still have effect. *Saṅketyam* means chanting while referring to some one like a son. The suffix *ya* added to *saṇketa* has the meaning "relating to convention." All the terms mentioned should be understood to be in the instrumental case: by calling the name of a son, joking, etc. *Pārihāsyam* means calling

jokingly, but with affection, not with criticism. “O famous one! Your fame is like that of Kṛṣṇa, since you can save me!” *Stobham* means to chant the name in order to provide proper meter during a discourse or song. *Helanam* means that the name of the Lord is uttered with disregard, without attention. *Hela* is used similarly in a phrase like “Kṛṣṇa lifted Govardhana casually (*helayā).*” Others cannot utter the name so much as those who utter the name of Kṛṣṇa casually while eating, playing or sleeping. This chanting is also without criticism or disrespect.

nindāṁ bhagavataḥ śṛṇvaṁs tat-parasya janasya vā

tato nāpaiti yaḥ so 'pi yāty adhaḥ sukṛtāc cyutaḥ

Anyone who fails to immediately leave the place where he hears criticism of the Supreme Lord or His faithful devotee will certainly fall down, bereft of his pious credit. SB 10.74.40

Thus criticism and disrespect such as Veṇa saying “What is the use of Viṣṇu?” is filled with fault (and thus does not have effect). *Aśeṣāgha-haraṁ* means that not only all sins but also all desires are destroyed by chanting.

|| 6.2.15 ||

patitaḥ skhalito bhagnaḥ

sandaṣṭas tapta āhataḥ

harir ity avaśenāha

pumān nārhati yātanāḥ

A person who chants the name of the Lord while falling from a cliff, stumbling on the road, receiving injury his body, being bitten by snakes, being burned with fever or being attacked with sticks will not suffer hellish punishment.

Besides the above mentioned four types of chanting there is a fifth, chanting in conditions beyond one’s control, with different varieties. Chanting while falling from a building, stumbling on the road, breaking ones limbs, being bitten by a snake or other animal, being burned by fever, or being attacked with sticks, a person who is not a *karmī, jñānī* etc. will still be free from hell.

|| 6.2.16 ||

gurūṇāṁ ca laghūnāṁ ca

gurūṇi ca laghūni ca

prāyaścittāni pāpānāṁ

jñātvoktāni maharṣibhiḥ

The great sages, understanding the limited nature of atonements, have said that severe atonements are prescribed for grave sins, and light atonements are prescribed for minor sins.

“According to the gravity of the sin, the scriptures say that one must do a correspondingly severe austerity. How is it that by chanting once in *nāmābhāsa* all of the gravest sins are destroyed?” Because the atonements have limited power, such arrangements are prescribed. However, heaps of serious sins are destroyed by chanting once even a portion of the name, since it has inconceivably great power. It is as easy as Balarāma’s ability to destroy the all Kauravas, including Duryodana, in order to save Sāmba.

|| 6.2.17 ||

tais tāny aghāni pūyante

tapo-dāna-vratādibhiḥ

nādharmajaṁ tad-dhṛdayaṁ

tad apīśāṅghri-sevayā

Sins are destroyed by austerity, charity and vows but the root of sin is not destroyed. However by *bhakti* to the Lord, even the root of sin, namely desire, is destroyed.

By such atonements sins are destroyed (*pūyante*). The verbal root is *puṁ,* which means “to destroy.” However these atonements do not destroy the subtle root (*hṛdayam*) of the sins (*adharmajam*). By serving the feet of the Lord, by *bhakti* to the Lord, by one method such as chanting among the nine processes, the root of sin is destroyed, since chanting destroys even the desires for sin.

|| 6.2.18 ||

ajñānād athavā jñānād

uttamaśloka-nāma yat

saṅkīrtitam aghaṁ puṁso

dahed edho yathānalaḥ

Chanting the name of the Lord with or without knowledge of its powers destroys a man's sins, just as fire destroys dry grass.

"But chanting in this way is not done with knowledge that it is atonement." Just as fire lit innocently by a child burns dry grass, so chanting without knowledge burns up heaps of sins.

|| 6.2.19 ||

yathāgadaṁ vīryatamam

upayuktaṁ yadṛcchayā

ajānato 'py ātma-guṇaṁ

kuryān mantro 'py udāhṛtaḥ

Just as powerful medicine when taken without knowledge of its powers still produces its effects quickly, so chanting the name of the Lord also produces effects quickly, without knowing its powers.

Not only does the name destroy sin, but it bestows *prema* for the Lord. Another example is given. *Vīryatamam* stands for *vīryavattamam* (having the most power). Omission of *vat* is poetic license. *Yadṛcchayā* means suddenly, without knowing. Strong medicine taken (*upayuktam*) without knowing, produces its qualities of curing disease, giving strength and nourishment. Similarly the name, the uttered form of *mantra,* or a *mantra* composed of the name of the Lord, when chanted, gives its effects. One does not have to know the powers of the name in order for it to have effect.

|| 6.2.20 ||

śrī-śuka uvāca

ta evaṁ suvinirṇīya

dharmaṁ bhāgavataṁ nṛpa

taṁ yāmya-pāśān nirmucya

vipraṁ mṛtyor amūmucan

Śukadeva Gosvāmī said: O King! Having thus perfectly defined the principles of devotional service with reasoning and arguments, the order carriers of Lord Viṣṇu released the *brāhmaṇa* Ajāmila from the bondage of the Yamadūtas and saved him from death.

|| 6.2.21 ||

iti pratyuditā yāmyā

dūtā yātvā yamāntikam

yama-rājñe yathā sarvam

ācacakṣur arindama

O subduer of all enemies! After the servants of Yamarāja had been answered by the order carriers of Lord Viṣṇu in this way, they went to Yamarāja and explained to him everything.

Having been explained everything (*pratyuditāḥ*), the servants of Yama explained all this to Yamarāja.

|| 6.2.22 ||

dvijaḥ pāśād vinirmukto

gata-bhīḥ prakṛtiṁ gataḥ

vavande śirasā viṣṇoḥ

kiṅkarān darśanotsavaḥ

Having been released from the nooses of Yamarāja's servants, Ajāmila, now free from fear, came to his senses and, pleased by the presence of Viṣṇu’s servants, offered obeisance to them by bowing his head at their lotus feet.

|| 6.2.23 ||

taṁ vivakṣum abhipretya

mahāpuruṣa-kiṅkarāḥ

sahasā paśyatas tasya

tatrāntardadhire 'nagha

O sinless Parīkṣit! Knowing that Ajāmila wanted to speak to them, the servants of the Lord suddenly disappeared while he watched.

Though Ajāmila had some remaining time left, because of sins, his life span was reduced according to scriptural laws. Knowing this, the servants of Yama began pulling him from his body. This time was designated as his time of death, but actually because of the destruction of his sins, his life did not end at that time. Thus the Viṣṇu-dūtas disappeared, since he had remaining time left.

|| 6.2.24-25 ||

ajāmilo 'py athākarṇya

dūtānāṁ yama-kṛṣṇayoḥ

dharmaṁ bhāgavataṁ śuddhaṁ

trai-vedyaṁ ca guṇāśrayam

bhaktimān bhagavaty āśu

māhātmya-śravaṇād dhareḥ

anutāpo mahān āsīt

smarato 'śubham ātmanaḥ

Hearing about the pure *dharma* approved by the Lord from the servants of Viṣṇu and the impure *dharma* recommended in the three Vedas from the servants of Yama, Ajāmila, quickly became filled with devotion to the Lord from hearing the greatness of the Lord, became repentant on remembering his sinful actions.

Hearing the pure *dharma* beyond the *guṇas* approved by the Lord from the servants of Viṣṇu and the impure *dharma* which takes shelter of the *guṇas,* recommended in the three Vedas, from the servants of Yama, Ajāmila became a devotee.

|| 6.2.26 ||

aho me paramaṁ kaṣṭam

abhūd avijitātmanaḥ

yena viplāvitaṁ brahma

vṛṣalyāṁ jāyatātmanā

Oh! With uncontrolled senses I have fallen into a miserable condition, by which I destroyed my status as a *brāhmaṇa* by bearing sons in a *śūdra* woman.

My qualification as a *brāhmaṇa* was destroyed by giving birth to sons in a *śūdra* woman.

|| 6.2.27 ||

dhiṅ māṁ vigarhitaṁ sadbhir

duṣkṛtaṁ kula-kajjalam

hitvā bālāṁ satīṁ yo 'haṁ

surā-pīm asatīm agām

I am unfortunate, having committed sin and defamed my family. I am condemned by the civilized! Giving up my faithful wife I had relationships with an unchaste, drunkard woman.

Duṣkṛtam means “personification of sin” or “performer of sin.”

|| 6.2.28 ||

vṛddhāv anāthau pitarau

nānya-bandhū tapasvinau

aho mayādhunā tyaktāv

akṛtajñena nīcavat

Ungrateful and fallen, in this life I gave up my aged mother and father with no shelter and no friends, who thus underwent great difficulties.

Adhunā means “in this life.”

|| 6.2.29 ||

so 'haṁ vyaktaṁ patiṣyāmi

narake bhṛśa-dāruṇe

dharma-ghnāḥ kāmino yatra

vindanti yama-yātanāḥ

I will certainly fall to most terrifying hell where those who destroy *dharma* and are full of lust undergo torture by Yamarāja.

|| 6.2.30 ||

kim idaṁ svapna āho svit

sākṣād dṛṣṭam ihādbhutam

kva yātā adya te ye māṁ

vyakarṣan pāśa-pāṇayaḥ

Was this a dream? Or did I really see those astonishing persons? Where have the persons who were dragging me away with ropes now gone?

|| 6.2.31 ||

atha te kva gatāḥ siddhāś

catvāraś cāru-darśanāḥ

vyāmocayan nīyamānaṁ

baddhvā pāśair adho bhuvaḥ

Where have the four perfect persons, pleasing to see, gone? They released me when I was bound up with ropes and was being led away to hell.

I was being led to hell (*adhaḥ bhuvaḥ*).

|| 6.2.32 ||

athāpi me durbhagasya

vibudhottama-darśane

bhavitavyaṁ maṅgalena

yenātmā me prasīdati

Though most sinful, I must have done some auspicious acts to see those best of *devatās,* by which I have become joyful.

There must have been some auspicious acts as a cause for seeing the best of the *devatās.* One must assume the mercy of some devotee, because without that the seed of *bhakti* cannot be sown. And because of that mercy, he called his son Nārāyaṇa.

|| 6.2.33 ||

anyathā mriyamāṇasya

nāśucer vṛṣalī-pateḥ

vaikuṇṭha-nāma-grahaṇaṁ

jihvā vaktum ihārhati

Otherwise, it would not be possible for the tongue of a sinful, dying man, the keeper of a prostitute, to chant the name of the Lord.

Vaktum means *kartum.* Or the meaning can be “the tongue could not chant that which allows one to attain Vaikuṇṭha.”

|| 6.2.34 ||

kva cāhaṁ kitavaḥ pāpo

brahma-ghno nirapatrapaḥ

kva ca nārāyaṇety etad

bhagavan-nāma maṅgalam

What I am, such a cheater and sinner, a shameless killer of *brāhmaṇas* in comparison to this most auspicious name of the Lord, Nārāyaṇa?

|| 6.2.35 ||

so 'haṁ tathā yatiṣyāmi

yata-cittendriyānilaḥ

yathā na bhūya ātmānam

andhe tamasi majjaye

Controlling my life airs, senses and mind, I will strive so that I do not again drown myself in deep ignorance.

|| 6.2.36-37 ||

vimucya tam imaṁ bandham

avidyā-kāma-karmajam

sarva-bhūta-suhṛc chānto

maitraḥ karuṇa ātmavān

mocaye grastam ātmānaṁ

yoṣin-mayyātma-māyayā

vikrīḍito yayaivāhaṁ

krīḍā-mṛga ivādhamaḥ

Freeing myself from this bondage arising from *karma,* desire and ignorance, becoming a friend to all beings, becoming peaceful, friendly, merciful and in control of the mind, I will free my fallen self who was trapped by the Lord's *māyā* in the form of a woman, just as a low person becomes the plaything of a woman.

Just as a low person becomes like a captive animal of a woman, I, a *brāhmaṇa,* have become the captive animal of that woman, *māyā.*

|| 6.2.38 ||

mamāham iti dehādau

hitvāmithyārtha-dhīr matim

dhāsye mano bhagavati

śuddhaṁ tat-kīrtanādibhiḥ

Understanding the temporary nature of material objects such as the body and giving up the mentality of I and mine, I will concentrate my pure mind on the Supreme Lord by chanting his name and other processes.

Having the understanding that these objects such as body are false, I will give up the conception of I and mine.

|| 6.2.39 ||

iti jāta-sunirvedaḥ

kṣaṇa-saṅgena sādhuṣu

gaṅgā-dvāram upeyāya

mukta-sarvānubandhanaḥ

Thus becoming detached from material life by association with the servants of Viṣṇu, Ajāmila, free from attachment to wife and sons, went to Haridvāra.

Mukta sarvānubandhanaḥ means “free from attachment to wife and sons.”

|| 6.2.40 ||

sa tasmin deva-sadana

āsīno yogam āsthitaḥ

pratyāhṛtendriya-grāmo

yuyoja mana ātmani

Sitting in a temple of Viṣṇu, he practices *bhakti-yoga,* and, controlling all his senses, concentrated his mind on the Lord.

Yogam means *bhakti-yoga.* *Ātmani* means “on the Lord.”

|| 6.2.41 ||

tato guṇebhya ātmānaṁ

viyujyātma-samādhinā

yuyuje bhagavad-dhāmni

brahmaṇy anubhavātmani

Detaching his mind from the sense objects, with full concentration, he absorbed his mind in the form of the Lord, the supreme Brahman, who is the object of realization.

Detaching his mind from sense objects, with concentrated mind (*ātma-samādhinā*) he engaged his mind in the form of the Lord (*bhagavat-dhāṁni*).

|| 6.2.42 ||

yarhy upārata-dhīs tasminn

adrākṣīt puruṣān puraḥ

upalabhyopalabdhān prāg

vavande śirasā dvijaḥ

When his intelligence became fixed on the form of the Lord, he saw the persons before him whom he had previously seen. Seeing them, he bowed his head.

When his intelligence was fixed in the form of the Lord, he saw before him (*puraḥ*) the forms which he previously had seen.

|| 6.2.43 ||

hitvā kalevaraṁ tīrthe

gaṅgāyāṁ darśanād anu

sadyaḥ svarūpaṁ jagṛhe

bhagavat-pārśva-vartinām

After seeing those forms, he gave up his body at this holy place on the Gaṅgā River and immediately attained a spiritual body as an associate of the Lord.

|| 6.2.44 ||

sākaṁ vihāyasā vipro

mahāpuruṣa-kiṅkaraiḥ

haimaṁ vimānam āruhya

yayau yatra śriyaḥ patiḥ

Accompanied by the order carriers of Lord Viṣṇu, Ajāmila boarded an airplane made of gold. Passing through the airways, he went directly to the abode of Lord Viṣṇu, the husband of the goddess of fortune.

|| 6.2.45 ||

evaṁ sa viplāvita-sarva-dharmā

dāsyāḥ patiḥ patito garhya-karmaṇā

nipātyamāno niraye hata-vrataḥ

sadyo vimukto bhagavan-nāma gṛhṇan

Having given up all *dharma*, becoming the husband of a prostitute, degrading himself by the most condemned actions, having broken all vows, and in the process of being thrown to hell, he was immediately liberated on chanting the name of the Lord.

|| 6.2.46 ||

nātaḥ paraṁ karma-nibandha-kṛntanaṁ

mumukṣatāṁ tīrtha-padānukīrtanāt

na yat punaḥ karmasu sajjate mano

rajas-tamobhyāṁ kalilaṁ tato 'nyathā

There is no better way for those desiring liberation to cut the bondage of *karma* than chanting about the Lord, because by chanting, the mind does not again become attached to material actions. By other processes the mind again becomes contaminated by *rajas* and *tamas.*

From chanting (*yat*) the mind is not attached to material actions. Otherwise, by atonements, the mind becomes contaminated *(kalilam*).

|| 6.2.47-48 ||

ya etaṁ paramaṁ guhyam

itihāsam aghāpaham

śṛṇuyāc chraddhayā yukto

yaś ca bhaktyānukīrtayet

na vai sa narakaṁ yāti

nekṣito yama-kiṅkaraiḥ

yady apy amaṅgalo martyo

viṣṇu-loke mahīyate

The person who, with faith, hears this most confidential story which destroys sin, or who recites this story with devotion, does not go to hell and is not seen by the servants of Yama, even if he was sinful. Rather he goes to the abode of the Lord.

|| 6.2.49 ||

mriyamāṇo harer nāma

gṛṇan putropacāritam

ajāmilo 'py agād dhāma

kim uta śraddhayā gṛṇan

Ajāmila, by chanting the name of the Lord to indicate his son while dying, attained the abode of the Lord. What then will happen if one chants with faith?

Concluding the story, Śukadeva gives the conclusion about the glories of the name in one sentence, in order to give full understanding. He chanted without faith, since he was dying. What will happen if one chants with faith? He chanted while dying. What will happen if one chants while living? He chanted to indicate his son. What will happen if one chants to indicate the Lord? Ajāmila was most sinful. What will happen of a sinless person chants? These four conditions are mentioned.

Thus ends the commentary on the Second Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Three

Yamarāja Instructs His Servants

|| 6.3.1 ||

śrī-rājovāca

niśamya devaḥ sva-bhaṭopavarṇitaṁ

pratyāha kiṁ tān api dharmarājaḥ

evaṁ hatājño vihatān murārer

naideśikair yasya vaśe jano 'yam

The King said: Hearing the statements of his servants who were obstructed by the order bearers of Viṣṇu, who controls the world, what did Yamarāja, whose orders were thwarted, say to his servants?

In the Third Chapter, the servants of Yama relate to Yama how the servants of Viṣṇu disrespected him, and Yama teaches them the astonishing power of *bhakti.* Though

Yama was disrespected by the servants of Viṣṇu and his own servants, he did not become angry but rather repented that he had not taught his servants about Viṣṇu. The Third Chapter confirms the statements of the servants of Viṣṇu through the mouth of Yamarāja. It was mentioned in the last chapter that the servants of Yama told their master what had happened. (SB 6.2.21) Yamarāja asked and they replied. Parīkṣit then asks about this. The servants of Yama were obstructed by the order bearers of Viṣṇu. Thus Yama's order was thwarted.

|| 6.3.2 ||

yamasya devasya na daṇḍa-bhaṅgaḥ

kutaścanarṣe śruta-pūrva āsīt

etan mune vṛścati loka-saṁśayaṁ

na hi tvad-anya iti me viniścitam

O sage! Previously it has not been heard from anyone that the punishment of Yama can be avoided. I have concluded that, other than you, no one can eradicate this doubt.

O sage! From no one (*kutaścana*) has it been heard previously. *Etat* should be *enam.*

|| 6.3.3 ||

śrī-śuka uvāca

bhagavat-puruṣai rājan

yāmyāḥ pratihatodyamāḥ

patiṁ vijñāpayām āsur

yamaṁ saṁyamanī-patim

Śukadeva said: O King! Their efforts thwarted by the servants of the Lord, the servants of Yama informed their master, the lord of Saṁyamanī.

|| 6.3.4 ||

yamadūtā ūcuḥ

kati santīha śāstāro

jīva-lokasya vai prabho

trai-vidhyaṁ kurvataḥ karma

phalābhivyakti-hetavaḥ

The servants of Yama said: O master! How many controllers of the *jīvas* are there in this world, who are causes of manifesting results for action for the *jīvas* performing action in the three *guṇas*?

"Though we defeat all others in the world, we have suffered defeat from the four persons with four arms. After punishing them, we will then bring Ajāmila to hell. If we cannot do so, we are servants of a fire fly. After this, we can no longer serve." Thinking in this way internally, with choked syllables, they then challenged Yamarāja. *Traividyam* means "three types."

|| 6.3.5 ||

yadi syur bahavo loke

śāstāro daṇḍa-dhāriṇaḥ

kasya syātāṁ na vā kasya

mṛtyuś cāmṛtam eva vā

If there are many controllers who will carry out the punishment, then who will award results for sin and piety and who will not?

"If there are many controllers, what is the problem?" There are two results for action: hell (*mṛtyuḥ*) and heaven (*amṛtam*). Among all the rulers who desire to give these two results, which one will award these results? If there is disagreement, then no one will award results (since opposite results must be awarded). If somehow there is agreement, there will be no question of who awards the results, but all will award results since they are all in agreement. But then again there is a problem (since the award cannot be given many times).

|| 6.3.6 ||

kintu śāstṛ-bahutve syād

bahūnām iha karmiṇām

śāstṛtvam upacāro hi

yathā maṇḍala-vartinām

For managing many people performing actions, there may be many rulers. However, their sense of control is metaphorical, like the control of district leaders in comparison to the control of a king.

“Let there be many rules for handling many people performing actions. There is no fault in that.” Among all the controllers their sense of being the chief controller is metaphorical. For example the controlling power of the regional leaders (*maṇḍala-vartinām*) is metaphorical, since they do not have independence.

|| 6.3.7 ||

atas tvam eko bhūtānāṁ

seśvarāṇām adhīśvaraḥ

śāstā daṇḍa-dharo nṝṇāṁ

śubhāśubha-vivecanaḥ

You are the one controller and punisher of all living beings including the *devatās.* You alone decide the happiness and distress of all humans.

|| 6.3.8 ||

tasya te vihito daṇḍo

na loke vartate 'dhunā

caturbhir adbhutaiḥ siddhair

ājñā te vipralambhitā

But now the punishment ordained by you no longer exists in this world. Your order has been thwarted by four astonishing, perfect beings.

Vipralambhitā means cheated or thwarted.

|| 6.3.9 ||

nīyamānaṁ tavādeśād

asmābhir yātanā-gṛhān

vyāmocayan pātakinaṁ

chittvā pāśān prasahya te

Those persons forcibly cut the knots of the ropes and freed the sinful person we were bringing to hell in pursuance of your order.

This verse explains how it happened. “If you, the controller, can bring those four persons here and punish them, then our fire of grief will be extinguished.”

|| 6.3.10 ||

tāṁs te veditum icchāmo

yadi no manyase kṣamam

nārāyaṇety abhihite

mā bhair ity āyayur drutam

If you think it beneficial for us, we would like to know about these persons. When Ajāmila cried out “Nārāyaṇa” they quickly came and said “Do not fear.”

“They have gone back to the abode of their master. Who can bring them so I can punish them?” We want to know about them from you, since you have great knowledge. Whose servants are they? Where do they reside? We will bring them here. If you think it beneficial then tell us. Otherwise, we will die, not being able to tolerate defeat. “Please tell me what they did, so I can understand who they are.” They were very bold! They said to that sinful person “Do not fear.” How improper this is!

|| 6.3.11 ||

iti devaḥ sa āpṛṣṭaḥ

prajā-saṁyamano yamaḥ

prītaḥ sva-dūtān pratyāha

smaran pādāmbujaṁ hareḥ

Thus being questioned, Yamarāja, the controller of the living entities, was very pleased and replied to his order carriers while remembering the lotus feet of the Lord.

Just by hearing the name of Nārāyaṇa from his servants he was pleased and began to remember the Lord.

|| 6.3.12 ||

yama uvāca

paro mad-anyo jagatas tasthuṣaś ca

otaṁ protaṁ paṭavad yatra viśvam

yad-aṁśato 'sya sthiti-janma-nāśā

nasy otavad yasya vaśe ca lokaḥ

Yamarāja said: There is a Lord of all moving and non-moving beings superior to me, whose portions create, maintain and destroy this universe, in whom this universe exists like cloth with interwoven threads, and by whom all people are controlled like oxen tied by the nose.

You are great offenders! What nonsense you are speaking! Hear the truth. There is a controller superior to me, though you think I am the controller. He is superior to all the *devatās* as well. I am the lord only of those who moving beings who commit sin. But I am his servant. He is the Lord of all of us. Who is he? Within him exists the universe, like a cloth with threads woven lengthwise and crosswise. From his expansions, Viṣṇu, Śiva and Brahmā, arise creation, maintenance and destruction. All exist under his control like a bull with a rope in his nose.

|| 6.3.13 ||

yo nāmabhir vāci janaṁ nijāyāṁ

badhnāti tantryām iva dāmabhir gāḥ

yasmai baliṁ ta ime nāma-karma-

nibandha-baddhāś cakitā vahanti

As one ties up bulls by a rope, the Lord binds people to the words of the Vedas emanating from himself. All the people, bound by the chains of names and actions, offer tribute to the Lord in fear.

This verse elaborates. *Vaci* refers to the Vedas. All people are bound by the chains of names such as *brāhmaṇa* and actions such as sacrifice.

|| 6.3.14-15 ||

ahaṁ mahendro nirṛtiḥ pracetāḥ

somo 'gnir īśaḥ pavano viriñciḥ

āditya-viśve vasavo 'tha sādhyā

marud-gaṇā rudra-gaṇāḥ sasiddhāḥ

anye ca ye viśva-sṛjo 'mareśā

bhṛgv-ādayo 'spṛṣṭa-rajas-tamaskāḥ

yasyehitaṁ na viduḥ spṛṣṭa-māyāḥ

sattva-pradhānā api kiṁ tato 'nye

I, Yamarāja, Indra, Nirṛti, Varuṇa, Candra, Agni, Lord Śiva, Vāyu, Lord Brahmā, Sūrya, the Viśvadevas, the eight Vasus, the Sādhyas, the Maruts, the Rudras, the Siddhas, Marīci and the other great sages engaged in maintaining the affairs of the universe, as well as the best of the *devatās* headed by Bṛhaspati, and the great sages headed by Bhṛgu, all certainly freed from the influence of passion and ignorance, though situated in the mode of goodness, cannot understand the activities of the Supreme Lord, since we are touched by *māyā.* What, then, is to be said of others?

The Lord is not only superior to me, but he is superior to everyone including Brahmā. Though we know everything, we do not know when or what the Lord will do. *Īhitam* means “what he wants to do.” Thus it is said:

na hy asya karhicid rājan pumān veda vidhitsitam |
yad vijijñāsayā yuktā muhyanti kavayo’pi hi ||

O King! No one can understand the plan of Kṛṣṇa because even those engaged in reasoning and scripture are bewildered by that inquiry. SB 1.9.16

Though we are not influenced by *rajas* and *tamas* we are touched by *sattva,* which is also *māyā.*

|| 6.3.16 ||

yaṁ vai na gobhir manasāsubhir vā

hṛdā girā vāsu-bhṛto vicakṣate

ātmānam antar-hṛdi santam ātmanāṁ

cakṣur yathaivākṛtayas tataḥ param

As forms cannot know the eye, the living entities cannot know the Supreme Lord, who is situated as the Supersoul in everyone's heart, by the knowledge senses, by the mind, by the action senses, by consciousness without thought, or by words.

We cannot know him because he is beyond sense perception. *Gobhiḥ* means the knowledge senses, *manasā* means by thoughts, *asubhiḥ* means by the action senses. *Hṛdā* means by consciousness without thought (*nirvikalpa*). One does not know him by these means. He is the one soul situated in all souls. Similarly forms (*ākṛtayaḥ*) cannot know the eye. The revealer is superior to the forms (*ākrṭayaḥ*) it reveals.

|| 6.3.17 ||

tasyātma-tantrasya harer adhīśituḥ

parasya māyādhipater mahātmanaḥ

prāyeṇa dūtā iha vai manoharāś

caranti tad-rūpa-guṇa-svabhāvāḥ

The very attractive servants of the independent Supreme Lord, the supreme soul, the master of material energy, having natures, qualities and forms similar to the Lord’s, move about this world.

“Let the Supreme Lord be. We will not ask about him. Who are those persons who scolded us and protected the sinner?” *Prāyena mahoharāḥ* means “very attractive.” This implies that the servants of Yama are not attractive.

|| 6.3.18 ||

bhūtāni viṣṇoḥ sura-pūjitāni

durdarśa-liṅgāni mahādbhutāni

rakṣanti tad-bhaktimataḥ parebhyo

mattaś ca martyān atha sarvataś ca

The order carriers of Lord Viṣṇu, worshiped even by the *devatās,* possessing wonderful bodily feature, but very rarely seen, protect the devotees of the Lord on earth from the hands of enemies and from me, as well as from natural disturbances.

O fools! They are worshipped even by the *devatās.* You are not worshipped by anyone and you have offended them. They protect the devotees from me. How low I am!

|| 6.3.19 ||

dharmaṁ tu sākṣād bhagavat-praṇītaṁ

na vai vidur ṛṣayo nāpi devāḥ

na siddha-mukhyā asurā manuṣyāḥ

kuto nu vidyādhara-cāraṇādayaḥ

The great sages, the *devatās*, the chief Siddhas, the demons and humans, what to speak of Vidyādharas and Cāraṇas, cannot ascertain *dharma* established by the Lord.

“If they protect the devotees, why are they favoring *adharma*?” How can fools like you understand the truth about *dharma*? Even great sages cannot understand.

|| 6.3.20-21 ||

svayambhūr nāradaḥ śambhuḥ

kumāraḥ kapilo manuḥ

prahlādo janako bhīṣmo

balir vaiyāsakir vayam

dvādaśaite vijānīmo

dharmaṁ bhāgavataṁ bhaṭāḥ

guhyaṁ viśuddhaṁ durbodhaṁ

yaṁ jñātvāmṛtam aśnute

My dear servants! Lord Brahmā, Nārada, Lord Śiva, the four Kumāras, Lord Kapila, Svāyambhuva Manu, Prahlāda Mahārāja, Janaka Mahārāja, Bhīṣma, Bali Mahārāja, Śukadeva Gosvāmī and I myself know *bhāgavata-dharma*, which is confidential, pure, and difficult to comprehend. Knowing this, one attains immortality.

"If no one knows *dharma,* then what is the proof of its existence?" We know *dharma* but have not clearly indicated this in the *smṛti-śāstras* we have written. Why? It is secret. Because of being the supreme truth, it is established, but in a covered way. It is explained in the ninth chapter of *Gītā* and later with *sarva-guhyatamaṁ bhūyaṁ śṛṇu me*: hear from me the most secret knowledge. (BG 18.64) This *dharma* is beyond the *guṇas (viśuddham*). It is difficult to understand because it is not to be mentioned in the *smṛti-śāstras* dealing with the *guṇas* and because it is difficult to understand by a mind contaminated with the faults like interpreting the meaning (*arthavāda*), committed by people following *karma.*

|| 6.3.22 ||

etāvān eva loke 'smin

puṁsāṁ dharmaḥ paraḥ smṛtaḥ

bhakti-yogo bhagavati

tan-nāma-grahaṇādibhiḥ

Pure *bhakti* to the Supreme Lord, beginning with the chanting of the holy name of the Lord, is the real *dharma*, the supreme object for the human living in this world.

"Then you should teach us that *dharma* and deliver us servants!" In spite of many varieties of *dharma* existing, *bhakti* is actually the real *dharma* (*etāvān*). The word *paraḥ* is here a noun meaning "the highest thing." This *bhakti-yoga* excludes *bhakti* mixed with the *guṇas,* such as offering *karmas.* This is the *abhidheya-tattva* of the *Bhāgavatam.* It has been said *dharmaḥ projhita-kaitavo 'tra paramaḥ*: the highest

dharma rejects cheating *dharma.* (SB 1.1.2) *Sa vai puṁsāṁ paro dharmaḥ*: *bhakti-yoga* is the supreme *dharma* for humanity. (SB 1.2.6)

|| 6.3.23 ||

nāmoccāraṇa-māhātmyaṁ

hareḥ paśyata putrakāḥ

ajāmilo 'pi yenaiva

mṛtyu-pāśād amucyata

O sons! See the glories of chanting the name of the Lord, by which even Ajāmila was freed from the ropes of death.

One does not have to search for proof. We have a direct example.

|| 6.3.24 ||

etāvatālam agha-nirharaṇāya puṁsāṁ

saṅkīrtanaṁ bhagavato guṇa-karma-nāmnām

vikruśya putram aghavān yad ajāmilo 'pi

nārāyaṇeti mriyamāṇa iyāya muktim

The attentive chanting of the names, pastimes and qualities of the Lord destroys the sins of man. But even attentive chanting is not necessary. Sinful Ajāmila, crying out for his son, uttered "Nārāyaṇa" while dying and still attained liberation.

"How can chanting only once *nāmābhāsa* destroy all sins? Now you are saying *tan-nāma-grahaṇādibhiḥ.* This means that by chanting, hearing and other processes of *bhakti*, all sins are destroyed and a person attains liberation, not just chanting once." Chanting intently (*saṅkīrtaṇam*) the names and qualities of the Lord destroys sins of man. The word *alam* indicates that even this is not necessary. If one chants only one among all the Lord's names, and not perfectly, all sins are still destroyed, because Ajāmila cried out, not perfectly chanting, and he called for his son named Nārāyaṇa, not to the Lord. He was sinful, not pure. He was an infamous sinner, not just some *śūdra* sinner. He chanted while suffering the pains of death, not with controlled mind. And he attained liberation, not just destruction of sins. This is the meaning of *tan-nāma-grahaṇādibhiḥ.*

śravaṇaṁ kīrtanaṁ dhyānaṁ harer adbhuta-karmaṇaḥ

janma-karma-guṇānāṁ ca tad-arthe 'khila-ceṣṭitam

One should always chant and hear about the extraordinarily wonderful activities of the Lord, one should meditate upon these activities, and one should endeavor to please the Lord. SB 11.3.27

tasmāt saṅkīrtanaṁ viṣṇor jagan-maṅgalam aṁhasām

mahatām api kauravya viddhy aikāntika-niṣkṛtam

O descendent of the Kurus! Please understand that intense chanting the Lord’s name, auspicious for the universe, is the ultimate atonement for the greatest sins.

SB 6.3.31

anudinam idam ādareṇa śṛṇvan

pṛthu-caritaṁ prathayan vimukta-saṅgaḥ

bhagavati bhava-sindhu-pota-pāde

sa ca nipuṇāṁ labhate ratiṁ manuṣyaḥ

Whoever, with great reverence and adoration, regularly reads, chants and describes the history of Mahārāja Pṛthu's activities will certainly increase unflinching faith and attraction for the lotus feet of the Lord. The Lord's lotus feet are the boat by which one can cross the ocean of nescience. SB 4.23.39

These statements show that in many *aṅgas* of *bhakti* one should have complete faith. This is stated to increase the *prema* in those who have no offenses, and to destroy the offenses of those who have offenses.

evaṁ dharmair manuṣyāṇām uddhavātma-nivedinām

mayi sañjāyate bhaktiḥ ko 'nyo 'rtho 'syāvaśiṣyate

These constitute actual religious principles, by which those human beings who have actually surrendered themselves to me automatically develop love for me. What other purpose or goal could remain for my devotee? SB 11.19.24

In the last verse *bhaktiḥ* means *prema*. By saying “what other purpose” he excludes liberation.

nāmāparādha-yuktānāṁ nāmāny eva haranty agham

aviśrānti prayuktāni tāny evārthakarāṇi ca

The names of the Lord destroy the sin of those who have committed offenses to the name. By tireless chanting of the names *prema* will appear.

pāpakṣayaś ca bhavati smaratān tam ahar-niśam

One can become free from all sinful reactions and attain *prema*, simply by remembering the lotus feet of the Lord day and night.

The word *ca* in the above quote means *prema* as well as destruction of sin. This story shows that by chanting *nāmābhāsa* once, one attains destruction of sin, the desire for sin, and the root of desire—ignorance, as well as attains *sāyujya, sālokya* and other types of liberation.

|| 6.3.25 ||

prāyeṇa veda tad idaṁ na mahājano 'yaṁ

devyā vimohita-matir bata māyayālam

trayyāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ

vaitānike mahati karmaṇi yujyamānaḥ

Other persons, bewildered in intelligence by very powerful *māyā,* having material intelligence, engaging in great rituals with elaborate arrangements mentioned in the Vedas with flowery language, generally do not know this *dharma.*

“Why is it that the learned do not generally teach the best of all *dharmas,* which easily gives liberation--worshipping the Lord by chanting his name? Rather they teach and perform *karma-yoga*.” Great persons like Jaimini do not know. “How is it that writers of scripture do not know?” The powerful and learned are bewildered by powerful *māyā,* what to speak of the fools being bewildered. Their intelligence is without

discrimination, because of absorption in the three Vedas, which produce flowers of exaggerated results which are very sweet. Therefore they become involved in great sacrifices like *darśa-pauṇamāsa* with great effort, with elaborate materials, *mantras* and performance *(vaikānike).* There is no chanting of the name, which is easily done.

|| 6.3.26 ||

evaṁ vimṛśya sudhiyo bhagavaty anante

sarvātmanā vidadhate khalu bhāva-yogam

te me na daṇḍam arhanty atha yady amīṣāṁ

syāt pātakaṁ tad api hanty urugāya-vādaḥ

Considering in this way, the intelligent people accept *bhakti-yoga* to the infinite Lord with their whole mind. They cannot be punished by me. If they happen to commit sin, chanting the Lord's name destroys that sin.

Brahmā has said:

athāpi te deva padāmbuja-dvaya-

prasāda-leśānugṛhīta eva hi

jānāti tattvaṁ bhagavan-mahimno

na cānya eko 'pi ciraṁ vicinvan

My Lord, if one is favored by even a slight trace of the mercy of your lotus feet, he can understand the greatness of your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know you, even though they continue to study the Vedas for many years. SB 10.14.29

Thus, the knowers of scripture do not know the truth about the Lord, but those who do not know scripture, by obtaining the mercy of the Lord and becoming purified in intelligence, developing discrimination, worship the Lord. Such persons worship the Lord with all their minds *(sarvaṭmanā*), not for the purpose of performing daily or occasional rites, not even occupying one part of his mind with these ideas. They are not to be punished for avoiding performance of daily or occasional rites of *karma-yoga.* If by accident they commit some forbidden act, *kīrtana (vādaḥ)* destroys the sin.

|| 6.3.27 ||

te deva-siddha-parigīta-pavitra-gāthā

ye sādhavaḥ samadṛśo bhagavat-prapannāḥ

tān nopasīdata harer gadayābhiguptān

naiṣāṁ vayaṁ na ca vayaḥ prabhavāma daṇḍe

Do not approach those who have surrendered to the Lord, who see everything equally, who have proper conduct and who are praised with pure narrations by the *devatās* and Siddhas, since they are protected by the club of the Lord. We, including Brahmā and time, do not have the power to punish them.

Whatever you have done up to this time can be left as it is by good fortune. From now on, please listen to what I instruct. *Gāthāḥ* means narrations. Their pure narrations are recited by the *devatās*. They see equally the happiness and suffering of themselves and others. They are protected by the club of the Lord. I think the servants of Viṣṇu have forgiven you for your one offense today. But if you again approach the devotees, then you will be crushed by the club of the Lord situated in their hands. We, including even Brahmā and time (*vayaḥ*), the controller of Brahmā, cannot punish them.

|| 6.3.28 ||

tān ānayadhvam asato vimukhān mukunda-

pādāravinda-makaranda-rasād ajasram

niṣkiñcanaiḥ paramahaṁsa-kulair asaṅgair

juṣṭād gṛhe niraya-vartmani baddha-tṛṣṇān

Bring to me the non-devotees, thirsty for household life, the path to hell, who are opposed to the taste of honey from the lotus feet of Mukunda which are served by the devotees detached from material life who are practicing pure *bhakti.*

“What type of people should we bring to you?” Bring the non-devotees. They are described. They are averse to the taste of honey from the lotus feet of the lord, and the method to attain it, *bhakti-yoga*. These persons do not practice *bhakti-yoga.* Because they are opposed to *bhakti,* they have no desire for the taste of the Lord’ṣ sweetness. What is that taste? It is served by persons with devotion as the principle

means, pure *bhakti (niṣkñcanaiḥ).* The non-devotees are greedy for householder life, which leads them to hell.

|| 6.3.29 ||

jihvā na vakti bhagavad-guṇa-nāmadheyaṁ

cetaś ca na smarati tac-caraṇāravindam

kṛṣṇāya no namati yac-chira ekadāpi

tān ānayadhvam asato 'kṛta-viṣṇu-kṛtyān

Bring to me the non-devotees who have never served Viṣṇu, whose heads have never once bowed to Kṛṣṇa, whose tongues have never pronounced the name and qualities of the Lord, whose minds have never remembered his lotus feet.

Those are called *sat,* or devotee, who have even once chanted the name of the Lord or remembered him. Bring persons other than those. Bring those who have not chanted once the name, and even if their tongues are not active, bring those whose minds have not once remembered the Lord. If their minds are disturbed, then at least bring those who have not once bowed their heads to the Lord. The word “once” should be understood for all the statements. Bring those who have not done any service to Viṣṇu, either purely or at least as the predominant process. These are non-vaiṣṇavas. “Once” can be interpreted as once in a lifetime, once in a year or once in a day according to different opinions.

|| 6.3.30 ||

tat kṣamyatāṁ sa bhagavān puruṣaḥ purāṇo

nārāyaṇaḥ sv-apuruṣair yad asat kṛtaṁ naḥ

svānām aho na viduṣāṁ racitāñjalīnāṁ

kṣāntir garīyasi namaḥ puruṣāya bhūmne

May Nārāyaṇa, the Supreme Lord, the most ancient person, along with his servants, forgive me and my servants who are ignorant and who are folding our hands in humility, for improper treatment of the devotees. Forgiveness is befitting of the greatest person. I offer respects to the great Lord.

According to the reasoning “punish the master for the offense of the servant”[76] Yamarāja considers his servants’ offense to be his own and humbly offers respects to the Lord. Therefore (*tat*) may the Lord forgive me along with me followers who are very bad persons (*su apuruṣaiḥ*) for acting improperly (*asat-kṛtam*). Ah! Out of ignorance they have done this. They are folding their hands now. “But one forgives only those who cannot be punished.” No, forgiveness is the quality of the greatest person. Another version has *svānāṁ mahaḥ:* my servants did not know the greatness of Viṣṇu’s servants.

|| 6.3.31 ||

tasmāt saṅkīrtanaṁ viṣṇor

jagan-maṅgalam aṁhasām

mahatām api kauravya

viddhy aikāntika-niṣkṛtam

O descendent of the Kurus! Please understand that intense chanting the Lord’s name, auspicious for the universe, is the ultimate atonement for the greatest sins.

On the evidence of the statements of Yama and Viṣṇu’s servants, a small amount of chanting destroys all sins. Then how much more can be accomplished by intense chanting (*saṅkīrtaṇam*)? Śukadeva speaks this verse.

|| 6.3.32 ||

śṛṇvatāṁ gṛṇatāṁ vīryāṇy

uddāmāni harer muhuḥ

yathā sujātayā bhaktyā

śuddhyen nātmā vratādibhiḥ

One who constantly hears and chants about the activities of the Lord, which can destroy sin, purifies his soul by that *bhakti.* One cannot achieve such purification merely by observing vows and performing Vedic ritualistic ceremonies.

Even for devotees how chant with offense*, bhakti* becomes perfect. It is said:

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[76] *Bhṛtyāparādhe svāmino daṇḍaḥ iti nyāya.*

nāmāparādha-yuktānāṁ nāmāny eva haranty agham

aviśrānti-prayuktāni tāny evārtha-karāṇi ca

Even those who chant with offense destroy their sins. By continuous chanting they attain *prema.* In that state of *bhakti* the *jīva* becomes purified, what to speak of the mind. Though *bhakti* purified the *jīva* from the contamination of ignorance, atonements cannot achieve this result. Though by vows and atonements performed by the *karmīs* there is destruction of sinful reactions, the seed of sin, desire is not destroyed. The mind becomes only a little purified at that time. O King! It is true when you said "Atonement is like an elephant taking a bath." The devotees destroy the root of sin by *bhakti.* They do not go to hell but attain the Lord. The *karmīs* however under the control of sinful and pious results go to hell and heaven again and again. This truth is indicated by this story.

|| 6.3.33 ||

kṛṣṇāṅghri-padma-madhu-liṇ na punar visṛṣṭa-

māyā-guṇeṣu ramate vṛjināvaheṣu

anyas tu kāma-hata ātma-rajaḥ pramārṣṭum

īheta karma yata eva rajaḥ punaḥ syāt

The person who licks the honey from the lotus feet of Kṛṣṇa does not again enjoy the rejected material objects which bring distress. Any other person however, defeated by lust, performs atonement to purify the sin in the heart. From that atonement again contamination appears.

Devotees with or without offense should perform only *bhakti,* and not atonements. Those who have no faith in *bhakti,* the *smārtas, arthavādis,* and those subject to false arguments and harsh opinions, perform atonements and not chanting the Lord's name. The bee which licks the honey from the lotus feet of the Lord is not attached to the food of men or cows (grass etc.) even if dying of hunger. Similarly the devotee does not enjoy material objects which he has rejected, though he enjoyed them in his previous condition, since he is situated in *bhakti.* This meaning is derived from the use of the verb *ram*: to enjoy. Though the *kaniṣṭha-bhaktas* engage in material actions, they do not enjoy them:

tato bhajeta māṁ prītaḥ śraddhālur dṛḍha-niścayaḥ

juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan

My devotee should remain happy and worship me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, my devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities. SB 11.20.28

The *smārta* however performs atonements *(karma)* to purify his sin *(rajaḥ).* And again he commits sin like an elephant which has taken a bath sprinkling itself with dust again. This is because of committing offenses to the name.

|| 6.3.34 ||

itthaṁ svabhartṛ-gaditaṁ bhagavan-mahitvaṁ

saṁsmṛtya vismita-dhiyo yama-kiṅkarās te

naivācyutāśraya-janaṁ pratiśaṅkamānā

draṣṭuṁ ca bibhyati tataḥ prabhṛti sma rājan

O King! Remembering the extraordinary glories of the Lord told by their master, the hesitant Yamadūtas, struck with wonder, do not approach the devotees and fear even seeing them from that time.

To the phrase *naivācyutāśraya-janaṁ* the verb *gacchanti* should be added: “they do not approach the devotees.” Another version has *tena acyutāśraya-janam:* they became astonished by hearing the glories of the Lord, and fear even seeing his devotees.

|| 6.3.35 ||

itihāsam imaṁ guhyaṁ

bhagavān kumbha-sambhavaḥ

kathayām āsa malaya

āsīno harim arcayan

The sage Agastya, the son of Kumbha, residing in the Malaya Hills and worshiping the Lord, spoke this confidential story to me.

Kumbha-sambhavaḥ means the sage Agastya. “Living on Malaya Mountain” indicates he was undisturbed. “Worshipping the Lord” means he touched the Lord’s feet again and again to show his faith. This is Śrīdhara Svāmī’s explanation.

Thus ends the commentary on the Third Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Haṁsa-guhya Prayers

|| 6.4.1-2 ||

śrī-rājovāca

devāsura-nṛṇāṁ sargo

nāgānāṁ mṛga-pakṣiṇām

sāmāsikas tvayā prokto

yas tu svāyambhuve 'ntare

tasyaiva vyāsam icchāmi

jñātuṁ te bhagavan yathā

anusargaṁ yayā śaktyā

sasarja bhagavān paraḥ

The King said: My dear Lord! I wish to know in detail about the *devatās,* demons, human beings, Nāgas, beasts and birds created during the reign of Svāyambhuva Manu, which you described briefly in the Third Canto. I also

wish to know about the *śakti* by which Brahmā produces the secondary creation.

Poṣaṇa (protection) concerning Indra, who killed his *guru,* will be explained. The *guru* Viśvarūpa was born from the son (Tvaṣṭā) of Dakṣa's daughter (Aditi). The birth of Dakṣa was described briefly at the end of the Fourth Canto. Now in the Sixth Canto Dakṣa will be described in three chapters. Parīkṣit asks about the creation after hearing about the descendents of Svāyambhuva Manu's daughters. The present chapter described how Dakṣa, born from the Pracetas, recited the Haṁsa-guhya prayers in praise of the Lord in order to create progeny.

The secondary creation was described briefly in the Third Canto. Now I desire to know about the subsequent creation in detail (*vyāsam*) from you (*te*). I wish to know about the *śakti* and its varieties by which Brahmā creates.

|| 6.4.3 ||

śrī-sūta uvāca

iti sampraśnam ākarṇya

rājarṣer bādarāyaṇiḥ

pratinandya mahā-yogī

jagāda muni-sattamāḥ

Sūta Gosvāmī said: O great sages! After the great *yogī* Śukadeva Gosvāmī heard King Parīkṣit's inquiry, he praised it and replied.

|| 6.4.4 ||

śrī-śuka uvāca

yadā pracetasaḥ putrā

daśa prācīnabarhiṣaḥ

antaḥ-samudrād unmagnā

dadṛśur gāṁ drumair vṛtām

Śukadeva Gosvāmī said: When the ten sons of Prācīnabarhi emerged from the waters, they saw that the entire world was covered with trees.

In order to explain how creation was carried out by Dakṣa, first the way in which Dakṣa took birth again, after he gave up the body with a goat's head that he received as an insult. The sons of Prācīnabarhi saw that the earth was covered with trees. When King Prācīnabarhi had become detached and had gone to the forest, the earth was covered trees because of lack of agriculture caused by absence of a king.

|| 6.4.5 ||

drumebhyaḥ krudhyamānās te

tapo-dīpita-manyavaḥ

mukhato vāyum agniṁ ca

sasṛjus tad-didhakṣayā

Because of having undergone long austerities, the Pracetās were filled with anger. Angry at the trees, desiring to burn the trees to ashes, they generated wind and fire from their mouths.

Because of their austerities they became filled with anger.

|| 6.4.6 ||

tābhyāṁ nirdahyamānāṁs tān

upalabhya kurūdvaha

rājovāca mahān somo

manyuṁ praśamayann iva

O King Parīkṣit! When Soma, the king of the trees, saw the fire and wind burning all the trees to ashes, in order to appease the anger of the Pracetās, he spoke as follows.

Soma was the presiding deity of the trees and the king of the trees. The word *iva* is used because it was impossible to appease the Pracetās by kind words.

|| 6.4.7 ||

na drumebhyo mahā-bhāgā

dīnebhyo drogdhum arhatha

vivardhayiṣavo yūyaṁ

prajānāṁ patayaḥ smṛtāḥ

O greatly fortunate ones! You who desire to increase the population and are known as the protectors of the citizens should not burn these helpless trees.

|| 6.4.8 ||

aho prajāpati-patir

bhagavān harir avyayaḥ

vanaspatīn oṣadhīś ca

sasarjorjam iṣaṁ vibhuḥ

The powerful, indestructible Supreme Lord, the master of the progenitors, has created the trees and grass with fruits and grains.

Ūrjam refers to eatables other than grains, such as fruits from the trees. *Iṣam* refers to grains like wheat coming from the grasses (*oṣadhīḥ*).

|| 6.4.9 ||

annaṁ carāṇām acarā

hy apadaḥ pāda-cāriṇām

ahastā hasta-yuktānāṁ

dvi-padāṁ ca catuṣ-padaḥ

Non-moving plants are food for the moving beings. Beings without legs are food for those with legs. Animals without hands are food for animals with hands. The animals with four legs and plants are food for the human being.

Flowers and creepers are food for moving creatures like bees with wings. Grass and other plants, without feet, are food for animals such as cows and buffalo with feet. The animals with feet are food for those with grasping front legs such as tigers. Animals like deer with four legs are food for the human being. *Ca* indicates also the non-moving entities like grains.

|| 6.4.10 ||

yūyaṁ ca pitrānvādiṣṭā

deva-devena cānaghāḥ

prajā-sargāya hi kathaṁ

vṛkṣān nirdagdhum arhatha

O sinless ones! Your father, Prācīnabarhi, and the Supreme Lord have ordered you to generate population. Therefore how can you burn to ashes these trees?

|| 6.4.11 ||

ātiṣṭhata satāṁ mārgaṁ

kopaṁ yacchata dīpitam

pitrā pitāmahenāpi

juṣṭaṁ vaḥ prapitāmahaiḥ

Follow the path traversed by your father, grandfather and great-grandfathers. Control your intense anger.

Follow the path of patience employed by your father and ancestors.

|| 6.4.12 ||

tokānāṁ pitarau bandhū

dṛśaḥ pakṣma striyāḥ patiḥ

patiḥ prajānāṁ bhikṣūṇāṁ

gṛhy ajñānāṁ budhaḥ suhṛt

The king protects the citizens just as the parents protect the children, the eyelid protects the eye, the husband protects his wife, the householder protects those who beg food, and the intelligent person protects the ignorant.

You are the protectors of the population. The trees and other entities are the population. The population should be protected. You must protect them. You cannot destroy them. Five examples are given. *Tokānām* means children. *Striyāḥ patiḥ* is a husband. *Prajānām patiḥ* is a king.

|| 6.4.13 ||

antar deheṣu bhūtānām

ātmāste harir īśvaraḥ

sarvaṁ tad-dhiṣṇyam īkṣadhvam

evaṁ vas toṣito hy asau

The Lord is the soul situated in the bodies of all beings. See all beings as his abode. In this way he will be satisfied with you.

Since all living beings are the abode of the Lord, it is improper to kill them. Do you not remember that the Lord (*asau*), who is merciful to all beings, will be pleased with you (*vaḥ*)?

|| 6.4.14 ||

yaḥ samutpatitaṁ deha

ākāśān manyum ulbaṇam

ātma-jijñāsayā yacchet

sa guṇān ativartate

He who pacifies powerful anger which appears suddenly in the body by inquiry about the Lord surpasses the *guṇas.*

"When anger arises, how can one deliberate in this way?" *Ākāśāt* means suddenly. One should pacify anger by deliberation on the *ātmā.* One will surpass the *guṇas* by doing this, but otherwise one will be destroyed by the *guṇas.* Having spoken the technique of pacification *(sāma),* he then speaks using the technique of dissension (*bheda*).

|| 6.4.15 ||

alaṁ dagdhair drumair dīnaiḥ

khilānāṁ śivam astu vaḥ

vārkṣī hy eṣā varā kanyā

patnītve pratigṛhyatām

Enough has been said about the burned trees. Let the remaining trees stand. Accept the excellent daughter of the trees as your wife.

Having seen that *bheda* did not pacify their anger, he then uses *dāna,* giving gifts. She was considered the daughter of the trees (*vārkṣī)* because she was raised by the trees.

|| 6.4.16 ||

ity āmantrya varārohāṁ

kanyām āpsarasīṁ nṛpa

somo rājā yayau dattvā

te dharmeṇopayemire

Advising them in this way, Soma, after giving them the Apsarā's daughter with fine hips, departed. They married her according to religious principles.

She was the daughter of the Apsarā Pramlocā.

|| 6.4.17 ||

tebhyas tasyāṁ samabhavad

dakṣaḥ prācetasaḥ kila

yasya prajā-visargeṇa

lokā āpūritās trayaḥ

In the womb of that girl, Dakṣa was born to the Pracetās. He filled the three worlds with living entities.

Being in the dynasty of Svāyambhuva Manu, Dakṣa was born during his Manvantara. Creation of the progeny by Dakṣa took place however during the Cākṣuṣa Manvantara since it has been said:

cākṣuṣe tv antare prāpte prāk-sarge kāla-vidrute

yaḥ sasarja prajā iṣṭāḥ sa dakṣo daiva-coditaḥ

His previous body had been destroyed, but he, the same Dakṣa, inspired by the supreme will, created all the desired living entities in the Cākṣuṣa Manvantara. SB 4.30.49

It should be understood that for five Manvantara periods he performed austerities to regain his powers in order to carry out creation during Cākṣuṣa Manvantara.

|| 6.4.18 ||

yathā sasarja bhūtāni

dakṣo duhitṛ-vatsalaḥ

retasā manasā caiva

tan mamāvahitaḥ śṛṇu

Please hear from me with great attention how Prajāpati Dakṣa, who was very affectionate to his daughters, created the living entities through his semen and through his mind.

By mentioned that he was affectionate to his daughters, it is understood that he did not have sons.

|| 6.4.19 ||

manasaivāsṛjat pūrvaṁ

prajāpatir imāḥ prajāḥ

devāsura-manuṣyādīn

nabhaḥ-sthala-jalaukasaḥ

With his mind, Prajāpati Dakṣa first created the *devatās,* demons, human beings, and others situated in the sky, land and water.

|| 6.4.20 ||

tam abṛṁhitam ālokya

prajā-sargaṁ prajāpatiḥ

vindhya-pādān upavrajya

so 'carad duṣkaraṁ tapaḥ

But when Prajāpati Dakṣa saw that the population was not increasing, he went to the foothills of Vindhya mountain range, and there executed difficult austerities.

Vindya-pādān means small hills near the Vindya Mountains.

|| 6.4.21 ||

tatrāghamarṣaṇaṁ nāma

tīrthaṁ pāpa-haraṁ param

upaspṛśyānusavanaṁ

tapasātoṣayad dharim

Performing *ācamana* with the water of the excellent holy place named Aghamarṣaṇa, which destroys sin, Dakṣa satisfied the Supreme Lord, by regularly engaging in great austerities.

|| 6.4.22 ||

astauṣīd dhaṁsa-guhyena

bhagavantam adhokṣajam

tubhyaṁ tad abhidhāsyāmi

kasyātuṣyad yathā hariḥ

I shall explain to you how Dakṣa praised the Lord beyond the senses by the Hamṣa-guhya prayers and how the Lord was satisfied with him.

The prayers were previously composed, not made by Dakṣa. *Kasya* means “of Dakṣa.”

|| 6.4.23 ||

śrī-prajāpatir uvāca

namaḥ parāyāvitathānubhūtaye

guṇa-trayābhāsa-nimitta-bandhave

adṛṣṭa-dhāmne guṇa-tattva-buddhibhir

nivṛtta-mānāya dadhe svayambhuve

Dakṣa said: I offer respects to the self-born Lord, superior to the *jīva* and to *māyā* and its products, who is real knowledge, who inspires the *jīva* and matter to act, who has a form unseen by the *jīva* whose intelligence is absorbed in material objects, and who cannot be known.

Parāya means “unto the Lord who is superior to the *jīva, māyā* and the products of *māyā.”* How is that? He has true perception (*avitathānubhūtaye*). He is the instigator of the *jīva (guṇa-trayābhāsa)* and *māyā (nimitta).* He has a form which is unseen (*adṛṣta-dhamne*) by the *jīvas* who think that sense objects are real (*guṇa-tattva-buddhibhiḥ*). That form is not understood by others. It cannot be measured (*nivṛtta-mānāya*). No one can say the extent of his qualities or powers. Brahmā has said:

guṇātmanas te 'pi guṇān vimātuṁ

hitāvatīṛnasya ka īśire 'sya

kālena yair vā vimitāḥ su-kalpair

bhū-pāṁśavaḥ khe mihikā dyu-bhāsaḥ

In time, learned philosophers or scientists might be able to count all the atoms of the earth, the particles of snow, or perhaps even the shining molecules radiating from the

sun, the stars and other luminaries. But among these learned men, who could possibly count the unlimited transcendental qualities possessed by you, the Supreme Personality of Godhead, who have descended onto the surface of the earth for the benefit of all living entities? SB 10.14.7

If the version with *nivṛṭta-maṇāya dadhe* is taken (instead of *nivṛtta-mānāvadhaye*) then *namaḥ dadhe* means “offer respects.” *Nivṛtta-mānāya* means “to the Lord whom no one can know.”

|| 6.4.24 ||

na yasya sakhyaṁ puruṣo 'vaiti sakhyuḥ

sakhā vasan saṁvasataḥ pure 'smin

guṇo yathā guṇino vyakta-dṛṣṭes

tasmai maheśāya namaskaromi

I offer respects to the great Lord, the friend residing within the body, who allows the *jīva* to manifest knowledge, and whom the *jīva*, though living with him, does not recognize as a friend, just as the sense objects do not know the revealing power of the senses.

This verse elaborates on the unseen form of the Lord. The *jīva (puruṣaḥ)* does not know that the Lord is his friend, the person who allows his senses to operate. The Lord lives in the body as a friend. Though he is *ātmārāma*, he allows the *jīva* to enjoy sense objects out of his friendship. And the *jīva,* though his friend, living in the body and experiencing the Lord’s friendship, does not know him. The Lord reveals knowledge of sense objects to the *jīva* through manifesting his intelligence and senses (*vyakta-dṛṣteḥ*). Another version is *vyakta-dṛṣṭiḥ.* Then it refers to the *jīva* by whom knowledge is revealed. It is like the sense objects which do not know the senses’ ability to reveal sweetness and other qualities of the sense objects.

|| 6.4.25 ||

deho 'savo 'kṣā manavo bhūta-mātrām

ātmānam anyaṁ ca viduḥ paraṁ yat

sarvaṁ pumān veda guṇāṁś ca taj-jño

na veda sarva-jñam anantam īḍe

The body, life airs, senses, internal senses, gross elements and sense objects do not know themselves or other things or the *jīva.* The *jīva* knows all of these items and the *guṇas* which cause them. He also can know Paramātmā, but does not really know the omniscient Lord. I worship that Lord with infinite qualities.

"The sense objects cannot know since they are material. But the *jīva* is conscious. Why does the *jīva* not know the Lord?" Though the *jīva* is conscious, he is unconscious of the Lord. The body, the life airs in the body, the sense and the internal senses (*manavaḥ*), the five gross elements (*bhūta)* and the sense objects (*mātrām*), do not know their own form or the form of other things, or the form of the jīva different from all other *ātmās.* The *jīva* however, because it is conscious, knows everything—the self, the body and the *guṇas* of matter, which are the root of all those items. In the liberated state the *jīva* also knows the Paramātmā (*taj-jñaḥ*). But he does not know the Supreme Lord. "But you said the *jīva* knows the Paramātmā. Why do you say he does not know the Lord?" He does not know because the Lord's spiritual qualities are unlimited (*anantam*). It is said:

dyupataya eva te na yayur antam anantatayā

tvam api yad antarāṇḍa-nicayā nanu sāvaraṇāḥ

kha iva rajāṁsi vānti vayasā saha yac chrutayas

tvayi hi phalanty atannirasanena bhavan-nidhanāḥ

My Lord, you are unlimited, and no one has estimated the extent of your potencies. I think that even you do not know the range of your potential energies. Unlimited planets float in the sky just like atoms, and great Vedāntists, who are engaged in research to find you, discover that everything is different from you. Thus they finally decide that you are everything. SB 10.87.41

|| 6.4.26 ||

yadoparāmo manaso nāma-rūpa-

rūpasya dṛṣṭa-smṛti-sampramoṣāt

ya īyate kevalayā sva-saṁsthayā

haṁsāya tasmai śuci-sadmane namaḥ

I offer respects to the pure Lord, perceived by the pure mind, who is perceived as impersonal when the mind which defines names and forms enters *samādhi* because of complete destruction of seeing and remembering material objects.

“You have said that the person who knows him does not know him. In that matter, there are two types of known object: that which is easily understood and that which is difficult to understand.” This verse will speak of the impersonal form of the Lord which is easily understood. *Uparāmaḥ manasaḥ* (cessation of mind) here means the state of *samādhi*, not the dissolution produced in the state of deep sleep, and not the agitation in the waking or dream states. What is the mind? It defines names and forms (*nāma-rūpa-rūpasya*). What is the cause of the mind’s *samādhi*? It arises from complete destruction (*sampramoṣāt*) of seeing and remembering. At that time the Lord is perceived as a form without qualities, as a spiritual substance only (*kevalayā sva-saṁsthayā*). I offer respects to the Lord who is pure *(haṁsāya*), who is perceived in the pure heart. Brahmā has said that this form of the Lord is easy to understand:

tathāpi bhūman mahimāguṇasya te

viboddhum arhaty amalāntar-ātmabhiḥ

avikriyāt svānubhavād arūpato

hy ananya-bodhyātmatayā na cānyathā

Nondevotees, however, cannot realize you in your full personal feature. Nevertheless, it may be possible for them to realize your expansion as the impersonal Supreme by cultivating direct perception of the self within the heart. But they can do this only by purifying their mind and senses of all conceptions of material distinctions and all attachment to material sense objects. Only in this way will your impersonal feature manifest itself to them. SB 10.14.6

|| 6.4.27-28 ||

manīṣiṇo 'ntar-hṛdi sanniveśitaṁ

sva-śaktibhir navabhiś ca trivṛdbhiḥ

vahniṁ yathā dāruṇi pāñcadaśyaṁ

manīṣayā niṣkarṣanti gūḍham

sa vai mamāśeṣa-viśeṣa-māyā-

niṣedha-nirvāṇa-sukhānubhūtiḥ

sa sarva-nāmā sa ca viśva-rūpaḥ

prasīdatām aniruktātma-śaktiḥ

Just as persons manifest fire from wood through *mantras*, the pure devotees, after bringing the personal form of Lord into the heart by hearing, manifest him before their eyes along with his nine and three spiritual *śaktis* by their *prema-bhakti.* May that Lord who is realized as bliss without material suffering, devoid of the unlimited varieties of *māyā,* who is all names and all forms in the universe by his external energy, and who has his spiritual energy beyond mind and words, be pleased with me.

Now the form with qualities, difficult to understand is described. The pure devotees (*manīṣinaḥ*), by the process of *prema-bhakti*, extract the Lord who has entered the heart by the process of hearing, and is hidden there.

praviṣṭaḥ karṇa-randhreṇa svānāṁ bhāva-saroruham

dhunoti śamalaṁ kṛṣṇaḥ salilasya yathā carat

Kṛṣṇa, entering the lotus of the heart through the ears of the devotees, washes away all contamination until it is completely pure like the pools of water in the autumn seasons. SB 2.8.5

Pulling the Lord from the heart, the devotees taste his sweetness and beauty by the eye and other senses. They pull the Lord out along with his *cit-śakti (sva-śaktibhiḥ).* There are nine *śaktis* starting with Vimalā.[77] There are also three *śaktis: hlādinī, sandhinī* and *samvit. Viṣṇu Purāṇa* says:

hladinī-sandhinī-saṁvit tvayii ekā sarva-saṁśraye
hlāda-tāpakarī miśrā tvayi no guṇa-varjite

In you who are the shelter of all spiritual qualities exist the energies of *hlādinī, sandhinī* and *saṁvit*. In you who are devoid of material qualities, the mixture of happiness and distress found in the material world do not exist. *Viṣṇu Purāṇa* 1.9.45

Just as priests draw out extraordinary fire through fifteen *sāmidhenī mantras* from wood, devotees draw the Lord out of the heart. May that Lord be pleased with us. This form with unlimited spiritual qualities is difficult to understand because it can only be realized by *bhakti*, and because, even though realized by *bhakti,* one cannot know the extent of the Lord's sweetness and powers. Brahmā has said:

guṇātmanas te 'pi guṇān vimātuṁ

hitāvatīṛnasya ka īśire 'sya

kālena yair vā vimitāḥ su-kalpair

[77] ? The *śaktis* are mentioned in *Hari-bhakti-vilāsa* 6.19 commentary in relation to *pīṭhā-pūja*: Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Īśānā and Anugrahā

bhū-pāṁśavaḥ khe mihikā dyu-bhāsaḥ

In time, learned philosophers or scientists might be able to count all the atoms of the earth, the particles of snow, or perhaps even the shining molecules radiating from the sun, the stars and other luminaries. But among these learned men, who could possibly count the unlimited transcendental qualities possessed by you, the Supreme Personality of Godhead, who have descended onto the surface of the earth for the benefit of all living entities? SB 10.14.7

That form with qualities is without material qualities. *Nirvāṇa-sukha* means happiness without the arrows (*vāṇa*) of bodily and mental sufferings which pierce the heart. The Lord is realized with happiness devoid of suffering, and without the unlimited varieties of *māyā.* The *Viṣṇu Purāṇa* has said *hlāda-tāpakarī miśrā tvayi no guṇa-varjite:* in you who are devoid of material qualities, the mixture of happiness and distress found in the material world do not exist.

The Lord is all names and the form of the universe from Brahmā to a blade of grass. This means that whatever names and forms exist, they belong to him. Though the universe is his form--since *māyā* is the Lord's *śakti* and thus non-different from him, his *svarūpa-śakti* is completely different from the material universe made by the *māyā-śakti:* he has his own *śakti* (*ātma-śakti*) which are not the subject of material words and mind (*anirukta).*

|| 6.4.29 ||

yad yan niruktaṁ vacasā nirūpitaṁ

dhiyākṣabhir vā manasota yasya

mā bhūt svarūpaṁ guṇa-rūpaṁ hi tat tat

sa vai guṇāpāya-visarga-lakṣaṇaḥ

I offer respects to the Lord whose form cannot defined by words, intelligence, senses or mind, since their products are material, and who is the cause of creation and destruction of all matter.

Words and intelligence are all made of *māyā.* Whatever is concluded by them is also *māyā.* That cannot be the Lord's form. That is expressed in this verse. What is indicated by words, what is distinguished by the intelligence, what is perceived by the senses, and even (*uta)* what is imagined by the mind, is not the form of the Lord. This verse is connected with verse 31: I offer respects to the Lord whose form is not what is indicated by words. This is because (*hi*) all these forms are made of the *guṇas*, whereas the Lord is beyond the *guṇas*. He creates and destroys the *guṇas*. He who

creates and destroys is the Lord. He exists before and after creation and destruction. However there are many contrary statements in the *śruti* and *smṛti:*

atra dṛśyate tv agryayā buddhyā

The Lord is seen by concentrated intelligence. Katha Upaniṣad 1.3.12.2

manasā evānudraṣṭavya

The Lord is to be seen by the mind. Bṛhad-āraṇyaka Upaniṣad 4.4.20

tam eva viditvā atimṛtyum eti

Knowing the Lord one surpasses death. *Śvetāśvatara Upaniṣad* 3.8

ātmā vā are mantavyaḥ

The Lord should be contemplated. Bṛhad-āraṇyaka Upaniṣad 4.5.6

tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā |
śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām ||

O King! Therefore, at all times and all places without restriction men should hear about, glorify and remember the Supreme Lord with full concentration of mind.
SB 2.2.36

Thus when it says the Lord cannot be explained by word it means “by words which are not favored by the Lord.” Thus the *śruti* says the Lord is realized by “concentrated” intelligence not by mere intelligence. It is said:

ataḥ śrī-kṛṣna-nāmādi na bhaved grāhyam indriyaiḥ

sevonmukhe hi jihvādau svayam eve sphuraty adaḥ

The Lord’s name and form are not revealed by material senses, but appear spontaneously on the tongue and in other senses when one has faith in the Lord.

BRS 1.2.234

Some persons however say that the Lord cannot really be defined since he cannot be *completely* defined. Here is another example: *yato vāco nivartante aprāpya manasā saha:* words along with mind return without attaining the Lord. (*Taittirīya Upaniṣad* 2.4.1) The ablative case (*yataḥ*) is used to show that words and mind cannot understand the Lord. This is because of internal greed in the words and mind.

|| 6.4.30 ||

yasmin yato yena ca yasya yasmai

yad yo yathā kurute kāryate ca

parāvareṣāṁ paramaṁ prāk prasiddhaṁ

tad brahma tad dhetur ananyad ekam

Brahman is the supreme cause, ever existing, of all lower and higher causes, in which, from which, by which, of which, unto which everything occurs, who does everything, and who is the desired object of all action. Brahma alone, and nothing else exists.

"But if you say that material forms are not the *svarūpa* of the Lord, then the Lord is incomplete." Locative case (*yasmin*) ablative case (*yataḥ*), instrumental case *(yena*), possessive case (*yasya*), dative case (*yasmai*), accusative case *(yat),* and nominative case (*yah*) are all used to express everything in relation to the Lord. It is Brahman who does everything and in whom, from whom, by whom, of whom, unto whom, everything is done. By seven words seven grammatical cases are related to the Lord are expressed. *Yathā* indicates indeclinables used to express relationships with the verb. *Kurute* and *kāryate* indicate actions for the self and for others. *Ca* indicates affixes used to form words. All of this is Brahman. Why? He is the cause of all of them. How is that? Brahman has always existed. "Brahman and other things are said to be causes. Are inferior things also seen as causes?" Brahman is the supreme cause of all causes higher and lower. "Though Brahman is the final cause, does Brahman have some assistance?" No, Brahman is alone (*ekam*), not dependent on anything else. "How can Brahman be called the only cause since one hears of time, *māyā, jīva*, and *karma* being the cause of the universe, and one hears of the eternal existence of the nine spiritual energies, the three spiritual energies and their actions, the associates of the Lord and his expansions like Vāsudeva and Saṅkarṣaṇa?" Nothing else exists except the Lord *(ananyat).* They are all the Lord, because the energies arise from his *svarūpa.* His expansions like Vāsudeva are his *aṁśas*, and time, *jīva* and *māyā* are also his *śaktis*, but they do not arise from his *svarūpa.*

|| 6.4.31 ||

yac-chaktayo vadatāṁ vādināṁ vai

vivāda-saṁvāda-bhuvo bhavanti

kurvanti caiṣāṁ muhur ātma-mohaṁ

tasmai namo 'nanta-guṇāya bhūmne

I offer respects to the great Lord of eternal qualities, whose material energy is the cause of agreement and disagreement among those who make philosophies and then argue with others, and whose material energy continually bewilders them as to the real nature of *ātmā.*

“Others will contest this. There are the Advaita-vādis who cannot tolerate any type of difference. The logicians, Dvaita-vādis, who speak of sixteen different substances, argue with them. The Vaiśeṣika argue with the logicians. The Mīmāṁsakas, who proclaim that this world is not dissimilar to what other say, still argue with all of them. The Svabhāva-vādis argue with them. Why are all these persons bewildered, even though taking knowledge for learned persons?” The actions of *māyā* are the cause of disagreement and sometimes agreement among those who make philosophies and criticize others. The purpose is explained. They are forever (*muhuḥ*) bewildered about *ātmā*, even though they desire to know. I offer respects to the Lord who has unlimited qualities or indestructible qualities. The earth speaks of the Lord’s eternal qualities:

ete cānye ca bhagavan nityā yatra mahā-guṇāḥ |
prārthyā mahattvam icchadbhir na viyanti sma karhicit ||

In you reside the following eternal, great qualities, which do not disappear at any time. SB 1.16.27

Sūta speaks of the non-material qualities of the Lord:

ko nāma tṛpyed rasavit kathāyāṁ
mahattamaikānta-parāyaṇasya |
nāntaṁ guṇānām aguṇasya jagmur
yogeśvarā ye bhava-pādma-mukhyāḥ ||

What knower of *rasa* could be satisfied with the topics of the Lord without material, who is the sole, supreme shelter of the greatest devotees? Even those who are masters of yoga, the *devatās* headed by Brahmā and Śiva, cannot find an end to the spiritual qualities of the Lord who is without material qualities. SB 1.18.14

Parāśara says:

jñāna-śakti-balaiśvarya-vīrya-tejāṁsy aśeṣataḥ

bhagavac chabda-vācyāni vinā heyair guṇaḍibhiḥ

The word *bhagavān* means that he is filled with knowledge, energies, strength, powers, potency and glory, and devoid of all inferior qualities. *Viṣṇu Purāṇa* 6.5.79

He has mentioned that the Lord's qualities are devoid of inferior qualities. From these statements it is understood that the Lord has many spiritual qualities. Those who claim that these qualities are unreal are offenders. How can they not be bewildered by *māyā*?

|| 6.4.32 ||

astīti nāstīti ca vastu-niṣṭhayor

eka-sthayor bhinna-viruddha-dharmaṇoḥ

avekṣitaṁ kiñcana yoga-sāṅkhyayoḥ

samaṁ paraṁ hy anukūlaṁ bṛhat tat

The same supreme Brahman without contradiction is perceived by *bhakti* and *jñāna* with contrary qualities because the followers are fixed in a particular faith directed to the same object.

"Why do you criticize the knowers of scripture? They argue because there are different opinions stated in the scriptures." That is not so. Both *bhakti (yoga)* and *jñāna (sāṅkhya)* perceive the same *brahman (bṛhat)* without disagreement. In studying these two different scriptures there is no disagreement. They seem to have contrary ideas concerning what exists and what does not exist. In the *bhakti* scriptures the object of worship is described as a person with dark complexion, with yellow cloth, lotus eyes, four arms, holding a bow, club and other weapons. He has forms, qualities, limbs, associates and abodes. In the *jñāna* scriptures the object of attainment has no name form, qualities, hands, feet, eyes, ears. It alone exists. But there is no contradiction in these two different objects with different qualities. They both exist within one Brahman. Both processes have Brahman as their object of perception. "But how can there be no contradiction or disagreement?" The particular qualities of each realization arise from fixing one's faith in the same real object. The form with qualities promoted in *bhakti* scriptures is a real form, not a false object. The form without qualities promoted in *jñāna* scriptures is a real form. The names and forms of the Lord such as Kṛṣṇa and Rāma described in the *bhakti* scriptures are not forbidden in the *jñāna* scriptures even though a person may be fixed in that particular realization

of Brahman. Only the material forms are rejected. The *bhakti* scriptures also do not worship the universal form, which is also forbidden in the *jñāna* scriptures.

amunī bhagavad-rūpe mayā te hy anuvarṇite |
ubhe api na gṛhṇanti māyā-sṛṣṭe vipaścitaḥ ||

The wise do not accept these two forms of the Lord described by me since they are composed of matter. SB 2.10.25

Meditation on this form is recommended only for some persons in the initial state for purification of the heart, and not for all types of worship. Thus the *bhakti* and *jñāna* scriptures are not contradictory. Those who argue over differences in scripture, not knowing the real conclusion, are condemned.

|| 6.4.33 ||

yo 'nugrahārthaṁ bhajatāṁ pāda-mūlam

anāma-rūpo bhagavān anantaḥ

nāmāni rūpāṇi ca janma-karmabhir

bheje sa mahyaṁ paramaḥ prasīdatu

May the unlimited Supreme Lord who, without material name and form, manifests names and forms by his birth and activities in this world to show mercy to those who worship his lotus feet, be pleased with me!

After showing that the two scriptures which proclaim the Lord with qualities and without qualities are not contrary, he prays for the Lord's mercy since the Lord is affectionate to his devotees. Śrīdhara Svāmī explains "The Lord, devoid of material name and form (*anāma-rūpaḥ*), assumes names by his actions and forms of *viśuddha-sattva* through *avatāras*." *Bheje* means "he manifests in the material world."

|| 6.4.34 ||

yaḥ prākṛtair jñāna-pathair janānāṁ

yathāśayaṁ deha-gato vibhāti

yathānilaḥ pārthivam āśrito guṇaṁ

sa īśvaro me kurutāṁ manoratham

That Lord, who, entering the bodies of persons following an immature path of knowledge, appears to be a *jīva* according to the nature of their hearts, just as air appears various after taking shelter of various fragrances, should fulfill my desires.

It is understood that there is a great difference between the Lord and the *jīva.* The Lord has all knowledge and the *jīva* has little knowledge. This is expressed in verses 24 and 25. It has also been shown in verses 26 and 27 that the one Lord has a personal and impersonal form which can be realized as such according to one's preference. It has also been stated in verse 28-30 that though the material forms are also the Lord, they do not arise from his *svarūpa*. It has been shown in verses 31 and 32 that the statements of *bhakti* and *jñāna* scriptures are not contradictory. Now Dakṣa shows that those who claim that the difference between the *jīva* and the Lord is illusory and not real are not following the path of real *jñāna.* He then prays for fulfillment of his desire.

The Lord enters the body of person through the path of immature *jñāna* and according to their heart, either gross or elevated, overcoming his own nature, appears to be a *jīva*, just as air, taking up a earthly particles either foul or fine, or taking up fragrance, appears to have various fragrances.

|| 6.4.35-39 ||

śrī-śuka uvāca

iti stutaḥ saṁstuvataḥ

sa tasminn aghamarṣaṇe

prādurāsīt kuru-śreṣṭha

bhagavān bhakta-vatsalaḥ

kṛta-pādaḥ suparṇāṁse

pralambāṣṭa-mahā-bhujaḥ

cakra-śaṅkhāsi-carmeṣu-

dhanuḥ-pāśa-gadā-dharaḥ

pīta-vāsā ghana-śyāmaḥ

prasanna-vadanekṣaṇaḥ

vana-mālā-nivītāṅgo

lasac-chrīvatsa-kaustubhaḥ

mahā-kirīṭa-kaṭakaḥ

sphuran-makara-kuṇḍalaḥ

kāñcy-aṅgulīya-valaya-

nūpurāṅgada-bhūṣitaḥ

trailokya-mohanaṁ rūpaṁ

bibhrat tribhuvaneśvaraḥ

vṛto nārada-nandādyaiḥ

pārṣadaiḥ sura-yūthapaiḥ

stūyamāno 'nugāyadbhiḥ

siddha-gandharva-cāraṇaiḥ

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit! The Supreme Lord, affectionate to his devotees, on being praised by Dakṣa, appeared at that holy place known as Aghamarṣaṇa. The Lord's lotus feet rested on the shoulders of Garuḍa, and he appeared with eight long, powerful arms. In his hands he held a disc, conchshell, sword, shield, arrow, bow, rope and club. His garments were yellow and his bodily hue deep bluish. His eyes and face were very cheerful. His body was covered with a garland of flowers and his chest was decorated with the shining Kaustubha jewel and the mark of Śrīvatsa. On his head was a huge crown, on his feet were anklets, and on his ears were shining earrings resembling *makaras.* The Lord wore a golden belt on his waist, bracelets on his arms, rings on his fingers, and ankle bells on his feet. Having a form attractive the three worlds, the Lord of the three worlds was accompanied by great devotees like Nārada, Nanda and groups of *devatās.* He was praised by the Siddhas, Gandharvas and Cāraṇas.

Saṁstuvataḥ means “of Dakṣa.” *Kaṭakaḥ* means foot ornament. *Valaya* is an arm ornament.

|| 6.4.40 ||

rūpaṁ tan mahad-āścaryaṁ

vicakṣyāgata-sādhvasaḥ

nanāma daṇḍavad bhūmau

prahṛṣṭātmā prajāpatiḥ

Seeing that astonishing form, Prajāpati Dakṣa, somewhat afraid but pleased, fell to the ground like a stick to offer his respects to the Lord.

|| 6.4.41 ||

na kiñcanodīrayitum

aśakat tīvrayā mudā

āpūrita-manodvārair

hradinya iva nirjharaiḥ

Because his senses were filled with intense bliss, like waterfalls filling up rivers, he could not speak at all.

Just as rivers are filled by waterfalls his senses were filled with intense bliss. Because of that bliss he could not speak, see or hear.

|| 6.4.42 ||

taṁ tathāvanataṁ bhaktaṁ

prajā-kāmaṁ prajāpatim

citta-jñaḥ sarva-bhūtānām

idam āha janārdanaḥ

The Lord who knows the heart of all beings then spoke to his devotee Dakṣa, who was bowing before him with a desire to produce progeny.

|| 6.4.43 ||

śrī-bhagavān uvāca

prācetasa mahā-bhāga

saṁsiddhas tapasā bhavān

yac chraddhayā mat-parayā

mayi bhāvaṁ paraṁ gataḥ

The Lord said: O fortunate son of the Pracetas! You have become perfect by austerities because you have attained the highest conception of me through faith directed to me.

Param bhāvam means the best conception with the thought, “That is Paramātmā.”

|| 6.4.44 ||

prīto 'haṁ te prajā-nātha

yat te 'syodbṛṁhaṇaṁ tapaḥ

mamaiṣa kāmo bhūtānāṁ

yad bhūyāsur vibhūtayaḥ

Master of the progeny! I am pleased with you, since your austerity for increasing the population is also my desire---that the increase of living entities take place.

Since your austerity for increasing the population of the earth is my desire, your austerity has become successful. “What is the nature of your desire?” “May the population increase!”

|| 6.4.45 ||

brahmā bhavo bhavantaś ca

manavo vibudheśvarāḥ

vibhūtayo mama hy etā

bhūtānāṁ bhūti-hetavaḥ

Lord Brahmā, Lord Śiva, the Manus, you Prajāpatis, the Manus, and the leaders of the *devatās*, who are all my expansions, strive to increase the living entities.

Persons doing this work are not low class.

|| 6.4.46 ||

tapo me hṛdayaṁ brahmaṁs

tanur vidyā kriyākṛtiḥ

aṅgāni kratavo jātā

dharma ātmāsavaḥ surāḥ

O *brāhmaṇa*! Austerity is my heart, Vedic knowledge in the form of hymns and *mantras* constitutes my body, and daily and occasional rites are my form. Sacrifices are the various limbs of my body. The unseen good fortune proceeding from sacrifice constitutes my mind, and the *devatās* are my life airs.

Hear of my form according to *karma-yoga.* Austerity in the form of *yama* and *niyama* is my heart. Knowledge with chanting of *mantras* is my body. Daily and occasional rites are my form. Sacrifices are *(jātāḥ)* my limbs or head. The results generated from sacrifice are my mind. My life airs are the *devatās.* All these actions such as austerity are *vibhūtis* of my body of eternity, knowledge and bliss.

|| 6.4.47 ||

aham evāsam evāgre

nānyat kiñcāntaraṁ bahiḥ

saṁjñāna-mātram avyaktaṁ

prasuptam iva viśvataḥ

I alone existed before the creation, I alone will exist after the creation, and I alone exist now. Nothing exists outside of me or inside of me. I am also pure consciousness, imperceptible by the senses, quiet as if sleeping, and all-pervading.

Now hear about my form according to *bhakti-yoga.* This form that you see with ornaments, cloth, Garuḍa, associates existed before the creation. I will exist after the destruction of the universe as well. *Agre* means both previous and in the future. And I exist now. That is self evident. This statement thus shows that the Lord exists in all three aspects of time. I have no interior or exterior. My limited form pervades everything. This shows the Lord’s inconceivable power.

na cāntar na bahir yasya na pūrvaṁ nāpi cāparam

pūrvāparaṁ bahiś cāntar jagato yo jagac ca yaḥ

taṁ matvātmajam avyaktaṁ martya-liṅgam adhokṣajam

gopikolūkhale dāmnā babandha prākṛtaṁ yathā

The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, he is all-pervading. Because he is not under the influence of the element of time, for him there is no difference between past, present and future; He exists in his own transcendental form at all times. Being absolute, beyond relativity, he is free from distinctions between cause and effect, although he is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering him her own ordinary child, bound him to the wooden mortar with a rope. SB 10.9.13-14

Now hear about my form according to *jñāna-yoga*. I am consciousness alone (*saṁjñānam-mātram*). I am not perceivable by the senses. I pervade everything.

|| 6.4.48 ||

mayy ananta-guṇe 'nante

guṇato guṇa-vigrahaḥ

yadāsīt tata evādyaḥ

svayambhūḥ samabhūd ajaḥ

When the universe came into existence from my material energy within the unlimited Lord of unlimited qualities, then Brahmā and others took birth within the universe.

Having told of his *svarūpa,* the Lord now speaks of how he begins the creation. *Guṇataḥ* means from *māyā.* The totality of all matter, the universe (*guṇa-vigrahaḥ*) came into existence. Then within the universe Brahmā and you took birth.

|| 6.4.49-50 ||

sa vai yadā mahādevo

mama vīryopabṛṁhitaḥ

mene khilam ivātmānam

udyataḥ svarga-karmaṇi

atha me 'bhihito devas

tapo 'tapyata dāruṇam

nava viśva-sṛjo yuṣmān

yenādāv asṛjad vibhuḥ

When the chief lord of the universe, Lord Brahmā, endowed with my energy, was attempting to create, and thought himself incapable, he underwent extreme austerities as advised by me. Because of these austerities, Brahmā created nine persons, including you, to help him in the functions of creation.

Khilam means incapable. I told him to perform austerities. By that austerity *(yena*) he created nine persons.

|| 6.4.51 ||

eṣā pañcajanasyāṅga

duhitā vai prajāpateḥ

asiknī nāma patnītve

prajeśa pratigṛhyatām

O My dear son Dakṣa! O master of the progeny! Please accept in marriage the daughter of Prajāpati Pañcajana named Asiknī.

You should make all efforts to increase the population by all means.

|| 6.4.52 ||

mithuna-vyavāya-dharmas tvaṁ

prajā-sargam imaṁ punaḥ

mithuna-vyavāya-dharmiṇyāṁ

bhūriśo bhāvayiṣyasi

Having a natural quality of sex life, you will increase the population through this woman, who has a similar nature.

You, having the quality of sex life between man and woman, will produce population in her. Though the Lord mercifully showed Dakṣa his form after Dakṣa had praised him, and had given him instructions, he cast Dakṣa onto the path of *karma* and material enjoyment, and not into the sweet ocean of his *prema.* That is because the influence of his offense to his great devotee Śiva had not been completely removed. In the next chapter Śukadeva says that Dakṣa, impelled by the illusory energy of Lord Viṣṇu, begot ten thousand sons in the womb of Asiknī. (SB 6.5.1) Because of his offense, he also criticizes Nārada. One should not say "The Lord also put Kardama into material enjoyment." The Lord gave Kardama limited enjoyment on seeing slight desire in him, and did not give unlimited enjoyment.

tvaṁ ca samyag anuṣṭhāya nideśaṁ ma uśattamaḥ

mayi tīrthī-kṛtāśeṣa-kriyārtho māṁ prapatsyase

Obeying my instructions, offer the results of your actions to me. Becoming pure, finally you will attain me. SB 3.21.30

Kardama also prayed for *bhakti:*

naitad batādhīśa padaṁ tavepsitaṁ

yan māyayā nas tanuṣe bhūta-sūkṣmam

anugrahāyāstv api yarhi māyayā

lasat-tulasyā bhagavān vilakṣitaḥ

O Lord! I offer repeated respects to you, who destroy the desire to enjoy by giving realization of your sweetness, and who cover us with the results of *karma* through the

inspiration of your material *māyā,* who give material benedictions to low persons such as me, and whose lotus feet are worthy of worship. SB 3.21.20

All the devotees like Dhruva, though having material desires, desired *bhakti.* But Dakṣa did not desire *bhakti.* Therefore the Lord did not give him *bhakti*. This is the nature of traces of offense.

|| 6.4.53 ||

tvatto 'dhastāt prajāḥ sarvā

mithunī-bhūya māyayā

madīyayā bhaviṣyanti

hariṣyanti ca me balim

After this, captivated by my illusory energy, all the offspring will engage in intercourse and increase. They will also offer me presentations in devotion.

Bhaviṣyanti means they will be born as many sons and daughters.

|| 6.4.54 ||

śrī-śuka uvāca

ity uktvā miṣatas tasya

bhagavān viśva-bhāvanaḥ

svapnopalabdhārtha iva

tatraivāntardadhe hariḥ

Śukadeva said: After speaking, the creator of the universe, like a figure in a dream, disappeared while Dakṣa looked on.

Thus ends the commentary on the Fourth Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Five

Dakṣa Curses Nārada

|| 6.5.1 ||

śrī-śuka uvāca

tasyāṁ sa pāñcajanyāṁ vai

viṣṇu-māyopabṛṁhitaḥ

haryaśva-saṁjñān ayutaṁ

putrān ajanayad vibhuḥ

Śukadeva said: Empowered by the illusory energy of Lord Viṣṇu, Prajāpati Dakṣa begot ten thousand sons called Haryaśvas in the womb of Asiknī.

The Fifth Chapter describes how Nārada makes the Haryaśvas and Śavalāśvas into Vaiṣṇavas and is cursed by Dakṣa.

|| 6.5.2 ||

apṛthag-dharma-śīlās te

sarve dākṣāyaṇā nṛpa

pitrā proktāḥ prajā-sarge

pratīcīṁ prayayur diśam

O King! All the sons of Prajāpati Dakṣa, of similar good character, being ordered by their father to create population, went in the western direction.

|| 6.5.3 ||

tatra nārāyaṇa-saras

tīrthaṁ sindhu-samudrayoḥ

saṅgamo yatra sumahan

muni-siddha-niṣevitam

In the west, where the River Sindhu meets the sea, there is a great place of pilgrimage known as Nārāyaṇa-saras, inhabited by many advanced sages.

In the west (*tatra*), there is a great holy place called Nārāyaṇa Saras where the river joins the ocean.

|| 6.5.4-5 ||

tad-upasparśanād eva

vinirdhūta-malāśayāḥ

dharme pāramahaṁsye ca

protpanna-matayo 'py uta

tepire tapa evograṁ

pitrādeśena yantritāḥ

prajā-vivṛddhaye yattān

devarṣis tān dadarśa ha

In that holy place, the Haryaśvas, purified by touching the lake's waters and bathing in them and inclined toward the activities of *paramahaṁsas,* performed severe austerities. Nārada saw them as they were intent upon increasing the population as ordered by their father.

Yattān means “endeavoring.”

|| 6.5.6-8 ||

uvāca cātha haryaśvāḥ

kathaṁ srakṣyatha vai prajāḥ

adṛṣṭvāntaṁ bhuvo yūyaṁ

bāliśā bata pālakāḥ

tathaika-puruṣaṁ rāṣṭraṁ

bilaṁ cādṛṣṭa-nirgamam

bahu-rūpāṁ striyaṁ cāpi

pumāṁsaṁ puṁścalī-patim

nadīm ubhayato vāhāṁ

pañca-pañcādbhutaṁ gṛham

kvacid dhaṁsaṁ citra-kathaṁ

kṣaura-pavyaṁ svayaṁ bhrami

He said, "O Haryaśvas! Why should you create progeny? Though you are princes you are inexperienced and have not seen the end of this earth. There is one kingdom where only one man lives. There is a hole from which, having entered, no one emerges. There is a woman there with many forms. There is one man, husband of the unchaste woman. There is a river flowing in both directions, a wonderful home made of twenty-five materials, a swan that vibrates various sounds, and an automatically revolving object made of sharp razors and thunderbolts.

Why should these sons, pure hearted and qualified for liberation, take to the path of *karma* on the order of their father? After giving them confidential teachings I will liberate them. Thus the merciful Nārada spoke enigmatic, metaphorical words to them.

O Haryaśvas! How will you create progeny when you have not seen the end of the earth? One should not say that this statement will be fulfilled on its own later (when you are ruling the planet). You are foolish, because you are young *(bālakāḥ)*. Another version has *pālakāḥ*. Though you are protectors of the people you are foolish. How disappointing (*bata*)! The sentence continues till verse 9. How will you create, not knowing about that place with one man, a country and a hole. There is a river flowing in both directions. There is an astonishing house made of twenty-five elements. This is Viṣṇu. He is called an astonishing house, because the devotees can remain in the twenty-five elements, since they take on spiritual qualities by the mercy of the Lord. There is a sharp object made of razors and thunderbolts.

|| 6.5.9 ||

kathaṁ sva-pitur ādeśam

avidvāṁso vipaścitaḥ

anurūpam avijñāya

aho sargaṁ kariṣyatha

How will you create, not knowing the instruction of your father who is knowledgeable, while not seeing these things?

Vipaścitaḥ means omniscient.

|| 6.5.10 ||

śrī-śuka uvāca

tan niśamyātha haryaśvā

autpattika-manīṣayā

vācaḥ kūṭaṁ tu devarṣeḥ

svayaṁ vimamṛśur dhiyā

Śrī Śukadeva Gosvāmī said: Hearing these enigmatic words of Nārada Muni, the Haryaśvas considered those words with their natural intelligence.

Vacaḥ kūtam means “words which appeared to have another meaning.”

|| 6.5.11 ||

bhūḥ kṣetraṁ jīva-saṁjñaṁ yad

anādi nija-bandhanam

adṛṣṭvā tasya nirvāṇaṁ

kim asat-karmabhir bhavet

Not seeing the end or destruction of the subtle body (which you called the earth) of the *jīva*, which causes bondage without beginning, what will be the result of performance of *karma-yoga*?

The ten items mentioned by Nārada are explained in ten verses to understand their meaning clearly. First there is an explanation of "not seeing the end of the earth." Earth refers to the subtle body (*jiva-samjñam*), the cause of bondage without beginning for the soul. *Nirvāṇam* means destruction by knowledge. What can result from insubstantial *karma-yoga*? Rather you should strive to destroy *karma.*

|| 6.5.12 ||

eka eveśvaras turyo

bhagavān svāśrayaḥ paraḥ

tam adṛṣṭvābhavaṁ puṁsaḥ

kim asat-karmabhir bhavet

Not seeing or not worshipping the Supreme Lord who is the one person in the universe, who is beyond the states of waking, dreaming and deep sleep, and who releases the devotees from bondage, what is the use of insubstantial *karma-yoga* for man?

This verse explains "one kingdom with one person." *Turyaḥ* refers to that fourth state different from waking (*viśva),* dreaming *(taijasa)* and deep sleep states (*prājñā).* The kingdom is the universe. *Abhavam* means the Lord by whom *saṁsāra* does not exist for the devotees. "Not seeing the Lord" means "not perceiving him through worship." One should therefore worship him.

|| 6.5.13 ||

pumān naivaiti yad gatvā

bila-svargaṁ gato yathā

pratyag-dhāmāvida iha

kim asat-karmabhir bhavet

What is the use of insubstantial *karmas* performed by a person ignorant of the Lord's abode, upon going to which he does not return, just as one goes to Pātāla and does not return?

This verse explains the hole from which one does not return. Having gone to the abode of the Lord, one does not return, just as one does not return from Pātāla since

one becomes attached to its enjoyment. What is the use of the ignorant person performing *karmas*? He should strive to attain Vaikuṇṭha.

|| 6.5.14 ||

nānā-rūpātmano buddhiḥ

svairiṇīva guṇānvitā

tan-niṣṭhām agatasyeha

kim asat-karmabhir bhavet

The woman represents intelligence with many forms, absorbed in material objects and endowed with many qualities like learning. What is the use of insubstantial *karmas* performed by a person who does not discern the good and bad tendencies of the intelligence?

This verse explains the woman with many forms. The intelligence is absorbed in material pleasures (*svairiṇī*) not in Kṛṣṇa, and endowed with qualities like beauty, grace and learning. What is the use of insubstantial *karmas* performed by a person who does not consider or know the intelligence's attraction for beneficial or detrimental objects? By discrimination one should place one's intelligence in Kṛṣṇa.

|| 6.5.15 ||

tat-saṅga-bhraṁśitaiśvaryaṁ

saṁsarantaṁ kubhāryavat

tad-gatīr abudhasyeha

kim asat-karmabhir bhavet

The man is the *jīva* who, like a householder with an unfaithful wife (intelligence), loses all his powers in her association. What is the use of insubstantial *karmas* performed by a person who does not know his destination?

This verse explains the man who is attached to the woman. The *jīva* in the material world (*saṁsarantam*) is like a householder with an unfaithful wife. *Abudhasya* should be *ajānataḥ.* What is the use of insubstantial *karmas* performed by a person who does not know his destination such as Svarga or hell?

|| 6.5.16 ||

sṛṣṭy-apyaya-karīṁ māyāṁ

velā-kūlānta-vegitām

mattasya tām avijñasya

kim asat-karmabhir bhavet

What is the use of insubstantial *karmas* performed by a helpless person who does not consider *māyā,* like a river which flows in one direction during creation and in the opposite direction during destruction, and flows quickly near the bank?

This verse explains the river flowing in both directions. *Māyā* causes creation and destruction. At the time of creation the elements flow out one after the other, and at the time of destruction they enter in reverse order. *Velā* means a bank or water. Thus *vela-kūlānta* means "near the bank." The river flows quickly near the bank. For those who have fallen in *saṁsāra*, "the place to get out" refers to austerity and knowledge. But *māyā* flows quickly there with prominent anger and ego, to prevent the person from getting out. *Kṛta-vegam* and *vegitām* are the two versions. *Mattasya* means the person has no control because of the speed. What is the use of insubstantial *karmas* performed by a person who does not discern *māyā*? Giving up material position, you should strive to cross over *māyā.*

|| 6.5.17 ||

pañca-viṁśati-tattvānāṁ

puruṣo 'dbhuta-darpaṇaḥ

adhyātmam abudhasyeha

kim asat-karmabhir bhavet

The house made of twenty-five elements is the person controlling the twenty-five elements. He is an astonishing mirror. What is the use of *karmas* performed by a person who cannot discern the Lord situated in the *ātmā* as his object of worship?

This verse explains the house made of twenty-five elements. Viṣṇu is an astonishing mirror. The devotees offer to Viṣṇu the twenty-five elements such as *citta.*[78] Entering Viṣṇu, they become pure, spiritual and eternal. Giving up the nature of reflections, they take on the qualities of Viṣṇu, the mirror. That is the astonishing quality of the

[78] Perhaps in this list the *jīva* is not included and *citta* is added instead to make twenty-five elements.

Viṣṇu as a mirror. Normal objects seen in a normal mirror are simply reflections of those objects, and do not take up the purity that is in the mirror. What is the use of *karmas* performed by a person who does not know Viṣṇu *(adhyātmam)*, existing in the *ātmā,* as the object of worship? Therefore you should offer body and soul to the Supreme Lord.

|| 6.5.18 ||

aiśvaraṁ śāstram utsṛjya

bandha-mokṣānudarśanam

vivikta-padam ajñāya

kim asat-karmabhir bhavet

What is the use of insubstantial karmas for a person who, giving up scriptures which describe the Lord and illustrate bondage and liberation, does not know the conclusions mentioned there using inflected words?

This verse explains the meaning of the swan who speaks. The swan refers to scriptures which speak about the Supreme Lord. Bondage and liberation are illustrated by attractive talks. This is the meaning of *citra-katham.* The swan refers to having the ability to distinguish *ātmā* from non-*ātmā,* just as the swan distinguishes milk from water. The inflected words are endowed with proper conclusions *(vivikta-padam*). Taking faith in the scriptures, worship the Lord in order to attain liberation.

|| 6.5.19 ||

kāla-cakraṁ bhrami tīkṣṇaṁ

sarvaṁ niṣkarṣayaj jagat

svatantram abudhasyeha

kim asat-karmabhir bhavet

What is the use of insubstantial *karmas* performed by a person who does not recognize the independent wheel of time rotating relentlessly, destroying the whole universe?

This verse explains the rotating object with razors and thunderbolts. The wheel of time is described as having razors or thunderbolts because time gives fear. It is described as rotating because time is always moving. It is described as sharp because

it destroys harshly. Why do you not worship the Lord, since tomorrow or the next day you will die?

|| 6.5.20 ||

śāstrasya pitur ādeśaṁ

yo na veda nivartakam

kathaṁ tad-anurūpāya

guṇa-visrambhy upakramet

How can one, entangled in the path of enjoyment, who does not know the instruction of the scripture, which is the real father and which teaches liberation, engage in following the scriptures?

This verse explains “You do not know the order of your father.” The father is not the person who impregnates, but the scriptures. That order of that father is to stop material existence, not to continue it. If you do not know this instruction to stop material life, how can you commence to follow its instructions? You have faith in the instruction to follow the path of material enjoyment (*guṇa-viṣrambhī*). You should follow the real order of scriptures, your father, which is the path of renunciation. You do not incur sin by not following the instructions of Dakṣa which are not according to the purport of the scriptures, since he is not a real father. Therefore, taking Viṣṇu *mantra* from me, sitting in a quiet place, worship Viṣṇu. This is the indication.

|| 6.5.21 ||

iti vyavasitā rājan

haryaśvā eka-cetasaḥ

prayayus taṁ parikramya

panthānam anivartanam

O King! The Haryaśvas, firmly convinced, reaching the same conclusion, circumambulated Nārada and followed the path by which one never returns to this world.

Vyavasitā means they were entirely convinced. They all had the same opinion. “Circumambulating” means that the accepted Nārada as *guru,* drank his foot water and offered full obeisances as well.

|| 6.5.22 ||

svara-brahmaṇi nirbhāta-

hṛṣīkeśa-padāmbuje

akhaṇḍaṁ cittam āveśya

lokān anucaran muniḥ

Nārada traveled through the planets, absorbed continuously in the lotus feet of the Lord, whom he revealed through seven notes of spiritual sound.

Nārada drowned in an ocean of bliss “Oh! All these persons were delivered from hell. I will glorify the Lord using my *vīṇā.”* He was absorbed in the lotus feet of Kṛṣṇa who attracts all the senses (*hṛṣīkeśa*) who was revealed by singing his pastimes in seven notes of spiritual sound.

|| 6.5.23 ||

nāśaṁ niśamya putrāṇāṁ

nāradāc chīla-śālinām

anvatapyata kaḥ śocan

suprajastvaṁ śucāṁ padam

Hearing about the loss of his sons of good character because of Nārada, Dakṣa then lamented that having good sons was a cause of sorrow.

For the householder, becoming a Vaiṣṇava is a loss. Dakṣa (*kaḥ*) then lamented. “Oh! All my good sons have been bewildered by Nārada.” He lamented that having good sons was a cause of sorrow. He wailed, “Persons destined for sorrow and lamentation have good sons.”

|| 6.5.24 ||

sa bhūyaḥ pāñcajanyāyām

ajena parisāntvitaḥ

putrān ajanayad dakṣaḥ

savalāśvān sahasriṇaḥ

Pacified by Brahmā, Dakṣa begot one thousand more sons named Śavalāśvas in the womb of his wife, Pāñcajanī.

They were known as Śavalāśvas and numbered one thousand.

|| 6.5.25 ||

te ca pitrā samādiṣṭāḥ

prajā-sarge dhṛta-vratāḥ

nārāyaṇa-saro jagmur

yatra siddhāḥ sva-pūrvajāḥ

In accordance with their father's order to beget children, the second group of sons, to undertake great vows of austerity, also went to Nārāyaṇa-saras, where their brothers had previously attained perfection.

|| 6.5.26 ||

tad-upasparśanād eva

vinirdhūta-malāśayāḥ

japanto brahma paramaṁ

tepus tatra mahat tapaḥ

Purified of all contamination in the heart by touching that water, they chanted the supreme *mantra* and underwent severe austerities.

The *mantra* will be mentioned next.

|| 6.5.27-28 ||

ab-bhakṣāḥ katicin māsān

katicid vāyu-bhojanāḥ

ārādhayan mantram imam

abhyasyanta iḍaspatim

oṁ namo nārāyaṇāya

puruṣāya mahātmane

viśuddha-sattva-dhiṣṇyāya

mahā-haṁsāya dhīmahi

Taking only water for some months, and taking only air for some months, they worshipped the Lord, lord of *mantras*, using the following *mantra.* I offer respects to Nārāyaṇa, the supreme person, the supreme soul, the abode of pure *sattva.* I meditate on the great swan.

|| 6.5.29 ||

iti tān api rājendra

prajā-sarga-dhiyo muniḥ

upetya nāradaḥ prāha

vācaḥ kūṭāni pūrvavat

O King! Nārada Muni also approached these sons of Prajāpati Dakṣa, who were engaged in austerity to beget children, and spoke enigmatic words to them just as he had spoken to their elder brothers.

|| 6.5.30 ||

dākṣāyaṇāḥ saṁśṛṇuta

gadato nigamaṁ mama

anvicchatānupadavīṁ

bhrātṝṇāṁ bhrātṛ-vatsalāḥ

O sons of Dakṣa! Please hear my words of instruction attentively. You are all very affectionate to your elder brothers, the Haryaśvas. Therefore you should follow their path.

Nigamam means instruction.

|| 6.5.31 ||

bhrātṝṇāṁ prāyaṇaṁ bhrātā

yo 'nutiṣṭhati dharmavit

sa puṇya-bandhuḥ puruṣo

marudbhiḥ saha modate

A brother, knower of *dharma,* who follows the path of renunciation of his brothers, full of piety, enjoys life with the Maruts.

You will enjoy with the Maruts who were affectionate to their brothers. This example indicates, “You will enjoy with your elder brothers who have gone to Vaikuṇṭha.”

|| 6.5.32 ||

etāvad uktvā prayayau

nārado 'mogha-darśanaḥ

te 'pi cānvagaman mārgaṁ

bhrātṝṇām eva māriṣa

Respectable person! Saying this, Nārada, seeing whom desires are fulfilled, departed. They followed the path of their brothers.

Mārṣa means “O respectable one!”

|| 6.5.33 ||

sadhrīcīnaṁ pratīcīnaṁ

parasyānupathaṁ gatāḥ

nādyāpi te nivartante

paścimā yāminīr iva

Having followed the correct path favorable for attaining the Lord, which gives internal realization, they have not returned even till today, just as night after passing, does not return.

Having taken to the proper (*sadhrīcīnam*) path of *bhakti* (*anupatham*), the favorable path of the Lord, for attaining internal realization, they did not return, like the passing of night *(paścimāḥ yāminīḥ).*

|| 6.5.34 ||

etasmin kāla utpātān

bahūn paśyan prajāpatiḥ

pūrvavan nārada-kṛtaṁ

putra-nāśam upāśṛṇot

At this time, Dakṣa, observing many disturbances, heard about the loss of his sons caused by Nārada, who had done the same before.

|| 6.5.35 ||

cukrodha nāradāyāsau

putra-śoka-vimūrcchitaḥ

devarṣim upalabhyāha

roṣād visphuritādharaḥ

Dakṣa, fainting from lamentation, became was angry at Nārada. When Dakṣa met Nārada, Dakṣa, with trembling lips, spoke as follows.

Nārada considered as follows. “The dynasty of Svāyambhuva Manu, Priyavrata, Uttānapāda, Dhruva, and others all attained the Lord by my efforts. Prpacīnabharhi also though involved in *karma,* was delivered. His sons the ten Pracetās and his grandsons the Haryaśvas and the thousand Śavalāśvas were delivered. How is it that only Dakṣa remains playing in the blind hole of household life? I will deliver him also. Hearing that his sons have renounced, lamenting Dakṣa now remains in his house with detachment. Now is a suitable time to give him mercy. If he does not come to me, I will go to his house.” For this reason Nārada went to see Dakṣa.

|| 6.5.36 ||

śrī-dakṣa uvāca

aho asādho sādhūnāṁ

sādhu-liṅgena nas tvayā

asādhv akāry arbhakāṇāṁ

bhikṣor mārgaḥ pradarśitaḥ

Prajāpati Dakṣa said: O imposter! You have acted improperly among us saintly persons while disguising yourself as saintly. You have shown my sons the path of renunciation.

By wearing the dress of a saintly person, you are causing great deception. We are saintly *(sādhūnām).* Plural case is used out of pride. “I am saintly. You have produced great misfortune for me, who would never show such hatred to you even in dreams. Your great offense has become visible now after some time.” “What injustice did I do?” “You, with envy, not tolerating the happiness of household life, have shown the path of the beggars to my small children. They are like children, innocent, and they accepted the teachings of a cheater like you.” Another meaning can be given to this verse. “O Nārada, to whom no one can compare as a saint! There is no one with such marks of a saint. You have shown the path of the saintly to my sons.” This double meaning can be taken in verses following as well, but will not explained in order that the commentary remains concise.

|| 6.5.37 ||

ṛṇais tribhir amuktānām

amīmāṁsita-karmaṇām

vighātaḥ śreyasaḥ pāpa

lokayor ubhayoḥ kṛtaḥ

My sons were not at all freed from their three debts. They did not properly consider their obligations. O sinful Nārada! You have obstructed their progress toward good fortune in this world and the next.

“By taking to renunciation, it is possible to cross over *saṁsāra.* But renunciation is not suitable for persons in household life to follow.” *Śruti* says:

jāyamāno ha vai brāhmaṇas tribhir ṛṇavān jāyate

brahmacaryeṇa ṛṣibhyo, yajñena devebhyaḥ

prajayā pitṛbhyaḥ, eṣa vā anṛṇo

yaḥ putrī yajñakṛt brahmacārī vāpi

The brāhmaṇa has three debts by birth. By *brahmacārya* one repays the sages, by sacrifice one repays the *devatās* and by producing offspring one repays the Pitṛs. He who has sons, performs sacrifice and observes *brahmacārī* life has no debts. *Vāsiṣṭha-dharma-śāstra*

My sons did not repay their debts and did not consider their *karmas.* They are not free from debts to the sages yet. They are not free from debts to the *devatās* and Pitṛs since they will not produce children or perform sacrifice. O sinner! Killer of trust! Because of renouncing material enjoyment (without paying their debts), their fortune in this life has been ruined. Fortune in next life is also ruined, because they have taken to renunciation without being qualified.

Manu says:

ṛṇāni trīṇy apākṛtya mano mokṣe niveśayet

anapākṛtya mokṣan tu sevamāno vrajaty adhaḥ

Having paid one’s three debts, the mind should enter into liberation. Not paying those debts and practicing for liberation, a person goes to hell. *Manu Smṛti* 6.35

|| 6.5.38 ||

evaṁ tvaṁ niranukrośo

bālānāṁ mati-bhid dhareḥ

pārṣada-madhye carasi

yaśo-hā nirapatrapaḥ

Without compassion, destroying the mind of young boys and destroying the Lord's fame among the devotees of the Lord, you travel about without shame,.

"What can I say to such an evil person as you? The Lord becomes defamed by servants like you." You are without compassion. You spoil the intelligence fixed in performing *karmas* according to scripture. You have destroyed the fame of the Lord." This means that you have committed offense against the Lord, among the Vaiṣṇavas, among the devotees of the Lord like me. That offense is therefore difficult to remove. What to speak of doing bad activities, being without compassion, being without remorse and betraying trust!

|| 6.5.39 ||

nanu bhāgavatā nityaṁ

bhūtānugraha-kātarāḥ

ṛte tvāṁ sauhṛda-ghnaṁ vai

vairaṅ-karam avairiṇām

Except for you, who are breaker of friendship and producer of enmity among those with enmity, the devotees are always compassionate to the living beings.

"You have come before me and what type of face will you show? You are so shameless!" Devotees are compassionate, but you show violence to other beings. I have shown friendship to you but you have broken friendship with me. You create enmity. Having shown explicit enmity to me, what type of face are you showing me? You are certainly shameless. Thus I am making you just a little ashamed.

|| 6.5.40 ||

netthaṁ puṁsāṁ virāgaḥ syāt

tvayā kevalinā mṛṣā

manyase yady upaśamaṁ

sneha-pāśa-nikṛntanam

Though you think that renunciation will bring tranquility and cut the knots of affection, real detachment will not arise simply by your false show in which you bewilder innocent boys.

“I recommend renunciation. From that arises tranquility of mind and from that comes cutting the knot of affection. How can you say your sons are not qualified for liberation because you think that they do not come to you, their father? It is not necessary for a renounced person to pay his three debts. *Śruti* says:

yad ahar eva virajyet, tad ahar eva pravrajet

yadi cetarathā brahmacaryād eva pravrajet

When one becomes detached one should leave the house. If circumstances are otherwise, one can renounce from *brahmacārī* life itself. *Jābāla Upaniṣad*

And I have given mercy to them through teachings on detachment.”

It is true that detachment is possible by the mercy of great devotees. Though you have bewildered the minds of these boys and for seven or eight days they show detachment, real detachment arising from correct rules will not appear by this false show--dressing as a renunciate without having knowledge, or thinking that you are a pure Vaiṣṇava. Though you think of tranquility, that will not arise since you are not a great devotee.

|| 6.5.41 ||

nānubhūya na jānāti

pumān viṣaya-tīkṣṇatām

nirvidyate svayaṁ tasmān

na tathā bhinna-dhīḥ paraiḥ

Without experiencing it, a person will not know the pains of material enjoyment. From that experience he will naturally become detached. A person whose mind is torn up by others’ ideas will not become detached.

Therefore you have no knowledge. Hear from me the royal path of detachment. Without having experienced how material enjoyment gives suffering, a person cannot know that condition. After understanding the suffering arising from enjoyment, he will be come naturally detached. A person whose intelligence is torn apart by others, like you, will not become naturally detached.

|| 6.5.42 ||

yan nas tvaṁ karma-sandhānāṁ

sādhūnāṁ gṛhamedhinām

kṛtavān asi durmarṣaṁ

vipriyaṁ tava marṣitam

You can be forgiven once for causing such intolerable harm to an honest householder following the rules of *karma.*

I can give four times the result for whatever causeless enmity you have shown to me. But I will not do that. See my tolerance as a householder. I follow the rules (*sandhānām*) on the path of *karma.* Another version has *kartum andhānām.* This means "I do not know how to act inimically to others." I forgive *(marṣitam*) you, who are unworthy of the renounced order, intent on doing harm to others, who have broken the rules of *jñāna* and *bhakti,* for your intolerable offense.

|| 6.5.43 ||

tantu-kṛntana yan nas tvam

abhadram acaraḥ punaḥ

tasmāl lokeṣu te mūḍha

na bhaved bhramataḥ padam

O cause of separation from sons! O fool! Because you have created misfortune for me, you will wander about without a permanent place in all the planets.

You will also have misfortune. O person who causes separation from children! You have caused my sons to fall from their position. Therefore you will not have a place to stay in the worlds.

|| 6.5.44 ||

śrī-śuka uvāca

pratijagrāha tad bāḍhaṁ

nāradaḥ sādhu-sammataḥ

etāvān sādhu-vādo hi

titikṣeteśvaraḥ svayam

Śrī Śukadeva Gosvāmī said: Nārada Muni, of saintly conduct, when he was thus cursed by Prajāpati Dakṣa, accepted the curse. Though capable of cursing Dakṣa, he tolerated him since that is the nature of a saintly person.

Nārada accepted the curse. *Sādhu-sammataḥ* means "the saintly tolerate such things." It gives the meaning to the famous phrase *sādhuvādaḥ. Etāvān sādhuvādaḥ* means that he was capable of counter the cursing but he did not because he was saintly. "Nārada came to give Dakṣa mercy. When he heard the criticisms of Dakṣa, why did Nārada not leave the place?" This was Nārada's intention. "Controlled by anger, let him criticize a lot! Let him curse! This is the result of anger. When his anger subsides, he will see that I did not criticize him or curse him in return, and tolerated everything. Then he will repent that he has criticized and cursed a devotee of the Lord, like the Kumāras when they went to the gates of Vaikuṇṭha. Then he will be a suitable field for sowing the seed of *bhakti.* I will then go and sow the seed of pure *bhakti* in him." Thinking in this way, Nārada remained there for the proper moment. But seeing that Dakṣa was not repentant, he then left, remembering "Oh! What power the remnants of offense to Śiva have!"

Thus ends the commentary on the Fifth Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Six

Descendents of Dakṣa's Daughters

|| 6.6.1 ||

śrī-śuka uvāca

tataḥ prācetaso 'siknyām

anunītaḥ svayambhuvā

ṣaṣṭiṁ sañjanayām āsa

duhitṝḥ pitṛ-vatsalāḥ

Śukadeva Gosvāmī said: At the request of Lord Brahmā, Prajāpati Dakṣa, begot in the womb of his wife Asiknī sixty daughters who were very affectionate toward their father.

The Sixth Chapter describes the descendents of Dakṣa's daughters, amongst whom Tvaṣṭā was born to Aditi. Though Dakṣa became disgusted with household life, on the order of Brahmā he again took up household life. Thinking that Nārada would not give up his hostility and worrying that again his sons would disappear, he bore daughters only. *Asiknyām* means "in his wife."

|| 6.6.2 ||

daśa dharmāya kāyādād

dvi-ṣaṭ tri-ṇava cendave

bhūtāṅgiraḥ-kṛśāśvebhyo

dve dve tārkṣyāya cāparāḥ

He gave ten daughters in charity to Yamarāja, thirteen to Kaśyapa [first twelve and then one more], twenty-seven to the moon-god, and two each to Aṅgirā, Kṛśāśva and Bhūta. The other four daughters were also given to Kaśyapa.

He gave twelve daughters to Kaśyapa. This number should actually be thirteen. He gave twenty-seven daughters to the moon god, and two each to Bhūta, Aṅgirā and Kṛśāśva. The remaining daughters were given to Kaśyapa.

|| 6.6.3 ||

nāmadheyāny amūṣāṁ tvaṁ

sāpatyānāṁ ca me śṛṇu

yāsāṁ prasūti-prasavair

lokā āpūritās trayaḥ

Now please hear from me the names of all these daughters and their descendants, who filled all the three worlds.

|| 6.6.4 ||

bhānur lambā kakud yāmir

viśvā sādhyā marutvatī

vasur muhūrtā saṅkalpā

dharma-patnyaḥ sutāñ śṛṇu

Yamarāja’ wives were named Bhānu, Lambā, Kakud, Yāmi, Viśvā, Sādhyā, Marutvatī, Vasu, Muhūrtā and Saṅkalpā. Now hear the names of their sons.

|| 6.6.5 ||

bhānos tu deva-ṛṣabha

indrasenas tato nṛpa

vidyota āsīl lambāyās

tataś ca stanayitnavaḥ

O King! A son named Deva-ṛṣabha was born from the womb of Bhānu, and from him came a son named Indrasena. From the womb of Lambā came a son named Vidyota, who generated all the clouds.

|| 6.6.6 ||

kakudaḥ saṅkaṭas tasya

kīkaṭas tanayo yataḥ

bhuvo durgāṇi yāmeyaḥ

svargo nandis tato 'bhavat

From the womb of Kakud came the son named Saṅkaṭa, whose son was named Kīkaṭa. From Kīkaṭa came the *devatās* named Durgās. From Yāmi came the son named Svarga, whose son was named Nandi.

From Kīkaṭā came many Durgās who are *devatās* representing Durgā.

|| 6.6.7 ||

viśve-devās tu viśvāyā

aprajāṁs tān pracakṣate

sādhyo-gaṇaś ca sādhyāyā

arthasiddhis tu tat-sutaḥ

The sons of Viśvā were the Viśvadevas, who had no progeny. From the womb of Sādhyā came the Sādhyas, who had a son named Arthasiddhi.

Arthasiddhi was the son of the Sādhyas.

|| 6.6.8 ||

marutvāṁś ca jayantaś ca

marutvatyā babhūvatuḥ

jayanto vāsudevāṁśa

upendra iti yaṁ viduḥ

The two sons who took birth from the womb of Marutvatī were Marutvān and Jayanta. Jayanta, who is an expansion of Lord Vāsudeva, is known as Upendra.

Aditi’s son was also known as Upendra.

|| 6.6.9 ||

mauhūrtikā deva-gaṇā

muhūrtāyāś ca jajñire

ye vai phalaṁ prayacchanti

bhūtānāṁ sva-sva-kālajam

The *devatās* named the Mauhūrtikas took birth from the womb of Muhūrtā. They deliver the results of actions to the living entities at the proper time.

|| 6.6.10-11 ||

saṅkalpāyās tu saṅkalpaḥ

kāmaḥ saṅkalpajaḥ smṛtaḥ

vasavo 'ṣṭau vasoḥ putrās

teṣāṁ nāmāni me śṛṇu

droṇaḥ prāṇo dhruvo 'rko 'gnir

doṣo vāstur vibhāvasuḥ

droṇasyābhimateḥ patnyā

harṣa-śoka-bhayādayaḥ

The son of Saṅkalpā was known as Saṅkalpa, from whom Kāma was born. The sons of Vasu were known as the eight Vasus. Just hear their names from me: Droṇa, Prāṇa, Dhruva, Arka, Agni, Doṣa, Vāstu and Vibhāvasu. From Abhimati, the wife of the Vasu named Droṇa, were generated the sons named Harṣa, Śoka, Bhaya and others.

|| 6.6.12 ||

prāṇasyorjasvatī bhāryā

saha āyuḥ purojavaḥ

dhruvasya bhāryā dharaṇir

asūta vividhāḥ puraḥ

Ūrjasvatī, the wife of Prāṇa, gave birth to three sons, named Saha, Āyus and Purojava. From the wife of Dhruva known as Dharaṇi came various cities.

Ūrjasvatī should actually be in the locative case.

|| 6.6.13 ||

arkasya vāsanā bhāryā

putrās tarṣādayaḥ smṛtāḥ

agner bhāryā vasor dhārā

putrā draviṇakādayaḥ

From the womb of Vāsanā, the wife of Arka, came many sons, headed by Tarṣa. Dhārā, the wife of the Vasu named Agni, gave birth to many sons, headed by Draviṇaka.

|| 6.6.14 ||

skandaś ca kṛttikā-putro

ye viśākhādayas tataḥ

doṣasya śarvarī-putraḥ

śiśumāro hareḥ kalā

From Kṛttikā, another wife of Agni, came the son named Skanda or Kārttikeya, whose sons were headed by Viśākha. From the womb of Śarvarī, the wife of the Vasu named Doṣa, came the son named Śiśumāra, who was an expansion of the Supreme Lord.

Kṛttikā was another wife of Agni.

|| 6.6.15 ||

vāstor āṅgirasī-putro

viśvakarmākṛtī-patiḥ

tato manuś cākṣuṣo 'bhūd

viśve sādhyā manoḥ sutāḥ

From Āṅgirasī, the wife of the Vasu named Vāstu, was born the great architect Viśvakarmā. Viśvakarmā became the husband of Ākṛtī, from whom Cākṣuṣa Manu was born. The sons of Manu were known as the Viśvadevas and Sādhyas.[79]

[79] In verse 6 also the Viṣvadevas and Sādyas were born.

Viśvakarma was the husband of Akṛtiī, who gave birth to Cākśuṣa Manu. Though Cākṣuṣa was born in Dhruva’s lineage, he was also born in this lineage like Dakṣa and Vaśiṣṭa.

|| 6.6.16 ||

vibhāvasor asūtoṣā

vyuṣṭaṁ rociṣam ātapam

pañcayāmo 'tha bhūtāni

yena jāgrati karmasu

Ūṣā, the wife of Vibhāvasu, gave birth to three sons—Vyuṣṭa, Rociṣa and Ātapa. From Ātapa came Pañcayāma, the span of day, who awakens all living entities to material activities.

From Atapa was born Pañcayāma. There are five *yāmas* (three hour periods) in a day which includes dawn and dusk. That leaves night with three *yāmas.*

|| 6.6.17-18 ||

sarūpāsūta bhūtasya

bhāryā rudrāṁś ca koṭiśaḥ

raivato 'jo bhavo bhīmo

vāma ugro vṛṣākapiḥ

ajaikapād ahirbradhno

bahurūpo mahān iti

rudrasya pārṣadāś cānye

ghorāḥ preta-vināyakāḥ

Sarūpā, the wife of Bhūta, gave birth to the ten million Rudras, of whom the eleven principle Rudras were Raivata, Aja, Bhava, Bhīma, Vāma, Ugra, Vṛṣākapi, Ajaikapāt, Ahirbradhna, Bahurūpa and Mahān. Their fearful associates, Pretas and Vināyakas, were born from the other wife of Bhūta.

Bhūta had two wives (Dakṣa's daughters). From Sarūpā came the Rudras headed by the eleven Rudras from Raivata to Mahān. From the other wife came other associates of Rudra.

|| 6.6.19 ||

prajāpater aṅgirasaḥ

svadhā patnī pitṝn atha

atharvāṅgirasaṁ vedaṁ

putratve cākarot satī

The Prajāpati Aṅgirā had two wives, named Svadhā and Satī. The wife named Svadhā accepted all the Pitṛs as her sons, and Satī accepted the Atharvāṅgirasa Veda as her son.

Aṅgirasa had two wives names Svadhā and Satī. Svadhā gave birth to the Pitṛs.

|| 6.6.20 ||

kṛśāśvo 'rciṣi bhāryāyāṁ

dhūmaketum ajījanat

dhiṣaṇāyāṁ vedaśiro

devalaṁ vayunaṁ manum

Kṛśāśva had two wives, named Arcis and Dhiṣaṇā. In the wife named Arcis he begot Dhūmaketu and in Dhiṣaṇā he begot four sons, named Vedaśirā, Devala, Vayuna and Manu.

Kṛśāśva had two wives Arcis and Dhisanā.

|| 6.6.21-22 ||

tārkṣyasya vinatā kadrūḥ

pataṅgī yāminīti ca

pataṅgy asūta patagān

yāminī śalabhān atha

suparṇāsūta garuḍaṁ

sākṣād yajñeśa-vāhanam

sūrya-sūtam anūruṁ ca

kadrūr nāgān anekaśaḥ

Kaśyapa, who is also named Tārkṣya, had four wives—Vinatā [Suparṇā], Kadrū, Pataṅgī and Yāminī. Pataṅgī gave birth to many kinds of birds, and Yāminī gave birth to locusts. Vinatā [Suparṇā] gave birth to Garuḍa, the carrier of Lord Viṣṇu, and to Anūru, or Aruṇa, the chariot driver of the sun-god. Kadrū gave birth to different varieties of serpents.

Tārkṣya means Kaśyapa. Suparṇā is Vinatā. Anūru is Aruṇa.

|| 6.6.23 ||

kṛttikādīni nakṣatrāṇ-

īndoḥ patnyas tu bhārata

dakṣa-śāpāt so 'napatyas

tāsu yakṣma-grahārditaḥ

O Mahārāja Parīkṣit! The twenty-seven constellations such as Kṛttikā were all wives of the moon-god. However, because Prajāpati Dakṣa had cursed him to suffer from a disease causing gradual destruction, the moon-god could not beget children in any of his wives.

Because the moon god shows favor to Rohinī constellation and ignored the others, Dakṣa became angry and cursed him to suffer from consumption, which wastes the body away. Thus he did not bear children in them.

|| 6.6.24-26 ||

punaḥ prasādya taṁ somaḥ

kalā lebhe kṣaye ditāḥ

śṛṇu nāmāni lokānāṁ

mātṝṇāṁ śaṅkarāṇi ca

atha kaśyapa-patnīnāṁ

yat-prasūtam idaṁ jagat

aditir ditir danuḥ kāṣṭhā

ariṣṭā surasā ilā

muniḥ krodhavaśā tāmrā

surabhiḥ saramā timiḥ

timer yādo-gaṇā āsan

śvāpadāḥ saramā-sutāḥ

Thereafter the King of the moon pacified Prajāpati Dakṣa and thus regained the portions of light he had lost during his disease. Nevertheless he could not beget children. The moon loses his shining power during the dark fortnight, and in the bright fortnight it is manifest again. O King Parīkṣit, now please hear from me the names of Kaśyapa's wives, mothers of the worlds, from whose wombs the population of the entire universe has come. They are Aditi, Diti, Danu, Kāṣṭhā, Ariṣṭā, Surasā, Ilā, Muni, Krodhavaśā, Tāmrā, Surabhi, Saramā and Timi. From the womb of Timi all the aquatics took birth, and from the womb of Saramā the ferocious animals like tigers and lions took birth.

The moon god regained portions of his light (*kalāḥ*), but could not bear children. These portions of light are whittled away (*ditāḥ)* during the waning phase of the moon. Another version has *kṣayaidhitā*: after waning, the phases of the moon increase. The descendents of Kāsyapa’s thirteen wives are now described taking the easier ones first in the manner of the needle and the cauldron.[80]

|| 6.6.27 ||

surabher mahiṣā gāvo

ye cānye dviśaphā nṛpa

tāmrāyāḥ śyena-gṛdhrādyā

muner apsarasāṁ gaṇāḥ

[80] *Sūcī-kaṭāha nyāya.*

O King! From the womb of Surabhi the buffalo, cow and other animals with cloven hooves took birth, from the womb of Tāmrā the eagles, vultures and other large birds of prey took birth, and from the womb of Muni the Apsarās took birth.

|| 6.6.28 ||

dandaśūkādayaḥ sarpā

rājan krodhavaśātmajāḥ

ilāyā bhūruhāḥ sarve

yātudhānāś ca saurasāḥ

The sons born of Krodhavaśā were the serpents known as *dandaśūka,* as well as other snakes. All the various creepers and trees were born from the womb of Ilā. The Rākṣasas were born from the womb of Surasā.

|| 6.6.29-31 ||

ariṣṭāyās tu gandharvāḥ

kāṣṭhāyā dviśaphetarāḥ

sutā danor eka-ṣaṣṭis

teṣāṁ prādhānikāñ śṛṇu

dvimūrdhā śambaro 'riṣṭo

hayagrīvo vibhāvasuḥ

ayomukhaḥ śaṅkuśirāḥ

svarbhānuḥ kapilo 'ruṇaḥ

pulomā vṛṣaparvā ca

ekacakro 'nutāpanaḥ

dhūmrakeśo virūpākṣo

vipracittiś ca durjayaḥ

The Gandharvas were born from the womb of Ariṣṭā, and animals whose hooves are not split, such as the horse, were born from the womb of Kāṣṭhā. O King! From the womb of Danu came sixty-one sons, of whom these eighteen were very important: Dvimūrdhā, Śambara, Ariṣṭa, Hayagrīva, Vibhāvasu, Ayomukha, Śaṅkuśirā, Svarbhānu, Kapila, Aruṇa, Pulomā, Vṛṣaparvā, Ekacakra, Anutāpana, Dhūmrakeśa, Virūpākṣa, Vipracitti and Durjaya.

|| 6.6.32||

svarbhānoḥ suprabhāṁ kanyām

uvāha namuciḥ kila

vṛṣaparvaṇas tu śarmiṣṭhāṁ

yayātir nāhuṣo balī

The daughter of Svarbhānu (son of Danu) named Suprabhā was married by Namuci. The daughter of Vṛṣaparvā (son of Danu) named Śarmiṣṭhā was given to the powerful King Yayāti, the son of Nahuṣa.

|| 6.6.33-36 ||

vaiśvānara-sutā yāś ca

catasraś cāru-darśanāḥ

upadānavī hayaśirā

pulomā kālakā tathā

upadānavīṁ hiraṇyākṣaḥ

kratur hayaśirāṁ nṛpa

pulomāṁ kālakāṁ ca dve

vaiśvānara-sute tu kaḥ

upayeme 'tha bhagavān

kaśyapo brahma-coditaḥ

paulomāḥ kālakeyāś ca

dānavā yuddha-śālinaḥ

tayoḥ ṣaṣṭi-sahasrāṇi

yajña-ghnāṁs te pituḥ pitā

jaghāna svar-gato rājann

eka indra-priyaṅkaraḥ

Vaiśvānara, the son of Danu, had four beautiful daughters, named Upadānavī, Hayaśirā, Pulomā and Kālakā. Hiraṇyākṣa married Upadānavī, and Kratu married Hayaśirā. Thereafter, at the request of Lord Brahmā, Prajāpati Kaśyapa married Pulomā and Kālakā, the other two daughters of Vaiśvānara. From the wombs of these two wives of Kaśyapa came sixty thousand sons, headed by the Nivātakavacas, who are known as the Paulomas and the Kālakeyas, expert at fighting and stopping sacrifices. Your grandfather Arjuna when he went to the heavenly planets, killed all these Dānavas to please Indra.

Vaiśvānara was another son of Danu. Because he was ordered by Brahmā, Kaśyapa married Vaiśvānara's daughters (who were his granddaughters). Through them he bore sixty thousand Nivātakavacas. Arjuna, your grandfather killed them when he went to Svarga.

|| 6.6.37 ||

vipracittiḥ siṁhikāyāṁ

śataṁ caikam ajījanat

rāhu-jyeṣṭhaṁ ketu-śataṁ

grahatvaṁ ya upāgatāḥ

In his wife Siṁhikā, Vipracitti (son of Danu) begot one hundred and one sons, of whom the eldest is Rāhu and the others are the one hundred Ketus. All of them attained positions as planets.

|| 6.6.38-39 ||

athātaḥ śrūyatāṁ vaṁśo

yo 'diter anupūrvaśaḥ

yatra nārāyaṇo devaḥ

svāṁśenāvātarad vibhuḥ

vivasvān aryamā pūṣā

tvaṣṭātha savitā bhagaḥ

dhātā vidhātā varuṇo

mitraḥ śatru urukramaḥ

Now please hear me as I describe the descendants of Aditi in chronological order among whom Nārāyaṇa appeared as an expansion. The names of the sons of Aditi are as follows: Vivasvān, Aryamā, Pūṣā, Tvaṣṭā, Savitā, Bhaga, Dhātā, Vidhātā, Varuṇa, Mitra, Śatru and Urukrama.

|| 6.6.40 ||

vivasvataḥ śrāddhadevaṁ

saṁjñāsūyata vai manum

mithunaṁ ca mahā-bhāgā

yamaṁ devaṁ yamīṁ tathā

saiva bhūtvātha vaḍavā

nāsatyau suṣuve bhuvi

Saṁjñā, the wife of Vivasvān, the sun-god, gave birth to the Manu named Śrāddhadeva,[81] and the same fortunate wife also gave birth to the twins Yamarāja and the River Yamunā (Yamī). Then Yamī, while wandering on the earth in the form of a mare, gave birth to the Aśvinī-kumāras.

Nāsatyau means the Aśvini-kumāras.

|| 6.6.41 ||

chāyā śanaiścaraṁ lebhe

sāvarṇiṁ ca manuṁ tataḥ

kanyāṁ ca tapatīṁ yā vai

vavre saṁvaraṇaṁ patim

[81] He is the seventh Manu, Vaivasvata, also known as Satyavrata.

Chāyā, another wife of the sun-god, begot two sons named Śanaiścara (Saturn) and Sāvarṇi Manu,[82] and one daughter, Tapatī, who married Saṁvaraṇa.

|| 6.6.42 ||

aryamṇo mātṛkā patnī

tayoś carṣaṇayaḥ sutāḥ

yatra vai mānuṣī jātir

brahmaṇā copakalpitā

From the womb of Mātṛkā, the wife of Aryamā, were born many learned scholars. Among them Lord Brahmā created the human species, which are endowed with an aptitude for self-examination.

From the two, Aryaman and Mātṛkā were born sons who knew what to do and what not to do (*carṣaṇayaḥ*). Among some of them who were interested in pursuing spiritual life, Brahmā produced the human race. *Śruti* says *puruṣatve cāvistarām ātmā*: search for *ātmā* is manifested more in the human form. . (*Aitreya-āraṇyaka* 2.3.2.4)

|| 6.6.43 ||

pūṣānapatyaḥ piṣṭādo

bhagna-danto 'bhavat purā

yo 'sau dakṣāya kupitaṁ

jahāsa vivṛta-dvijaḥ

Pūṣā had no sons. Pūṣā, who had laughed at Lord Śiva who was angry at Dakṣa and shown his teeth, had his teeth broken and had to live by eating only ground flour.

Pūsā laughed at Śiva who was anger and showed his teeth *(vivṛta-dvijaḥ*).

|| 6.6.44 ||

[82] He is the eighth Manu.

tvaṣṭur daityātmajā bhāryā

racanā nāma kanyakā

sanniveśas tayor jajñe

viśvarūpaś ca vīryavān

Racanā, the daughter of the Daityas, became the wife of Prajāpati Tvaṣṭā. He begot in her womb two very powerful sons named Sanniveśa and Viśvarūpa.

Racanā, daughter of the Daityas, was the wife of Tvaṣṭā. From the two of them two sons were born.

|| 6.6.45 ||

taṁ vavrire sura-gaṇā

svasrīyaṁ dviṣatām api

vimatena parityaktā

guruṇāṅgirasena yat

Although Viśvarūpa was the son of the daughter (Racaṇa) of their eternal enemies the Daityas, the *devatās* accepted him as their priest in accordance with the order of Brahmā when they were abandoned by their spiritual master, Bṛhaspati, whom they had disrespected.

When the *devatās* had been rejected by their *guru* whom they disrespected, because there was no other alternative, they accepted Viśvarūpa, the son of a daughter of the Daityas, as their priest.

Thus ends the commentary on the Sixth Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Seven

The *Devataḥ* Accept Viśvarūpa as their *Guru*

|| 6.7.1 ||

śrī-rājovāca

kasya hetoḥ parityaktā

ācāryeṇātmanaḥ surāḥ

etad ācakṣva bhagavañ

chiṣyāṇām akramaṁ gurau

Mahārāja Parīkṣit said: O great sage! Why did Bṛhaspati reject the *devatās*? Please describe the offense the *devatās* committed to their *guru.*

The Seventh Chapter describes how the *devatās,* abandoned by their *guru* Bṛhaspati and defeated by the Daityas, accepted Viśvarūpa as their *guru* on the advice of Brahmā.

Why did Bṛhaspati reject the *devatās* who were his (*ātmanaḥ*) disciples?

|| 6.7.2-8 ||

śrī-bādarāyaṇir uvāca

indras tribhuvanaiśvarya-

madollaṅghita-satpathaḥ

marudbhir vasubhī rudrair

ādityair ṛbhubhir nṛpa

viśvedevaiś ca sādhyaiś ca

nāsatyābhyāṁ pariśritaḥ

siddha-cāraṇa-gandharvair

munibhir brahmavādibhiḥ

vidyādharāpsarobhiś ca

kinnaraiḥ patagoragaiḥ

niṣevyamāṇo maghavān

stūyamānaś ca bhārata

upagīyamāno lalitam

āsthānādhyāsanāśritaḥ

pāṇḍureṇātapatreṇa

candra-maṇḍala-cāruṇā

yuktaś cānyaiḥ pārameṣṭhyaiś

cāmara-vyajanādibhiḥ

virājamānaḥ paulamyā

sahārdhāsanayā bhṛśam

sa yadā paramācāryaṁ

devānām ātmanaś ca ha

nābhyanandata samprāptaṁ

pratyutthānāsanādibhiḥ

vācaspatiṁ muni-varaṁ

surāsura-namaskṛtam

noccacālāsanād indraḥ

paśyann api sabhāgatam

Śukadeva Gosvāmī said: O King! Once, Indra, being extremely proud because of his great wealth in the three worlds, transgressed the law of Vedic conduct. Seated on his throne, he was surrounded by the Maruts, Vasus, Rudras, Ādityas, Ṛbhus, Viśvadevas, Sādhyas, Aśvinī-kumāras, while being praised and worshipped by Siddhas, Cāraṇas and Gandharvas, sages who were knowers of Brahman, Vidyādharas, Apsarās, Kinnaras, Patagas [birds] and Uragas [snakes] with sweet singing. Over Indra's head was a white umbrella as effulgent as the full moon. Fanned by yak-tail whisks and served with all the paraphernalia of a great king, Indra was sitting with his wife, Śacīdevī, who occupied half the throne. He did not welcome the great sage Bṛhaspati, the

best of the sages, the *guru* of Indra and the *devatās*, though he was respected by the other *devatās* and by the demons when he arrived by their rising and offering a seat. He did not rise from his seat on seeing Bṛhaspati enter the assembly.

These verses are connected with the next verse. When Indra did not welcome Bṛhaspati, Bṛhaspati left and went to his house. *Āsthānādhyāsanāśritaḥ* means "he was sitting on his throne in the assembly." Sitting with Śacī who shared half his seat, he was served by the insignia of royalty (*pārameṣṭhyaiḥ*). The *ācārya* was Bṛhaspati. "He did not rise" is mentioned twice to make clear his offense. He did not move at all though seated on his throne.

|| 6.7.9 ||

tato nirgatya sahasā

kavir āṅgirasaḥ prabhuḥ

āyayau sva-gṛhaṁ tūṣṇīṁ

vidvān śrī-mada-vikriyām

Understanding that Indra's bad conduct had arisen from pride in his wealth, the great sage Bṛhaspati, who knew the future and could quickly allot punishment, left the assembly silently and went home.

Tataḥ means "from the assembly." *Kaviḥ* means that he knew the future. *Prabhuḥ* means that he was capable of giving punishment. *Vidvān* means he knew the cause of Indra's disrespect.

|| 6.7.10 ||

tarhy eva pratibudhyendro

guru-helanam ātmanaḥ

garhayām āsa sadasi

svayam ātmānam ātmanā

Indra, realizing that he had disrespected his *guru*, condemned himself in the presence of all the members of the assembly.

Pratibudhya means that, recovering from his intoxication with wealth, he perceived that he had committed offense to *guru.*

|| 6.7.11 ||

aho bata mayāsādhu

kṛtaṁ vai dabhra-buddhinā

yan mayaiśvarya-mattena

guruḥ sadasi kātkṛtaḥ

What an improper deed I have committed because of my lack of intelligence. I have insulted my *guru* when he entered this assembly because of my pride in my wealth.

Kātkṛtaḥ mean “insulted.”

|| 6.7.12 ||

ko gṛdhyet paṇḍito lakṣmīṁ

tripiṣṭapa-pater api

yayāham āsuraṁ bhāvaṁ

nīto 'dya vibudheśvaraḥ

What learned person would desire the wealth of the king of heaven by which I, master of the *devatās,* have become a demon?

Knowing that his wealth is the cause of his disrespect to *guru*, he criticizes it. Who would desire (*gṛdhyet*) it?

|| 6.7.13 ||

yaḥ pārameṣṭhyaṁ dhiṣaṇam

adhitiṣṭhan na kañcana

pratyuttiṣṭhed iti brūyur

dharmaṁ te na paraṁ viduḥ

Those who say that the person sitting on the throne of Brahmā should not rise for anyone do not know the highest *dharma.*

"But do not the knowers of *Nīti-śāstra* say that the king on the throne should not rise for anyone?" They are mistaken. A person sitting on Brahmā's throne should also rise.

|| 6.7.14 ||

teṣāṁ kupatha-deṣṭṝṇāṁ

patatāṁ tamasi hy adhaḥ

ye śraddadhyur vacas te vai

majjanty aśma-plavā iva

Those who put faith in the words of fallen souls who point out the wrong path sink drown like persons riding in a boat made of stone.

Just as persons in a stone boat sink with the stone boat, so the followers sink with the bad instructors. He shows anger towards those who gave instructions to him in his assembly.

|| 6.7.15 ||

athāham amarācāryam

agādha-dhiṣaṇaṁ dvijam

prasādayiṣye niśaṭhaḥ

śīrṣṇā tac-caraṇaṁ spṛśan

Therefore I shall please the *guru* of the *devatās* who possesses deep knowledge by touching my head to his feet with sincerity.

Considering what to do in this dangerous situation, he then speaks. *Niśaṭhaḥ* means without duplicity.

|| 6.7.16 ||

evaṁ cintayatas tasya

maghono bhagavān gṛhāt

bṛhaspatir gato 'dṛṣṭāṁ

gatim adhyātma-māyayā

While Indra was thinking in this way, Bṛhaspati, disregarding this, left his house and disappeared by his great power.

Not caring of Indra who was thinking in this way, Bṛhaspati became invisible by his great power (*adhyātma-māyayā*). *Adhi* stands for *adhika.*

|| 6.7.17 ||

guror nādhigataḥ saṁjñāṁ

parīkṣan bhagavān svarāṭ

dhyāyan dhiyā surair yuktaḥ

śarma nālabhatātmanaḥ

Searching for a method of finding him by using his intelligence, Indra, surrounded by the *devatās,* was unsuccessful, and could not find peace of mind.

Looking in all ways for a method of knowing (*saṃjñām*) where Bṛhaspati was, he was unsuccessful.

|| 6.7.18 ||

tac chrutvaivāsurāḥ sarva

āśrityauśanasaṁ matam

devān pratyudyamaṁ cakrur

durmadā ātatāyinaḥ

Hearing of Indra's condition, all the demons, following the instructions of their *guru* Śukrācārya, equipped themselves with weapons and declared war against the *devatās.*

|| 6.7.19 ||

tair visṛṣṭeṣubhis tīkṣṇair

nirbhinnāṅgoru-bāhavaḥ

brahmāṇaṁ śaraṇaṁ jagmuḥ

sahendrā nata-kandharāḥ

The *devatās*' heads, thighs and arms and the other parts of their bodies were injured by the sharp arrows of the demons. The *devatās*, headed by Indra, approached Lord Brahmā with bowed heads.

|| 6.7.20 ||

tāṁs tathābhyarditān vīkṣya

bhagavān ātmabhūr ajaḥ

kṛpayā parayā deva

uvāca parisāntvayan

Seeing the suffering *devatās,* the most powerful Lord Brahmā, pacifying them by his great mercy, spoke to them as follows.

|| 6.7.21 ||

śrī-brahmovāca

aho bata sura-śreṣṭhā

hy abhadraṁ vaḥ kṛtaṁ mahat

brahmiṣṭhaṁ brāhmaṇaṁ dāntam

aiśvaryān nābhyanandata

Brahma said: O best of the *devatās*! You have committed a great wrong. You did not welcome the *brāhmaṇa* fixed in Brahman and having a controlled mind because of your wealth and power.

|| 6.7.22 ||

tasyāyam anayasyāsīt

parebhyo vaḥ parābhavaḥ

prakṣīṇebhyaḥ sva-vairibhyaḥ

samṛddhānāṁ ca yat surāḥ

O *devatās*! For this evil deed, you who are strong have been defeated by enemies who are weak.

You have been defeated by others, who are weak and are enemies.

|| 6.7.23 ||

maghavan dviṣataḥ paśya

prakṣīṇān gurv-atikramāt

sampraty upacitān bhūyaḥ

kāvyam ārādhya bhaktitaḥ

ādadīran nilayanaṁ

mamāpi bhṛgu-devatāḥ

O Indra! Look! These enemies who were weak because of offense to *guru* have now become strong. Worshiping Śukrācārya with devotion, being devotees to *guru,* they may take away my abode also.

Disrespect to *guru* is a cause of disaster and respect to *guru* is a cause of good fortune. An example of the demons is given. They have so much strength that they can take away my abode also, because they have devotion to *guru (bhṛgu-devatāḥ).*

|| 6.7.24 ||

tripiṣṭapaṁ kiṁ gaṇayanty abhedya-

mantrā bhṛgūṇām anuśikṣitārthāḥ

na vipra-govinda-gav-īśvarāṇāṁ

bhavanty abhadrāṇi nareśvarāṇām

Intent on following the instructions of Śukrācārya and having unbreakable counsel, they do not care at all for the *devatās.* There are no misfortunes for kings who respect the *brāhmaṇas,* cows and Govinda.

Pacification, offering gifts and punishment are obviously not possible. Causing dissension among them also is not possible. That is explained in this verse. They have indivisible counsel (*abhedya-mantrāḥ*). The cause of everything is that they have taken the teachings of Śukrācārya as their only goal (*anuśikṣitārthāḥ*). "Then we will die." Brahmā comforts them. Those who are merciful to *brāhmaṇas,* cows and Govinda have no misfortunes.

|| 6.7.25 ||

tad viśvarūpaṁ bhajatāśu vipraṁ

tapasvinaṁ tvāṣṭram athātmavantam

sabhājito 'rthān sa vidhāsyate vo

yadi kṣamiṣyadhvam utāsya karma

Therefore immediately worship Viśvarūpa, the son of Tvaṣṭā, a prudent *brāhmaṇa* of great austerity as your *guru.* Pleased by your worship, he will fulfill your desires, provided that you tolerate his being partial to the demons.

Therefore this is the immediate solution. Worship Viśvarūpa as your *guru,* if you can tolerate his being partial to the demons.

|| 6.7.26 ||

śrī-śuka uvāca

ta evam uditā rājan

brahmaṇā vigata-jvarāḥ

ṛṣiṁ tvāṣṭram upavrajya

pariṣvajyedam abruvan

Śukadeva said: O King! Thus advised by Lord Brahmā and relieved of their anxiety, all the *devatās* went to the sage Viśvarūpa, the son of Tvaṣṭā. They embraced him and spoke as follows.

|| 6.7.27 ||

śrī-devā ūcuḥ

vayaṁ te 'tithayaḥ prāptā

āśramaṁ bhadram astu te

kāmaḥ sampādyatāṁ tāta

pitṝṇāṁ samayocitaḥ

The *devatās* said: O Viśvarūpa! May there be all good fortune for you. We, the *devatās,* have come to your hermitage as your guests. Please try to fulfill our desires according to the time, since we are on the level of your parents.

|| 6.7.28 ||

putrāṇāṁ hi paro dharmaḥ

pitṛ-śuśrūṣaṇaṁ satām

api putravatāṁ brahman

kim uta brahmacāriṇām

O *brāhmaṇa*! The highest duty of a son, even though he has sons of his own, is to serve his parents, and what to speak of a son who is a *brahmacārī*?

|| 6.7.29-30 ||

ācāryo brahmaṇo mūrtiḥ

pitā mūrtiḥ prajāpateḥ

bhrātā marutpater mūrtir

mātā sākṣāt kṣites tanuḥ

dayāyā bhaginī mūrtir

dharmasyātmātithiḥ svayam

agner abhyāgato mūrtiḥ

sarva-bhūtāni cātmanaḥ

The *ācārya* is the personification of all the Vedas. Similarly, a father personifies Lord Brahmā; a brother personifies Indra; a mother personifies the planet earth; and a sister personifies mercy. An unexpected guest personifies religious principles, an invited guest personifies Agni, and all living entities personify Viṣṇu, the Supreme Lord.

The *ācārya*, one who teaches the Vedas, personifies the Vedas (*brahmaṇaḥ*). The brother personified Indra (*marut-pateḥ*). The uninvited guest personified (*ātmā*) *dharma.* Then what to speak of us? All beings personify the Supreme Lord (*ātmanaḥ*).

|| 6.7.31 ||

tasmāt pitṝṇām ārtānām

ārtiṁ para-parābhavam

tapasāpanayaṁs tāta

sandeśaṁ kartum arhasi

O son! You should follow our order and take away the distress of your parents who have been painfully defeated.

"Enough of praise and instructions on *dharma*! Please say what you want."

|| 6.7.32 ||

vṛṇīmahe tvopādhyāyaṁ

brahmiṣṭhaṁ brāhmaṇaṁ gurum

yathāñjasā vijeṣyāmaḥ

sapatnāṁs tava tejasā

We select you, a *brāhmaṇa* fixed in Brahman and a teacher as our *guru* so that we will be able to easily defeat our enemies by your power.

We choose you (*tva*) as *guru.* They state the reason.

|| 6.7.33 ||

na garhayanti hy artheṣu

yaviṣṭhāṅghry-abhivādanam

chandobhyo 'nyatra na brahman

vayo jyaiṣṭhyasya kāraṇam

O *brāhmaṇa*! The wise do not criticize a junior in age for fulfilling one's purposes. The cause of seniority is age except in the case of Vedic knowledge.

"You want to make you your guru, but how will you worship me, who am younger, being a son of your brother?" The wise do not criticize worshipping the feet of a younger person. The cause of being senior and junior is greater age and younger age for activities other than Vedic knowledge. But in activities relating to the Vedas, that is not so. The cause of seniority is knowledge of the Vedas. Therefore because you have greater knowledge of the Vedas, you should be out priest, and be the *guru* who gives *mantra* to us.

|| 6.7.34 ||

śrī-ṛṣir uvāca

abhyarthitaḥ sura-gaṇaiḥ

paurahitye mahā-tapāḥ

sa viśvarūpas tān āha

prasannaḥ ślakṣṇayā girā

Śukadeva said: When all the *devatās* requested the great Viśvarūpa to be their priest, Viśvarūpa, who was advanced in austerities and was pleased with them, spoke to them with sweet words.

|| 6.7.35 ||

śrī-viśvarūpa uvāca

vigarhitaṁ dharma-śīlair

brahmavarca-upavyayam

kathaṁ nu mad-vidho nāthā

lokeśair abhiyācitam

pratyākhyāsyati tac-chiṣyaḥ

sa eva svārtha ucyate

Viśvarūpa said: O masters! Those cultivating *dharma* will say that I will lose by powers as a *brāhmaṇa* by being a priest, but how can a person like me, your disciple, refuse the request made by the rulers of the planets! It is in my interest as a disciple.

The sages who cultivate *dharma* criticize being a priest because one loses a great amount of *brahma-tejas*. But I must do this. O masters *(nāthāḥ)*! I have been requested by you the rulers of the planets. I am your disciple. A disciple cannot refuse. It is in the interest of the disciple to accept.

|| 6.7.36 ||

akiñcanānāṁ hi dhanaṁ śiloñchanaṁ

teneha nirvartita-sādhu-satkriyaḥ

kathaṁ vigarhyaṁ nu karomy adhīśvarāḥ

paurodhasaṁ hṛṣyati yena durmatiḥ

Those who are detached maintain themselves honestly by collecting grains left in the harvested field, or left on the floor of the grain market. O rulers! How can I take up the condemned profession of a priest which gives joy only to the foolish?

"One can accomplish *dharma* by accepting wealth from being a priest. How can one practice if one has no money?" The wealth of the detached *brāhmaṇa* is collecting grains from the harvested field or grains left in the market (*śīloñchanam*). *Śīla* refers to corn left by the owner of a field. *Uñchanam* means taking grains which have fallen down in the market place. A foolish person becomes joyful by being a priest, but not an intelligent person. Or a sinful person becomes joyful because it is suitable to his mentality.

|| 6.7.37 ||

tathāpi na pratibrūyāṁ

gurubhiḥ prārthitaṁ kiyat

bhavatāṁ prārthitaṁ sarvaṁ

prāṇair arthaiś ca sādhaye

However, I shall not refuse a small request made by my elders. I shall accomplish all that you desire by my life and possessions.

I will not refuse such a small request. But even a large request I shall grant.

|| 6.7.38 ||

śrī-bādarāyaṇir uvāca

tebhya evaṁ pratiśrutya

viśvarūpo mahā-tapāḥ

paurahityaṁ vṛtaś cakre

parameṇa samādhinā

Śukadeva said: After thus hearing them, austere Viśvarūpa, accepting the request, performed the priestly activities with great attention.

Samādhinā means “with great concentration.”

|| 6.7.39 ||

sura-dviṣāṁ śriyaṁ guptām

auśanasyāpi vidyayā

ācchidyādān mahendrāya

vaiṣṇavyā vidyayā vibhuḥ

By his knowledge of the Nārāyaṇa-kavaca, Viśvarūpa collected the wealth of the demons which had been protected by the knowledge of Śukrācārya and gave it to Indra.

|| 6.7.40 ||

yayā guptaḥ sahasrākṣo

jigye 'sura-camūr vibhuḥ

tāṁ prāha sa mahendrāya

viśvarūpa udāra-dhīḥ

Generous Viśvarūpa taught Indra the Nārāyaṇa-kavaca by which, Indra, protected, conquered the demons' army.

Tām refers to the knowledge of related to Viṣṇu, the Nārāyaṇa-kavaca.

Thus ends the commentary on the Seventh Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eight

The Nārāyaṇa Kavaca

|| 6.8.1-2 ||

śrī-rājovāca

yayā guptaḥ sahasrākṣaḥ

savāhān ripu-sainikān

krīḍann iva vinirjitya

tri-lokyā bubhuje śriyam

bhagavaṁs tan mamākhyāhi

varma nārāyaṇātmakam

yathātatāyinaḥ śatrūn

yena gupto 'jayan mṛdhe

O Lord! Please explain the Nārāyaṇa-kavaca by which Indra, being protected, easily conquered the demons with their carriers and enjoyed the wealth of the three worlds. Describe who he conquered the aggressors the aggressors with that weapon.

The eighth chapter describes how Viśvarūpa teaches the Nārāyaṇa-kavaca to Indra, and Indra defeats the demons.

|| 6.8.3 ||

śrī-bādarāyaṇir uvāca

vṛtaḥ purohitas tvāṣṭro

mahendrāyānupṛcchate

nārāyaṇākhyaṁ varmāha

tad ihaika-manāḥ śṛṇu

Śukadeva said: Viśvarūpa, employed as a priest of the *devatās,* on being asked by Indra, taught him the Nārāyaṇa-kavaca. Hear about this with attention.

|| 6.8.4-6 ||

śrī-viśvarūpa uvāca

dhautāṅghri-pāṇir ācamya

sapavitra udaṅ-mukhaḥ

kṛta-svāṅga-kara-nyāso

mantrābhyāṁ vāg-yataḥ śuciḥ

nārāyaṇa-paraṁ varma

sannahyed bhaya āgate

pādayor jānunor ūrvor

udare hṛdy athorasi

mukhe śirasy ānupūrvyād

oṁkārādīni vinyaset

oṁ namo nārāyaṇāyeti

viparyayam athāpi vā

Viśvarūpa said: Washing hands and feet, performing *ācamana,* wearing a *kuśa* ring and facing north, after performing *aṅga-nyāsa* and *kara-nyāsa* using two *mantras,* being purified and silent, one should then put on the armor of Nārāyaṇa in times of fear. Using the words *oṁ namo nārāyaṇāya,* one should place one syllable on each of the following limbs in order: feet, knees, thighs, belly, heart, chest, mouth, and head. One should then repeat the process with the limbs in reverse order and syllables in reverse order.

This explains how to place the eight syllable of the *mantra* on eight limbs starting with the feet.[83] Starting with *oṁ,* one should place one syllable preceded and followed by the word *oṁ* on each limb. One should then start from the head and place the syllables on the limbs. The first series is called *sṛṣṭi-nyāsa* and the second series is called *saṁhāra-nyāsa.*

|| 6.8.7 ||

kara-nyāsaṁ tataḥ kuryād

dvādaśākṣara-vidyayā

praṇavādi-ya-kārāntam

aṅguly-aṅguṣṭha-parvasu

One should then perform *kara-nyāsa* using the twelve-syllable *mantra* beginning with *oṁ* and ending with *ya (oṁ namo bhagavate vāsudevāya),* placing the syllables on the fingers and on the joints of the thumbs.

Taking each syllable preceded and followed by *oṁ,* one should place the first eight syllables on the fingers starting with the right finger and ending with the left forefinger. One should place the remaining syllables on the first and last joints of the right and left thumbs**.**

|| 6.8.8-10 ||

nyased dhṛdaya oṁkāraṁ

vi-kāram anu mūrdhani

ṣa-kāraṁ tu bhruvor madhye

ṇa-kāraṁ śikhayā nyaset

[83] This is *aṅga-nyāsa.*

ve-kāraṁ netrayor yuñjyān

na-kāraṁ sarva-sandhiṣu

ma-kāram astram uddiśya

mantra-mūrtir bhaved budhaḥ

savisargaṁ phaḍ-antaṁ tat

sarva-dikṣu vinirdiśet

oṁ viṣṇave nama iti

The intelligent person should place *oṁ* on the heart, the syllable *vi* on top of the head, the syllable *ṣa* between the brows, the syllable *ṇa* on the *śikhā,* the syllable *ve* on the two eyes, the syllable *na* on all the joints and thinking of *ma* as a weapon, becoming the very form of the *mantra,* he should then place the words *maḥ astrāya phaṭ* in all directions. The *mantra* is *oṁ viṣṇave namaḥ.*

One should then perform *nyāsa* using another *mantra* for the heart and other limbs. Meditating on the syllable *ma* as a weapon, one should place *maḥ astrāya phaṭ* in the eight directions as a *dik-bandhana* (binding the directions).

|| 6.8.11 ||

ātmānaṁ paramaṁ dhyāyed

dhyeyaṁ ṣaṭ-śaktibhir yutam

vidyā-tejas-tapo-mūrtim

imaṁ mantram udāharet

Meditating on oneself as the Supreme Lord, who is worthy of meditation and endowed with the six *śaktis,* one should chant this *mantra* made of knowledge, power and austerity.

One should meditate on oneself as the Supreme Lord, desiring not being conquered by anyone else. This is called *ahaṁgrahopāsanā.* One should chant the *Nārāyaṇa-kavaca mantra,* the very form of knowledge, power and austerity.

|| 6.8.12 ||

oṁ harir vidadhyān mama sarva-rakṣāṁ

nyastāṅghri-padmaḥ patagendra-pṛṣṭhe

darāri-carmāsi-gadeṣu-cāpa-

pāśān dadhāno 'ṣṭa-guṇo 'ṣṭa-bāhuḥ

May the Lord, whose feet are placed on the back of Garuḍa, whose eight hands with eight qualities hold the conch, disk, sword, shield, club, arrow, bow and noose, protect me on all sides.

Having attained oneness with the Lord in meditation, like rivers entering the ocean, but still remaining separate, one should chant this *mantra* praying from one's protection. "The eight qualities" refers to the eight *siddhis.*

|| 6.8.13 ||

jaleṣu māṁ rakṣatu matsya-mūrtir

yādo-gaṇebhyo varuṇasya pāśāt

sthaleṣu māyāvaṭu-vāmano 'vyāt

trivikramaḥ khe 'vatu viśvarūpaḥ

May Matsya protect me in the water from the water creatures which are the noose of Varuṇa! May merciful Vāmana protect me on the land! May the universal form as Trivikrama protect me in the sky!

Having prayed for general protection, one then utters *mantras* for protection by the Lord in forms as the presiding deity of particular places. Protect me from the aquatics which are the noose of Varuṇa.

|| 6.8.14 ||

durgeṣv aṭavy-āji-mukhādiṣu prabhuḥ

pāyān nṛsiṁho 'sura-yūthapāriḥ

vimuñcato yasya mahāṭṭa-hāsaṁ

diśo vinedur nyapataṁś ca garbhāḥ

May Nṛsiṁha, enemy of Hiraṇyakaśipu, who, releasing a loud laugh, made the directions resound and caused abortions in the wives of the demons, protect me in difficult places, in the forest and on the battlefield.

Ājimukha means a place where one faces battle.

|| 6.8.15 ||

rakṣatv asau mādhvani yajña-kalpaḥ

sva-daṁṣṭrayonnīta-dharo varāhaḥ

rāmo 'dri-kūṭeṣv atha vipravāse

salakṣmaṇo 'vyād bharatāgrajo 'smān

May the form of sacrifice, Varāha, who lifted the earth with his tusks, protect me on the road! May Paraśurāma protect me on the tops of mountains! May Rāma and Lakṣmaṇa protect me in foreign countries!

Yajña-kalpaḥ means the form of sacrifice. Or it can mean "he who makes sacrifice possible." Rāma is Paraśurāma**.**

|| 6.8.16 ||

mām ugra-dharmād akhilāt pramādān

nārāyaṇaḥ pātu naraś ca hāsāt

dattas tv ayogād atha yoga-nāthaḥ

pāyād guṇeśaḥ kapilaḥ karma-bandhāt

May Nārāyaṇa protect me from magic spells and from neglecting rules! May Nara protect me from pride! May Dattātreya, master of *yoga,* protect me from falling from *yoga!* May Kapila, master of qualities, protect me from the bondage of *karma!*

He recites *mantras* to protect himself from obstacles caused by himself and caused by others in four verses. *Ugra-dharmāt* means “from cursing and spells.” *Hāsāt* means from pride. *Ayogāt* means “from falling from *yoga*.”

|| 6.8.17 ||

sanat-kumāro 'vatu kāmadevād

dhayaśīrṣā māṁ pathi deva-helanāt

devarṣi-varyaḥ puruṣārcanāntarāt

kūrmo harir māṁ nirayād aśeṣāt

May Sanat-kumāra protect me from lust. May Hayagrīva protect me from neglecting to offer obeisances to the Supreme Lord when going on a path. May Nārada protect me from committing offenses while worshiping the deity, and may Kūrma, the tortoise, protect me from falling to the unlimited hellish planets.

Kāmadevāt means from the impulse of lust. *Pathi deva-helanāt* means “not offering respects to the Lord while going on a path.” *Puruṣārcanāntarāt* means “from faults in worshipping.” This refers to the thirty-two offenses to the deity.

|| 6.8.18 ||

dhanvantarir bhagavān pātv apathyād

dvandvād bhayād ṛṣabho nirjitātmā

yajñaś ca lokād avatāj janāntād

balo gaṇāt krodha-vaśād ahīndraḥ

May Dhanvantari protect me from food which causes illness! May Ṛṣabhadeva, who conquered his inner and outer senses, protect me from fear produced by the dualities! May Yajña protect me from defamation! May Balarāma protect me from injury caused by others! Śeṣa protect me from envious serpents.

Lokāt means from rumors. *Janāntāt* means “from injury caused by people.” Another version has *kṛtāntāt. Krodhavacāt gaṇāt* means “from snakes.” *Ahīṇdraḥ* is Śeṣa.

|| 6.8.19 ||

dvaipāyano bhagavān aprabodhād

buddhas tu pāṣaṇḍa-gaṇa-pramādāt

kalkiḥ kaleḥ kāla-malāt prapātu

dharmāvanāyoru-kṛtāvatāraḥ

May Vyāsadeva protect me from ignorance! May Buddha protect me from activities opposed to Vedic principles and from laziness that causes one to madly forget the Vedic principles! May Kalki, who appears to protect religious principles, protect me from Kali, the form of contaminated time!

Kālammalāt means "from Kali, the contaminated form of time." Kalki is described.

|| 6.8.20 ||

māṁ keśavo gadayā prātar avyād

govinda āsaṅgavam ātta-veṇuḥ

nārāyaṇaḥ prāhṇa udātta-śaktir

madhyan-dine viṣṇur arīndra-pāṇiḥ

May Keśava protect me with his club in the first portion of the day, and may Govinda, who is always engaged in playing his flute, protect me in the second portion of the day. May Lord Nārāyaṇa, who is equipped with all potencies, protect me in the third part of the day, and may Lord Viṣṇu, who carries a disc to kill his enemies, protect me in the fourth part of the day.

He recites *mantras* for protection during different times, through the presiding deities of those times, in three verses. Keśava is the lord of Mathurā. *Prātardina* lasts until end of the fifth *ghaṭikā* from sunrise.[84] Govinda is the Lord of Vṛndavana*. Āsaṅgava* starts from the sixth *ghaṭikā* and lasts till the tenth *ghaṭikā* . *Prāhna* lasts from the eleventh *ghaṭikā* until the fifteenth *ghaṭikā. Madhyandina (*noon) lasts from the sixteen *ghaṭikā* to the twentieth *ghaṭikā.*

|| 6.8.21 ||

devo 'parāhṇe madhu-hogradhanvā

sāyaṁ tri-dhāmāvatu mādhavo mām

doṣe hṛṣīkeśa utārdha-rātre

[84] A *ghaṭikā* is twenty-four minutes.

niśītha eko 'vatu padmanābhaḥ

May Madhusūdana, who carries a bow very fearful for the demons, protect me during the fifth part of the day. In the evening, the sixth part of the day, may Mādhava, who is eternity, knowledge and bliss, protect me, and during *pradoṣa* may Hṛṣīkeśa protect me. May Padmanābha alone protect me during *ārdha-ratra* and *niśītha.*

Aparāhna lasts from the twenty-first *ghaṭikā* to the twenty-fifth *ghaṭikā. Sāyam* or evening lasts from the twenty-sixth *ghaṭikā* to the thirtieth *ghaṭikā. Tri-dhāmā* means the Lord with three forms: eternity, knowledge and bliss. Having recited *mantras* for protection during the day divided into six parts, he now recites *mantras* for protection during the five parts of the night. *Doṣa* or *pradoṣa* lasts till the end of the fourth *ghaṭikā* of the night. From the fifth to the fourteen *ghaṭikā* is *ardharātra* (midnight), since midnight is included in it. The fifteenth and sixteenth *ghaṭikās* are *niśītha.*

|| 6.8.22 ||

śrīvatsa-dhāmāpara-rātra īśaḥ

pratyūṣa īśo 'si-dharo janārdanaḥ

dāmodaro 'vyād anusandhyaṁ prabhāte

viśveśvaro bhagavān kāla-mūrtiḥ

May the Supreme Lord, who bears the Śrīvatsa on his chest, protect me during *apara-rātra.* May Janārdana, who carries a sword in his hand, protect me at the end of night, *pratyūṣa.* May Dāmodara protect me at dawn, and may Lord Viśveśvara protect me during the junctions of day and night.

Śrīvatsa-dhāmā means the Lord has Śrīvatsa on his body. *Apara-rātra* lasts from *niśītha* to *pratyuṣa*[85]. *Pratyuṣa* consist of four *ghaṭikās* at the end of night. *Anusandhya* means the junctures of day and night (sunrise and sunset).

|| 6.8.23 ||

cakraṁ yugāntānala-tigma-nemi

bhramat samantād bhagavat-prayuktam

dandagdhi dandagdhy ari-sainyam āśu

[85] This would be from the seventeenth to twenty-fifth *ghaṭikā. Pratyuṣa* would from the twenty-sixth to thirtieth *ghaṭikā.* This is assuming day and night are equal in time.

kakṣaṁ yathā vāta-sakho hutāśaḥ

The Lord's *cakra*, with edges sharp like the fire of devastation, wanders everywhere. Burn up the armies of the enemy, just as fire, friend of the wind, burns dry grass!

In four verses he recites *mantras* for protection by the Lord's *cakra.* The *cakra* has a sharp edge like the fire at time of universal destruction. It moves everywhere, engaged by the Lord. Please burn up the armies of the enemy, just as fire burns dry grass (*kakṣam*).

|| 6.8.24 ||

gade 'śani-sparśana-visphuliṅge

niṣpiṇḍhi niṣpiṇḍhy ajita-priyāsi

kuṣmāṇḍa-vaināyaka-yakṣa-rakṣo-

bhūta-grahāṁś cūrṇaya cūrṇayārīn

O club! Giver of sparks as strong as lightning bolts! You are dear to the Lord! Tear up the Kuṣmāṇḍas, Vaināyakas, Yakṣas, Rākṣasas, ghosts and spirits. Pulverize my enemies!

O club, from which sparks emanate whose touch is like lightning! Pulverize (*niṣpiṇḍ*hi) the Kuṣmaṇḍas!

|| 6.8.25 ||

tvaṁ yātudhāna-pramatha-preta-mātṛ-

piśāca-vipragraha-ghora-dṛṣṭīn

darendra vidrāvaya kṛṣṇa-pūrito

bhīma-svano 'rer hṛdayāni kampayan

O conch! Filled with air by Kṛṣṇa and sounding fearsome, you cause the hearts of the enemy to tremble. Drive away the Yātudhānas, Pramathas, Pretas, Māṭrs, Piśācas, and terrifying *brāhmaṇa* ghosts.

Darendra means O Pāñcajanya!

|| 6.8.26 ||

tvaṁ tigma-dhārāsi-varāri-sainyam

īśa-prayukto mama chindhi chindhi

cakṣūṁṣi carmañ chata-candra chādaya

dviṣām aghonāṁ hara pāpa-cakṣuṣām

O sharp blade! O best of swords! Employed by the Lord, cut the troops of my enemy! O shield with a hundred eyes! Cover the eyes of the sinful enemies. Cover the eyes of the sinful men!

O sharp blade! O best of swords (*asi-vara*)! O shield endowed with a hundred moon symbols! Cover the eyes of the sinful enemies.

|| 6.8.27-28 ||

yan no bhayaṁ grahebhyo 'bhūt

ketubhyo nṛbhya eva ca

sarīsṛpebhyo daṁṣṭṛibhyo

bhūtebhyo 'ṁhobhya eva ca

sarvāṇy etāni bhagavan-

nāma-rūpānukīrtanāt

prayāntu saṅkṣayaṁ sadyo

ye naḥ śreyaḥ-pratīpakāḥ

May all our fears arising from planets, meteors, humans, snakes and scorpions, sharp toothed animals, ghosts, and sins, unfavorable to our well-being, be destroyed by chanting continuously the name and forms of the Lord!

Ṣreyaḥ-pratīpakāḥ means “unfavorable for our well-being.”

|| 6.8.29 ||

garuḍo bhagavān stotra-

stobhaś chandomayaḥ prabhuḥ

rakṣatv aśeṣa-kṛcchrebhyo

viṣvaksenaḥ sva-nāmabhiḥ

May Garuḍa, praised in verses of the *sāmas,* the personified Vedas, protect us from unlimited miseries! May Visvakṣena protect us from miseries by his names!

Garuḍa is praised in the Bṛhad-sāma and Rathantara-sāmas. Another version is *stotra-stobha-chandomayaḥ*. In that case *stobha* mean the syllables of the *Gītā* and Purāṇas. Another version is *stotra-stomaḥ,* meaning “a collection of hymns of praise.”

|| 6.8.30 ||

sarvāpadbhyo harer nāma-

rūpa-yānāyudhāni naḥ

buddhīndriya-manaḥ-prāṇān

pāntu pārṣada-bhūṣaṇāḥ

May the Lord’s names, forms, vehicles, and weapons as well as the Lord’s main associates, protect our intelligence, senses, mind and life airs from all dangers.

Pārṣada-bhūṣanāḥ means the chief associates.

|| 6.8.31 ||

yathā hi bhagavān eva

vastutaḥ sad asac ca yat

satyenānena naḥ sarve

yāntu nāśam upadravāḥ

May the Lord who is actually all the universe destroy all of our misfortunes by that truth!

The Lord is actually this universe made of cause and effect (*sad-asat*), because it arises from his external energy, his *śakti.* By that vow, may all our misfortunes be destroyed! This means "If the Lord is actually the universe, our misfortunes will certainly be destroyed." This is similar to saying "If the Vedas are proof, then certainly it will happen."

|| 6.8.32-33 ||

yathaikātmyānubhāvānāṁ

vikalpa-rahitaḥ svayam

bhūṣaṇāyudha-liṅgākhyā

dhatte śaktīḥ sva-māyayā

tenaiva satya-mānena

sarva-jño bhagavān hariḥ

pātu sarvaiḥ svarūpair naḥ

sadā sarvatra sarva-gaḥ

May the all-pervading, omniscient Lord protect us at all times and places by his many forms, if it is true that he is non-different from his *śaktis* such as his ornaments, weapons, forms and names and that he still maintains them by his *svarūpa-śakti.*

Just as the Lord, who is non-different (*vikalpla-rahitaḥ*) from his *śaktis* which are one because of being spiritual, holds those *śaktis* such as ornaments, weapons, forms and names, by that truth, may he protect us. "Ornaments" refers to such things as the Kaustubha. "Weapons" means such things as the *cakra.* Forms are the four-armed or two-armed forms. These and his names are his *śaktis,* which are transformations of his *svarūpa-śakti.* The Lord, endowed with his *svarūpa-śakti (sva-māyayā),* his eternal energy arising from his *svarūpa*, supports these transformations of his *svarūpa-śakti.* Madhva quotes from *śruti* in this regard: *ato māyāmayaṁ viṣṇuṁ pravadanti manīṣiṇaḥ*: the wise say Viṣṇu is composed of *māyā,* his internal energy. If it is true that the Lord is non-different from his ornaments, weapons and forms since they arise from his *svarūpa-śakti,* by this true proof, may the Lord who is all pervading in time and place protect us by all his forms such as those mentioned in verse 12. The Lord's

omniscient indicates that he knows our faith in him that we hold in our minds. Therefore he knows this condition we are expressing.

|| 6.8.34 ||

vidikṣu dikṣūrdhvam adhaḥ samantād

antar bahir bhagavān nārasiṁhaḥ

prahāpayaû loka-bhayaṁ svanena

sva-tejasā grasta-samasta-tejāḥ

May Nṛsiṁha, who completely destroys fear in this world by his roaring and who swallows all power by his effulgence, protect us in all ordinal and cardinal directions, up and down, all around, inside and outside.

Though having concluded his prayers for protection by various forms of the Lord, he again prays with one *mantra* for protection from all unfavorable things to the terrifying form of Nṛsiṁhadeva. The verb “please protect us” should be added. Or Nārasiṁha can mean the devotee of Narasiṁha, Prahlāda. In that case the meaning would be “May Prahlāda who destroys fear in this world by loudly chanting the name of Nṛsiṁha, who swallows up the powers of all elements, weapons, poison and the elephants of the directions by his own powers, please protect us!”

|| 6.8.35 ||

maghavann idam ākhyātaṁ

varma nārāyaṇātmakam

vijeṣyase 'ñjasā yena

daṁśito 'sura-yūthapān

O Indra! This armor related to Lord Nārāyaṇa has been described by me to you. Covered by this armor, you will certainly conquer the leaders of the demons.

Daṁśitaḥ means “covered with armor.”

|| 6.8.36 ||

etad dhārayamāṇas tu

yaṁ yaṁ paśyati cakṣuṣā

padā vā saṁspṛśet sadyaḥ

sādhvasāt sa vimucyate

If one employs this armor, whomever he sees with his eyes or touches with his feet is immediately freed from all fears.

One who is touched by a person wearing this armor becomes free of all fears. What to speak of the person wearing it.

|| 6.8.37 ||

na kutaścid bhayaṁ tasya

vidyāṁ dhārayato bhavet

rāja-dasyu-grahādibhyo

vyādhy-ādibhyaś ca karhicit

One who employs this prayer will have no fear from the government, plunderers, and evil demons or from any type of disease at any time.

|| 6.8.38 ||

imāṁ vidyāṁ purā kaścit

kauśiko dhārayan dvijaḥ

yoga-dhāraṇayā svāṅgaṁ

jahau sa maru-dhanvani

Previously a *brāhmaṇa* named Kauśika, using this armor, gave up his body in the desert by mystic power.

|| 6.8.39 ||

tasyopari vimānena

gandharva-patir ekadā

yayau citrarathaḥ strībhir

vṛto yatra dvija-kṣayaḥ

Surrounded by many beautiful women, Citraratha, the King of the Gandharvas, was once passing in his airplane over the *brāhmaṇa's* body, where the *brāhmaṇa* had died.

Dvija-kṣayaḥ means “where he died.”

|| 6.8.40 ||

gaganān nyapatat sadyaḥ

savimāno hy avāk-śirāḥ

sa vālikhilya-vacanād

asthīny ādāya vismitaḥ

prāsya prācī-sarasvatyāṁ

snātvā dhāma svam anvagāt

Suddenly Citraratha was forced to fall from the sky headfirst with his airplane. Struck with wonder and ordered by the great sages named the Vālikhilyas, he took the bones of the *brāhmaṇa* and threw them River Sarasvatī flowing east. After bathing, he then returned to his abode.

Prācī not being in the masculine is poetic license. He was not able to go anywhere else using his airplane. Thus he went home.

|| 6.8.41 ||

śrī-śuka uvāca

ya idaṁ śṛṇuyāt kāle

yo dhārayati cādṛtaḥ

taṁ namasyanti bhūtāni

mucyate sarvato bhayāt

Śukadeva said: One who employs this armor or hears about it with faith is immediately freed from all dangers and is worshiped by all living entities.

|| 6.8.42 ||

etāṁ vidyām adhigato

viśvarūpāc chatakratuḥ

trailokya-lakṣmīṁ bubhuje

vinirjitya mṛdhe 'surān

King Indra, who performed one hundred sacrifices, after receiving this prayer from Viśvarūpa and conquering the demons, enjoyed the wealth of the three worlds.

Thus ends the commentary on the Eighth Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Nine

The Birth of Vṛtrāsura

|| 6.9.1 ||

śrī-śuka uvāca

tasyāsan viśvarūpasya

śirāṁsi trīṇi bhārata

soma-pīthaṁ surā-pītham

annādam iti śuśruma

Śrī Śukadeva said: O King Parīkṣit! I have heard that Viśvarūpa had three heads, one for drinking *soma-rasa,* another for drinking wine and a third for eating food.

In the ninth chapter Indra kills Viśvarūpa, Tvaṣṭā produces Vṛtrāsura and the Lord, after being praised by the *devatās*, instructs the *devatās* how to obtain the thunderbolt.

Soma-pītham means “drinking *soma*.” *Annadam* means “eating food.” The *śruti* also describes Viśvarūpa’s position. [86] *Viśvarūpo vai tvāṣṭṛaḥ purohito devānām āsīt*: Viśvarūpa, son of Tvastā was the priest of the *devatās.*

|| 6.9.2 ||

sa vai barhiṣi devebhyo

bhāgaṁ pratyakṣam uccakaiḥ

adadad yasya pitaro

devāḥ sapraśrayaṁ nṛpa

O King! Having the *devatās* as his father, he visibly offered the *devatās* their share in sacrifice with respect.

Now partiality to the demons is described in two verses. Visibly, with humility he offered a portion to the *devatās* saying “This is for Indra. This is for Agni.” The reason is that his fathers were *devatās.*[87]

|| 6.9.3 ||

sa eva hi dadau bhāgaṁ

parokṣam asurān prati

yajamāno 'vahad bhāgaṁ

mātṛ-sneha-vaśānugaḥ

Offering a share to the demons without the knowledge of the *devatās,* he had the demons obtain a share, out of affection for his mother.

[86] It is found in *Mahābhārata* 12.329.17.
[87] Kaśyapa and Aditi gave birth to Tvaṣṭā. His son through Racanā, a daughter of the demons, was Viśvarūpa.

Parokṣam means that he offered in a low voice some oblations to the demons so that the *devatās* did not notice. Offering that share, he had them attain it (*avahat*). His grandmother was a demon.

|| 6.9.4 ||

tad deva-helanaṁ tasya

dharmālīkaṁ sureśvaraḥ

ālakṣya tarasā bhītas

tac-chīrṣāṇy acchinad ruṣā

Indra, understanding that Viśvarūpa was cheating the *devatās* by offering oblations to the demons, angrily cut off Viśvarūpa's three heads out of fear.

Indra was afraid that the demons would gain power by the oblations.

|| 6.9.5 ||

soma-pīthaṁ tu yat tasya

śira āsīt kapiñjalaḥ

kalaviṅkaḥ surā-pītham

annādaṁ yat sa tittiriḥ

Thereafter, the head meant for drinking *soma-rasa* was transformed into a francolin partridge. Similarly, the head meant for drinking wine was transformed into a sparrow, and the head meant for eating food became a *tittiri* (common partridge).

|| 6.9.6 ||

brahma-hatyām añjalinā

jagrāha yad apīśvaraḥ

saṁvatsarānte tad aghaṁ

bhūtānāṁ sa viśuddhaye

bhūmy-ambu-druma-yoṣidbhyaś

caturdhā vyabhajad dhariḥ

Since Indra was appointed by the Lord, he accepted the burden of these reactions with folded hands. He suffered for one year, and then to purify the elements of his body he distributed the reactions for this sinful killing among the earth, water, trees and women.

Indra began to repent thinking “An abominable person, I have committed a great sin, having killed him suddenly in anger and fear. I do not know where I will fall in hell. I should take the result now.” He accepted the killing, thinking “Let him burn me by his powers.” This was because (*yat*) he was a devotee appointed by the Lord to his post. Such a person should repent for his misdeeds. The intensity of the reaction lessened after a year of repentance while he remained with bad reputation. After that, to purify the earth, water, air and fire elements in his body which had become impure by his sinful action, he divided the sin into four parts. Since ether cannot become impure, he purified only four elements and thus divided his sin into only four parts. But because of this, sin in his *antaḥkaraṇa* remained in subtle form. That seed fructified in the form of killing a *brāhmaṇa* again, with the killing of Vṛtrāsura.

|| 6.9.7 ||

bhūmis turīyaṁ jagrāha

khāta-pūra-vareṇa vai

īriṇaṁ brahma-hatyāyā

rūpaṁ bhūmau pradṛśyate

In return for King Indra's benediction that ditches in the earth would be filled automatically, the land accepted one fourth of the sinful reactions for killing a *brāhmaṇa.* Because of those sinful reactions, there is barren land on the earth.

If the ditches will become filled with water on their own, I will accept one fourth of the sin. The earth accepted with this promise. Thus some of the earth is barren. It is forbidden to study the Vedas in such places, since sin resides there.

|| 6.9.8 ||

turyaṁ cheda-viroheṇa

vareṇa jagṛhur drumāḥ

teṣāṁ niryāsa-rūpeṇa

brahma-hatyā pradṛśyate

In return for Indra's benediction that their branches and twigs would grow back when trimmed, the trees accepted one fourth of the reactions for killing a *brāhmaṇa.* These reactions are visible in the flowing of sap from trees.

The trees got the benediction that when the branches are cut, they would grow again. Because the sin is in the sap, it is forbidden to drink a tree’s sap.

|| 6.9.9 ||

śaśvat-kāma-vareṇāṁhas

turīyaṁ jagṛhuḥ striyaḥ

rajo-rūpeṇa tāsv aṁho

māsi māsi pradṛśyate

In return for Lord Indra's benediction that they would be able to enjoy lusty desires continuously, women accepted one fourth of the sinful reactions. As a result of those reactions, women manifest the signs of menstruation every month.

“Continuous desire” means that even after much sexual enjoyment, the woman does not think she has had enough. She can enjoy even while pregnant, as long as the embryo is not harmed. In exchange, woman accepted a menstrual period. During this time she is contaminated and cannot be touched.

|| 6.9.10 ||

dravya-bhūyo-vareṇāpas

turīyaṁ jagṛhur malam

tāsu budbuda-phenābhyāṁ

dṛṣṭaṁ tad dharati kṣipan

In return for King Indra's benediction that water would increase the volume of other substances with which it was mixed, water accepted one fourth of the sinful reactions. This is visible in bubbles and foam in water. When one collects water, these should be avoided.

For the benediction of substances becoming more in volume by mixing with water, water accepted one fourth of the sin. *Drava-bhūyaḥ* is another version: substances become naturally liquid by mixing with water. Because of that sin, bubbles and foam are seen in water as contamination. When drinking water one throws out the bubbles: one takes water without bubbles. If one drinks water with bubbles, one then consumes sin.

|| 6.9.11 ||

hata-putras tatas tvaṣṭā

juhāvendrāya śatrave

indra-śatro vivardhasva

mā ciraṁ jahi vidviṣam

After Viśvarūpa was killed, his father, Tvaṣṭā, performed sacrifice to kill Indra, saying, "O enemy of Indra, flourish to kill your enemy without delay."

Indra became free of the sin after one year, at the beginning of Aśvina month. Leaving the forest where he performed austerities, he began to observe the ceremonies of that month. Tvaṣṭā, hearing of the death of his son, out of anger and grief produced a means of killing Indra. His intention was to kill the enemy Indra. Thus he prayed for increase of strength of the enemy of Indra. However, the same words can be taken to mean “increase the strength of Indra, the enemy.” Thus the meaning is the opposite. The word Indra comes from the root *id* which means great power. According to its group, it should have a high intonation. However, according to the rule *samāsasya ca,*[88] when the word occurs in a compound, the accent should come on the last word. As a *tat-puruṣa* compound *Indra-śatruḥ* the word Indra should have a low intonation. It then means “enemy of Indra.” If the word Indra has an accent in this compound it is *bahuvrīhi* compound, and means “Indra, the enemy.” This is according to *bahuvrīhau prakṛtyā pūrvapadam:* the first member of a compound preserves is original accent in a *bahuvrīhi* compound.[89] Tvāṣṭā pronounced the phrase with the accent on the word *Indra,* and thus the meaning of the sentence became “May the strength of Indra, the enemy, increase!” Indra became the killer of his enemies. The *śruti* says *svāhendra-śatraḥ vivardhasva* with this meaning. It is said in the teachings:

mantro hīnaḥ svarato varṇato vā mithyā-prayukto na tam artham āha

yathendraśakraḥ svarato ’parādhāt sa vāgvajro yajamānaṁ hinasti

[88] Pāṇini 6.1.223
[89] Pāṇini 6.2.1

A *mantra* devoid of proper intonation and pronunciation with improper use does not fulfill its purpose. Thus by saying “enemy of Indra” improperly, the thunderbolt of the words kills the priest because of his offense.

|| 6.9.12 ||

athānvāhārya-pacanād

utthito ghora-darśanaḥ

kṛtānta iva lokānāṁ

yugānta-samaye yathā

Thereafter, a fearful personality who looked like the destroyer of the entire creation at the end of the millennium arose from his desire to destroy Indra.

Though understanding his mistake, making a *bahuvrīhi* compound by accepting the first word (the normal usage), rather than putting the accent on the last word to make a *tat-puruṣa* compound in order to kill Indra *(āhārya*), the demon rose from the fire. Taking the normal meaning, Indra would become the killer. Taking the exceptional, intended meaning to kill Indra (*anvāhārya*), Indra would be killed along with his carrier. *Anvāhārya* means the monthly *śrāddha* offerings, but that meaning does not make sense in this context.

|| 6.9.13-17 ||

viṣvag vivardhamānaṁ tam

iṣu-mātraṁ dine dine

dagdha-śaila-pratīkāśaṁ

sandhyābhrānīka-varcasam

tapta-tāmra-śikhā-śmaśruṁ

madhyāhnārkogra-locanam

dedīpyamāne tri-śikhe

śūla āropya rodasī

nṛtyantam unnadantaṁ ca

cālayantaṁ padā mahīm

darī-gambhīra-vaktreṇa

pibatā ca nabhastalam

lihatā jihvayarkṣāṇi

grasatā bhuvana-trayam

mahatā raudra-daṁṣṭreṇa

jṛmbhamāṇaṁ muhur muhuḥ

vitrastā dudruvur lokā

vīkṣya sarve diśo daśa

Like arrows released in the four directions, the demon's body grew, day after day. He appeared like a burnt hill, lustrous as a bright array of clouds in the evening. The hair on the demon's body and his beard and moustache were the color of melted copper, and his eyes were piercing like the midday sun. As if holding the three worlds on the points of his blazing trident, dancing and shouting with a loud voice, he made the entire surface of the earth tremble. He seemed to be trying to swallow the whole sky with his mouth, which was as deep as a cave. Yawning repeatedly, he seemed to be licking up all the stars in the sky with his tongue and eating the entire universe with his terrible teeth. Seeing this gigantic demon, everyone, in great fear, ran in the ten directions.

The verses are all connected with the last phrase “seeing that form the people fled in the ten directions.” He increased in size daily to the extent of arrows shot in all directions. He seemed to hold the earth and heavens on his trident. His mouth seemed to drink the sky.

|| 6.9.18 ||

yenāvṛtā ime lokās

tapasā tvāṣṭra-mūrtinā

sa vai vṛtra iti proktaḥ

pāpaḥ parama-dāruṇaḥ

This sinful, extremely cruel son of Tvaṣṭā was called Vṛtra “one who covers,” because he covered the whole world with suffering.

The worlds were covered by Vṛtrā whose form was related to Tvaṣṭā.

|| 6.9.19 ||

taṁ nijaghnur abhidrutya

saganā vibudharṣabhāḥ

svaiḥ svair divyāstra-śastraughaiḥ

so 'grasat tāni kṛtsnaśaḥ

The best of the *devatās,* charging the demon with their soldiers, struck him with their heavenly bows and arrows and other weapons, but Vṛtrāsura swallowed all their weapons.

|| 6.9.20 ||

tatas te vismitāḥ sarve

viṣaṇṇā grasta-tejasaḥ

pratyañcam ādi-puruṣam

upatasthuḥ samāhitāḥ

Struck with wonder and disappointment, bereft of strength, the *devatās* gathered together and worshipped the original person, *antaryāmī.*

Pratyañcam means “he who is within.”

|| 6.9.21 ||

śrī-devā ūcuḥ

vāyv-ambarāgny-ap-kṣitayas tri-lokā

brahmādayo ye vayam udvijantaḥ

harāma yasmai balim antako 'sau

bibheti yasmād araṇaṁ tato naḥ

The *devatās* said: Let us take protection of the Lord whom death fears and to whom we , the elements--ether, air, fire, water and earth, the planets

composed of elements and the *devatās* including Brahmā, who are now in fear of death, offer presentations!

They take shelter of the Lord, thinking that no one except the Lord can protect them from the danger of Vṛtrāsura. The elements mentioned represent all twenty-three elements. Those elements, the planets made of the elements, and the *devatās* in charge of the planets, starting with Brahmā, and all of us present now, who are afraid of death, offer gifts to the Lord. Let there be shelter coming from the Lord (*tataḥ*) whom death fears.

|| 6.9.22 ||

avismitaṁ taṁ paripūrṇa-kāmaṁ

svenaiva lābhena samaṁ praśāntam

vinopasarpaty aparaṁ hi bāliśaḥ

śva-lāṅgulenātititarti sindhum

The great fool who is trying to cross the ocean of *saṁsāra* by holding onto a dog's tail approaches anyone except the Lord, for whom nothing is astonishing to accomplish, who is full in his desires with a perfect form, and who is gentle with his devotees.

The intelligent person should not surrender to anyone else. A really foolish person approaches someone else for shelter—*devatās, karma-yoga* or *jñāna-yoga.* The wise person does not do so. It is just like a person desiring to cross the ocean by holding a dog's tail. The dog cannot cross the ocean, what to speak of the man holding his tail. The dog, seeing the man holding his tail, will throw him off in the water, and the dog also will drown. However, it is not astonishing that the person who takes shelter of the Lord crosses the ocean of *saṁsāra.* Thus the Lord is described as *avismitam,* without surprises. Though it is astonishing that, without the Lord, some try to cross the ocean of *saṁsāra,* it is not astonishing to cross by taking shelter of the Lord, since that ocean immediately becomes like the water in a calf's footprint. The Lord is always complete in his desires along *with (samam)* the attainment of *svarūpa* of seven types of sweetness.[90] He has enjoyment bestowed through his *hlādinī-śakti.* The Lord is gentle (*praśāntam*), tolerant of his devotees though they commit *sevāparadha,* since he is affectionate to them.

|| 6.9.23 ||

[90] **Perhaps this refers to** his beauty, fragrance, sound of his voice, youthfulness, tastiness, liberality (*audārya*) and mercy, mentioned in *Mādhurya-kadambinī.*

yasyoru-śṛṅge jagatīṁ sva-nāvaṁ

manur yathābadhya tatāra durgam

sa eva nas tvāṣṭra-bhayād durantāt

trātāśritān vāricaro 'pi nūnam

Matsya, who bound the boat of the earth on his horn and crossed the ocean of devastation, will deliver us. We take shelter of him out of endless fear of the son of Tvaṣṭā

Though we are very low, having material desires, and approach the Lord out of fear of the demon, he should protect us, just as he gave protection previously. This is expressed in two verses. Just as Matsya saved the earth, he will save us from the demon. Though he moves about in the water and is situated there, he can protect us who are on the land because he is the Lord.

|| 6.9.24 ||

purā svayambhūr api saṁyamāmbhasy

udīrṇa-vātormi-ravaiḥ karāle

eko 'ravindāt patitas tatāra

tasmād bhayād yena sa no 'stu pāraḥ

May the Lord who saved Brahmā from danger when he was alone and almost fell from his lotus seat out of fear of the sound of strong winds and waves in the waters of devastation be our deliverance!

Brahmā almost fell from the lotus growing from the Lord’s navel out of fear of the waters of devastation. He was saved by the Lord.

|| 6.9.25 ||

ya eka īśo nija-māyayā naḥ

sasarja yenānusṛjāma viśvam

vayaṁ na yasyāpi puraḥ samīhataḥ

paśyāma liṅgaṁ pṛthag īśa-māninaḥ

That one Lord created us by his own energy, and by him alone we create the universe. We, thinking we are also creators, do not see the form of the Lord who performed pastimes long before we existed.

Though the Lord is present everywhere and also here, he is not visible to our material senses. But by his mercy may he become visible and protect us! This is expressed in three verses. We do not see the form of the Lord who performed pastimes (*samīhataḥ puraḥ*) in the forms of Rāma or Kṛṣṇa before we existed. The reason is that we think we are the lords.

|| 6.9.26-27 ||

yo naḥ sapatnair bhṛśam ardyamānān

devarṣi-tiryaṅ-nṛṣu nitya eva

kṛtāvatāras tanubhiḥ sva-māyayā

kṛtvātmasāt pāti yuge yuge ca

tam eva devaṁ vayam ātma-daivataṁ

paraṁ pradhānaṁ puruṣaṁ viśvam anyam

vrajāma sarve śaraṇaṁ śaraṇyaṁ

svānāṁ sa no dhāsyati śaṁ mahātmā

Considering us his own self, he protects us when we are greatly suffering from the demons, by becoming *avatāras* in various forms among men, animals, sages and *devatās* by his mercy in every *yuga.* We approach the Lord, worthy of worship by all beings, who is the supreme cause, *prakṛti,* the universal form, the spiritual world, the shelter of his devotees, and the most worthy shelter. He will give good fortune to us.

Becoming *avatāras* with forms (*tanubhiḥ*) like Upendra and Paraśurāma, by his mercy or his *cit-śakti (māyayā),* taking us as his own self, he protects us. Thus we are not hesitant to request him to protect us now. The Lord is the universal form through his *māyā-śakti.* By his *svarūpa-śakti,* he is different (*anyam*) from the universe.

|| 6.9.28 ||

śrī-śuka uvāca

iti teṣāṁ mahārāja

surāṇām upatiṣṭhatām

pratīcyāṁ diśy abhūd āviḥ

śaṅkha-cakra-gadā-dharaḥ

Śukadeva Gosvāmī said: O King! When all the *devatās* offered him their prayers, Lord, carrying his weapons, the conch, disc and club, appeared before them on the bank of the western ocean.

The *devatās,* attacked by the demons, could not remain in a good place. Thus, they sat and offered prayers an isolated place, on the bank of the western ocean (*pratīcyām diśi).*

|| 6.9.29-30 ||

ātma-tulyaiḥ ṣoḍaśabhir

vinā śrīvatsa-kaustubhau

paryupāsitam unnidra-

śarad-amburuhekṣaṇam

dṛṣṭvā tam avanau sarva

īkṣaṇāhlāda-viklavāḥ

daṇḍavat patitā rājañ

chanair utthāya tuṣṭuvuḥ

Seeing the Lord with lotus eyes like lotuses blooming in the autumn, who was served by attendants equal to himself but without the mark of Śrīvatsa and the Kaustubha jewel, all the *devatās,* overwhelmed with happiness on seeing him, immediately fell down like rods, and then slowly rose and offered prayers.

The Lord was worshipped all around by associates like Sunanda who were like the Lord with various markings such as four arms, but without the Śrivatsa and Kaustubha.

|| 6.9.31 ||

śrī-devā ūcuḥ

namas te yajña-vīryāya

vayase uta te namaḥ

namas te hy asta-cakrāya

namaḥ supuru-hūtaye

The *devatās* said: We offer respects to you, who bestow the results of sacrifice, who destroy those results as well, who, holding the *cakra,* kills the demons and protects us, and who is invoked by many names.

The *devatās*, expressing that the Lord should be considered their only object of worship, say that he alone is the cause of giving or obstructing results for persons like themselves worshipping through sacrifices. The Lord gives the results of sacrifice (*yajña-vīryāya*) such as Svarga. We offer respects to he who has the ability (*vīrya*) to give the results. Again (*uta*) we offer respects to the Lord who destroys those results in the form of time (*vayase*). We offer respects to you who throw your *cakra*, killing the demons and protecting us. We offer respects to the Lord who is nicely invoked with names such as the above.

|| 6.9.32 ||

yat te gatīnāṁ tisṛṇām

īśituḥ paramaṁ padam

nārvācīno visargasya

dhātar veditum arhati

O Lord! Persons who have appeared later in the creation cannot understand the supreme abode of you, the person who dispenses the destinations of *devatās,* men and animals.

“You are praising me to obtain insignificant, temporary Svarga. Why do you not ask for Vaikuṇṭha which is full of eternal bliss?” Persons like us, recently created in the secondary creation, cannot understand the supreme abode Vaikuṇṭha belonging to you, who award bodies of *devatās,* men and animals. A cow will not accept or desire any food other than grass and hay. It will refuse milk.

|| 6.9.33 ||

oṁ namas te 'stu bhagavan nārāyaṇa vāsudevādi-puruṣa mahā-puruṣa mahānubhāva parama-maṅgala parama-kalyāṇa parama-kāruṇika kevala jagad-ādhāra lokaika-nātha sarveśvara lakṣmī-nātha paramahaṁsa-parivrājakaiḥ parameṇātma-yoga-samādhinā paribhāvita-parisphuṭa-pāramahaṁsya-dharmeṇodghāṭita-tamaḥ-kapāṭa-dvāre citte 'pāvṛta ātma-loke svayam upalabdha-nija-sukhānubhavo bhavān.

O Lord with six complete qualities! O Nārāyaṇa, form of the *puruṣāvatāras*! O Vāsudeva, source of the *puruṣāvatāras*! O Lord of Vaikuṇṭha! O revealer of splendors to the devotees! O Lord who manifests most auspicious spiritual forms! O Lord with devotees beyond time! O most merciful Lord who give bliss to the devotees! Sole support of the universe! Sole Lord of the planets! Lord of all beings! Lord of Lakṣmī! We offer respects to you, who appear along with your uncovered abode in the heart whose door of ignorance has been opened by clearly manifested and established *bhakti-yoga* through intense concentration using rules and regulations practiced by devotees detached from material life.

The *devatās* have already said that the Lord is invoked by many names in verses 31. Now they praise him by addressing him with these many names. O Lord, complete in six great qualities (*bhagavān*)! They then describe his completeness. O Nārāyaṇa, by your expansions, acting as the *antaryāmī* of the totality of *prakṛti,* of each universe and the *jīvas,* you are Kāraṇārṇavaśāyī, Garbhodaśāyī and Kṣirodaśāyī! But you are more complete than that as Vāsudeva, the source of the expansions. But you are more complete than that as the Lord of Vaikuṇṭha, O original person (*ādi-puruṣa*). “How is that form understood?” You have many great splendors suitable for your devotees (*mahā-puruṣa-mahānubhāva*). “But what happens to my devotees, abode and my form at the time of devastation?” Material things may be auspicious, but spiritual things are most auspicious. You have the most auspicious, spiritual, eternal devotees and abode. You have devotees who are the most proper since they are not controlled by time (*parama-kalyāṇa*). Having external perception and being devoured by time, let us take shelter of mercy of you, who are an ocean of powers and sweetness. O most merciful Lord! You are realized as bliss itself by those who see internally rather than externally. “When will this happen?” You exist as an experience of bliss in Vaikuṇṭha (*ātma-loke*), without covering (*apāvṛte*), in the temple of the heart, whose door of deceptive ignorance has been unlocked by *bhakti-yoga,* (*pāramahaṁsya-dharmeṇa*) clearly manifested and completely established (*paribhāvita*) by intense concentration through *yama* and *niyama (ātma-yoga).* You appear along with Vaikuṇṭha when the heart has such qualities.

|| 6.9.34 ||

duravabodha iva tavāyaṁ vihāra-yogo yad aśaraṇo 'śarīra idam anavekṣitāsmat-samavāya ātmanaivāvikriyamāṇena saguṇam aguṇaḥ sṛjasi pāsi harasi.

It is difficult to understand that you, though engaged in pastimes in the spiritual world, without a material shelter, without actions in a material body, without the assistance of the *devatās*, without material *guṇas,* create, maintain and destroy the universe made of *guṇas,* without transformation of your *svarūpa*, though you are also the material elements.

Though you are beyond the *guṇas, ātmārāma*, enjoying eternally in Vaikuṇṭha, you also play in the material realm by carrying out creation and destruction, by methods difficult for us to understand. That you engage in playing seems to be (*iva*) difficult to understand. It is easy to understand for intelligent devotees, but difficult to understand for others. Why? You have no shelter, and have not bodily actions. But *śruti* says that the creator has a form with a thousand heads. You give no regard to assistance from us, the presiding deities of the hand and other sense organs. Though you are the material cause of the universe (*ātmanā*) you are without transformation. If one accepts *vivarta-vāda* then it is not astonishing that you are without transformation (since the transformations are illusory). But it is astonishing if one does not accept *vivarta-vāda.* Gajendra says:

namo namas te 'khila-kāraṇāya niṣkāraṇāyādbhuta-kāraṇāya

My Lord, you are the cause of all causes, but you have no cause. Therefore you are the astonishing cause of everything. I offer my respectful obeisances unto you. SB 8.3.15

This means that you are astonishing as the cause because you are without transformation though you are the material cause. Though you are without *guṇas,* you create the universe with *guṇas.* A potter with *guṇas,* taking support of a place, using his body, and taking assistance, creates a pot with *guṇas* by transformation of clay and other materials. But it is difficult to understand how you, without *guṇas,* without support, without assistance and without a material body, create the universe.

|| 6.9.35 ||

atha tatra bhavān kiṁ devadattavad iha guṇa-visarga-patitaḥ pāratantryeṇa sva-kṛta-kuśalākuśalaṁ phalam upādadāty āhosvid ātmārāma upaśama-śīlaḥ samañjasa-darśana udāsta iti ha vāva na vidāmaḥ.

We do not know whether you accept results of pious or sinful actions like an ordinary Devadatta fallen in the material ocean, or whether you, *ātmārāma,* tranquil, full in your spiritual powers, remain a neutral witness, not accepting happiness and distress at all.

Since you seem to be obliged to protect the righteous and destroy the wicked, it is hard to understand your protection and destruction. Just as the *jīva* in this world building a house, and entering household life filled with friends, enemies and neutrals, enjoys happiness and distress as a result of his pious or sinful reactions, do you (*bhavān*, out of respect), falling into various incidents (*visarga*) of mutual destruction between *devatās* and *asuras* produced by the *guṇas,* accept happiness and distress resulting from your pious and sinful acts dependent on *karma,* since you obtain happiness of wealth and power from destroying the wicked and protecting the righteous in various *avatāras* like Upendra and Kṛṣṇa, and obtain sorrow through fatigue of fighting? Or do you, possessing your undeviating *cit-śakti* (*samañjasa-darśanaḥ*), remain as the neutral witness, not accepting happiness and distress? We do not know the truth.

|| 6.9.36 ||

na hi virodha ubhayaṁ bhagavaty aparimita-guṇa-gaṇa īśvare 'navagāhya-māhātmye 'rvācīna-vikalpa-vitarka-vicāra-pramāṇābhāsa-kutarka-śāstra-kalilāntaḥkaraṇāśraya-duravagraha-vādināṁ vivādānavasara uparata-samasta-māyāmaye kevala evātma-māyām antardhāya ko nv artho durghaṭa iva bhavati svarūpa-dvayābhāvāt.

Those two conditions seen in you are not a contradiction. What is impossible for you, who are Bhagavān, full of six qualities, full of unlimited qualities, the supreme controller, whose glories cannot be understood by the non-devotee, who are beyond the arguments of stubborn philosophers whose hearts are disturbed by deliberating on scriptures without touching the truth, through speculation, conjecture, judgment and false proofs? You are beyond all material qualities, you are pure spirit, but screen yourself from view by your *yoga-māyā.* Though you possess only one form, nothing is impossible for you.

This verse reconciles the contrary nature in the Lord, according to the devotees' perspective. *Virodha* means contradiction. There is no contradiction of your being *ātmārāma* and experiencing happiness and distress. It is not proper to speculate about you by comparison with others, since you possess inconceivable powers. First, two phrases explain the happiness and distress in the Lord.

jñāna-śakti-balaiśvarya-vīrya-tejāṁsy aśeṣataḥ |

bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ ||

The word *bhagavān* means to be endowed with unlimited knowledge, sense power, bodily strength, power of control, influence and beauty without inferior *guṇas.*

Viṣṇu Purāṇa 6.5.79

It should be understood that you have no material happiness and distress at all, which arises from ignorance, since you are fully endowed with those six qualities.

“Do I have another type of happiness and distress in me?” You have a host of unlimited qualities such as being controlled by *prema* and being affectionate to your devotees. (*aparimita-guṇa-gaṇe*). When your devotees such as Prahlāda or Vibhīṣaṇa, your eternal associates such as the Pāṇḍavas or Yādavas, the numerous *sādhakas* and half-devotees like us *devatās* are put into difficulty by the demons, you become unhappy, indicated by your various attempts to destroy those demons. When those devotees, delivered from danger, see you, they become happy, like grains suffering from drought being sprinkled with a shower of nectar. Then you become astonishingly happy. You have spiritual happiness and distress since you are the essence of affection for devotees and are controlled by *prema.* However, that happiness and distress are actually spiritual happiness since they are the topmost transformations of the *cit-śakti* belonging to *prema.* The joy and grief of the *gopīs* or Sītā arising from meeting and separation are the highest expression of happiness since they have the highest level of *prema.* Having a spiritual form, you have spiritual happiness and distress. This is not a contradiction with your nature as *ātmārāma* since being *ātmārāma* and experiencing spiritual happiness and distress are one in you.

“But I am not defined in this way by some philosophers.” You are the Supreme Lord (*īśvare*), and thus those who are under your control are not qualified to define you, since your glories be understood by persons devoid of *bhakti.* You yourself say *bhaktyāham ekayā grāhya*: I am only realized by *bhakti.* (SB 11.14.21)

“They raise many objections to your claim that my six great qualities and *prema* are spiritual.” You are invisible to the arguments of those who stubbornly hold various philosophies *(duravagraha-vādīnām),* which always remain in their hearts, which are confused by scriptures, and without touching the real truth (*arvācīna*). *Vikalpa* takes the form “It may be like this, or like this.” *Vitarka* means uncertain conjecture: “Is that correct perhaps?” *Vicāra* means certainty “It is like this.” *Pramāṇābhāsa* means malicious arguments. “If there is no conclusion, how can argumentation be absent?” The Lord is devoid of all material objects. Since arguments are a product of *māyā-śakti* and you are beyond all objects made of *māyā*, how is it possible to use such arguments?

“How can you say that my grief is spiritual happiness, since everyone has seen with their eyes my actions of helping you churn the ocean, helping Arjuna as his charioteer and messenger, and fleeing in fear from Jarāsandha’ violence to protect the Yādavas?”

Though you are pure spirit *(kevale*), without material contamination, you place in the middle your inconceivable *yoga-māyā.* Thus nothing is impossible for you. Who then can enter into your experience of happiness? One cannot use sense perception to understand the Lord's happiness. It is said *acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet*: one cannot apply material arguments to what is inconceivable.

"Let us dispose of the argument that I have inconceivable powers. One can say that I have two forms with two sets of qualities. In the form of Bhagavān I have happiness and distress arising from affection to my devotees, and in the form of Brahman am situated everywhere as *ātmārāma."*

You do not have two forms. You have only one form which is Bhagavān. That form is realized as Brahman with no qualities and as Bhagavān with astonishing qualities. The *jñānis* who are at a distance and cannot perceive your astounding qualities call you Brahman. The devotees who are situated near you and can perceive your astonishing qualities call you Bhagavān. If one is far away one perceives a small degree of the Lord and if one is close one perceives all his qualities.

|| 6.9.37 ||

sama-viṣama-matīnāṁ matam anusarasi yathā rajju-khaṇḍaḥ sarpādi-dhiyām.

You accept the opinions of those who are peaceful because of contact with things related Brahman and are disturbed by contact with things opposed to Brahman. However, this opinion is like thinking a rope is a snake.

But you do not defeat the opinions of the non-devotees, so that they can accomplish their tradition in *saṁsāra.* You accept the opinions of those who are peaceful in accepting Brahman and disturbed by anything opposing Brahman. Or you accept the opinion of those who say that Bhagavān is the Brahman with material variety *(viṣama)* though they are actually two aspects of one form *(sama).* Just as person thinks a rope is a snake, one sees in Brahman, which is actually *ātmārāma,* false qualities like happiness and distress by the influence of *māyā.* The Lord does not oppose this.

|| 6.9.38 ||

sa eva hi punaḥ sarva-vastuni vastu-svarūpaḥ sarveśvaraḥ sakala-jagat-kāraṇa-kāraṇa-bhūtaḥ sarva-pratyag-ātmatvāt sarva-guṇābhāsopalakṣita eka eva paryavaśeṣitaḥ.

The Lord is the true form among all forms, the Lord of all beings, the cause of all causes of all universes, is inferred by the revealing power of the senses and intelligence, and alone remains after negating matter and its qualities.

Therefore, we will take shelter of the philosophy approved by your devotees, giving up the ideas of these learned persons. The Lord is the real form mentioned previously in verse 33. Because of dwelling within all beings, beyond the material senses, you are not visible, but you are definitely known or inferred by the revealing power (*ābhāsa*) of intelligence and the senses *(sarva-guṇa). Guṇa-prakāśair anumīyate bhavān*: you are inferred by the revelation of the senses. (SB 10.2.35) You are completely devoid of all material elements *(paryavaśeṣitaḥ).* Thus the *śrutis* say *neti neti:* the Lord is not matter. The *Laghu-bhāgavatāmṛta* explains this starting with the following verse.

vinā śarīra-ceṣṭatvaṁ vinā bhūmyādi-saṁśrayam |

vinā sahāyāṁs te karmāvikriyasya sudurgamam ||102||

Without activities of a material body, without the support of material earth, without assistance of others, without undergoing transformation, your actions are hard to understand. *Laghu-bhāgavatāmṛta*

|| 6.9.39 ||

atha ha vāva tava mahimāmṛta-rasa-samudra-vipruṣā sakṛd avalīḍhayā sva-manasi niṣyandamānānavarata-sukhena vismārita-dṛṣṭa-śruta-viṣaya-sukha-leśābhāsāḥ parama-bhāgavatā ekāntino bhagavati sarva-bhūta-priya-suhṛdi sarvātmani nitarāṁ nirantaraṁ nirvṛta-manasaḥ katham u ha vā ete madhumathana punaḥ svārtha-kuśalā hy ātma-priya-suhṛdaḥ sādhavas tvac-caraṇāmbujānusevāṁ visṛjanti na yatra punar ayaṁ saṁsāra-paryāvartaḥ.

The highest devotees, having forgotten even a trace of material happiness by the continuous bliss of *prema* flowing in their minds after having tasted one drop of the ocean of sweet nectar of your glories, have faith in the Lord alone, who is the best friend of all beings and who is situated within all beings. How can these devotees, whose minds are continuously blissfully, who know their own benefit and are friends with you, give up service to your lotus feet, which offer no return to this material world?

Having criticized those opposed to the Lord, they praise the devotees. They have forgotten material enjoyment by the bliss of *prema* arising by tasting just one the nectar of your glories. Because the devotees are completely devoted to the Lord's service they do not worship anyone else such as *devatās* (*ekāntinaḥ*). However the

devatās and sages are even more pleased with them, for if the Lord is served, all beings are served, since he is the friend of all beings and the soul in all beings. Those who reject service to the Lord, the false y*ogīs* and others, act against their own welfare, whereas the devotees act for their welfare (*svārtha-kuśalāḥ*).

|| 6.9.40 ||

tri-bhuvanātma-bhavana trivikrama tri-nayana tri-loka-manoharānubhāva tavaiva vibhūtayo ditija-danujādayaś cāpi teṣām anupakrama-samayo 'yam iti svātma-māyayā sura-nara-mṛga-miśrita-jalacarākṛtibhir yathāparādhaṁ daṇḍaṁ daṇḍa-dhara dadhartha evam enam api bhagavañ jahi tvāṣṭram uta yadi manyase.

O Lord who has the three worlds as his house! O Trivikrama! O subduer of the three worlds! O Lord who is perceived as most attractive in the three worlds! Though the demons are also your *vibhūtis*, you should consider that now is not the time for their activities. Just as you dispensed punishment for offenses by taking the forms of *devatās*, men, animals, mixed forms, and aquatics by your spiritual energy, kill the son of Tvaṣṭā now, if you think it fit.

Among your devotees we are very low since we have material desires. Indicating this, they make their request. You have the three worlds as your house. Your devotees, the *devatās* and humans, living there, serve you. But this house has been attacked by the demons now. You subdue the three worlds (*tri-nayana*) by three strides (*trivikrama*). As Vāmana, you accepted the three worlds by three steps and bringing Bali near, you gave the worlds to us. Kill the demons and let the people of the three worlds see your attractive form *(tri-loka-manoharānubhāva*). "You worship me to inflict violence on others." Though they are your *vibhūtis,* you should consider that now is not the time for their activities. Thus we make our request. O punisher! Just as previously you dispensed punishment, now also the time has come.

|| 6.9.41 ||

asmākaṁ tāvakānāṁ tatatata natānāṁ hare tava caraṇa-nalina-yugala-dhyānānubaddha-hṛdaya-nigaḍānāṁ sva-liṅga-vivaraṇenātmasāt-kṛtānām anukampānurañjita-viśada-rucira-śiśira-smitāvalokena vigalita-madhura-mukha-rasāmṛta-kalayā cāntas tāpam anaghārhasi śamayitum.

O father of our father! O Supreme Lord! You should relieve the pain in our hearts by a drop of sweet, juicy nectar flowing from your mouth, by your compassionate, smiling glance which is soothing, pure and pleasing, and by

manifesting your form to those who identify with you, whose hearts are bound by chains of meditation to your lotus feet, who belong to you, and who are surrendered to you.

Having praised the Lord, they pray for soothing sweet words and a glance of mercy. O grandfather! We have chains in your hearts bound by meditation to your lotus feet. We cannot withdraw the bees of our minds from your lotus feet. Relieve our pain by manifesting your form (*sva-liṅga-vivaraṇena*) and by a drop of nectar in the form of your pleasing words, flowing like sweet juice from your mouth.

|| 6.9.42 ||

atha bhagavaṁs tavāsmābhir akhila-jagad-utpatti-sthiti-laya-nimittāyamāna-divya-māyā-vinodasya sakala-jīva-nikāyānām antar-hṛdayeṣu bahir api ca brahma-pratyag-ātma-svarūpeṇa pradhāna-rūpeṇa ca yathā-deśa-kāla-dehāvasthāna-viśeṣaṁ tad-upādānopalambhakatayānubhavataḥ sarva-pratyaya-sākṣiṇa ākāśa-śarīrasya sākṣāt para-brahmaṇaḥ paramātmanaḥ kiyān iha vārtha-viśeṣo vijñāpanīyaḥ syād visphuliṅgādibhir iva hiraṇya-retasaḥ.

O Lord! What can we, who are like sparks emanating from a fire, inform particularly to you, who play with your *māyā* to create, maintain and destroy the universe, who are realized in the heart as the *antaryāmī* and Brahman, and are realized externally as matter, according to place, time and bodily condition, who are realized as the cause of all beings and the cause of their awareness, who are the witness of all intelligence, with a body uncontaminated by matter, like ether, and who are the source of Brahman and the Paramātmā?

What particular object must be made known to you? You are known in the heart as the *antaryāmī (pratyag-ātma),* and externally as matter in the form of the senses and other things, according to particular place, time, and bodily conditions, and as the cause of all the beings such as *devatās* and the cause of their perceptions (*upalambhakatayā*). We are like sparks coming from the fire. Your body is like ether, is uncontaminated by material elements.

|| 6.9.43 ||

ata eva svayaṁ tad upakalpayāsmākaṁ bhagavataḥ parama-guros tava caraṇa-śata-palāśac-chāyāṁ vividha-vṛjina-saṁsāra-pariśramopaśamanīm upasṛtānāṁ vayaṁ yat-kāmenopasāditāḥ.

Since you are omniscient, please fulfill the purpose for which we have approached the shade of lotus feet of you, the supreme *guru.* Those feet relieve the fatigue of various afflictions of *saṁsāra* for your devotees.

Since you are omniscient, you naturally know why we have approached your lotus feet. Please fulfill that desire. Those feet give relief from fatigue to the devotees who have surrendered to you.

|| 6.9.44 ||

atho īśa jahi tvāṣṭraṁ

grasantaṁ bhuvana-trayam

grastāni yena naḥ kṛṣṇa

tejāṁsy astrāyudhāni ca

Therefore, O Lord, O Kṛṣṇa! Please annihilate this dangerous demon Vṛtrāsura, who has swallowed the three worlds! He has destroyed all our weapons and our strength.

"Sometimes the Lord awards *bhakti* because to the excellent portrayal of pure *bhakti* in the verses of praise. If that happens to us, trembling with tears of *prema,* we will wander about the earth indifferent to the happiness of Svarga. Our enemies will then enter into Amarāvatī." Fearing this, the *devatās* clearly express their desire without hiding anything.

|| 6.9.45 ||

haṁsāya dahra-nilayāya nirīkṣakāya

kṛṣṇāya mṛṣṭa-yaśase nirupakramāya

sat-saṅgrahāya bhava-pāntha-nijāśramāptāv

ante parīṣṭa-gataye haraye namas te

We offer respects to the swan-like Lord who extracts the essence, whose abode is the lake in the heart, who sees all our desires there, who has fame for delivering us, who does so without effort, who accepts devotees only, who enables those treading the path of *saṁsāra* to attain eternal bliss, and who, at end of *saṁsāra,* awards all desired goals.

We fall at your feet. Quickly kill him! They pray to the form of Kṛṣṇa, out of confusion, expressing all their desires. The swan considers what is valuable and what is not, and extracts what is valuable. You reside in the lake within our hearts, and can see (*nirīkṣakāya*) the desire present in our hearts. The worlds sing of your spotless fame of delivering us from great danger (*mṛṣta-yaśāse*). You can accomplish what we request without effort (*nirupakramāya*). You accept devotees (*sat-saṁgrahāya*), even if it takes effort, but you accept nothing else. *namo 'kiñcana-vittāya*: obeisances are unto you, who are the property of the materially impoverished. (SB 1.98.27) You cause the attainment of the shelter for the *jīvas,* you are the bliss for the *jīvas* on the path of *saṁsāra* after they cross ignorance, even though those *jīvas* are devoid of pure *bhakti,* like us. You award desired goals in all ways (*pari iṣṭa-gataye*), such as *ṣayujya, sālokya,* or *dāsya-prema.*

|| 6.9.46 ||

śrī-śuka uvāca

athaivam īḍito rājan

sādaraṁ tri-daśair hariḥ

svam upasthānam ākarṇya

prāha tān abhinanditaḥ

Śukadeva said: O King Parīkṣit! Being worshipped by the *devatās,* the Lord, joyful after listening to their prayers, replied to the *devatās.*

|| 6.9.47 ||

śrī-bhagavān uvāca

prīto 'haṁ vaḥ sura-śreṣṭhā

mad-upasthāna-vidyayā

ātmaiśvarya-smṛtiḥ puṁsāṁ

bhaktiś caiva yayā mayi

The Lord said: O best of the *devatās*! I am pleased with the knowledge contained in your prayers, by which men can remember my glories and develop *bhakti* to me.

I am pleased with the knowledge in your prayers to me. Those who praise me by those prayers will remember my glories. The prayers glorified the Lord by say that he, without *guṇas,* creates, maintains and destroys the universe endowed *guṇas* while not transforming himself.

|| 6.9.48 ||

kiṁ durāpaṁ mayi prīte

tathāpi vibudharṣabhāḥ

mayy ekānta-matir nānyan

matto vāñchati tattva-vit

O best of *devatās*! Although nothing is difficult for one to obtain when I am pleased with him, a pure devotee, whose mind is exclusively fixed upon me, does not ask me for anything except the opportunity to engage in *bhakti.*

How unfortunate! You praised me with that knowledge but out of foolishness you did not pray for *bhakti.*

|| 6.9.49 ||

na veda kṛpaṇaḥ śreya

ātmano guṇa-vastu-dṛk

tasya tān icchato yacched

yadi so 'pi tathā-vidhaḥ

Misers, seeing only material objects, do not know the ultimate necessity of the soul. Moreover, if one awards what the fool desires, the giver must also be considered foolish.

Though you are fools, desiring material benefits, and do not know what is good and bad for you, how can I, in knowledge, give those things to you? The mother does not knowingly give her son poison. One who sees material objects as the goal of life does not know his own good. If one who knows the goal of life gives him those things, he is also a fool.

|| 6.9.50 ||

svayaṁ niḥśreyasaṁ vidvān

na vakty ajñāya karma hi

na rāti rogiṇo 'pathyaṁ

vāñchato 'pi bhiṣaktamaḥ

One who knows the highest good will never instruct a foolish person to engage in material enjoyment, just as an experienced physician does not give his patient food injurious to his health, even if the patient desires it.

He does not teach the path of enjoyment, just as the real doctor does not give *(rāti)* unhealthy food to the patient.

|| 6.9.51 ||

maghavan yāta bhadraṁ vo

dadhyañcam ṛṣi-sattamam

vidyā-vrata-tapaḥ-sāraṁ

gātraṁ yācata mā ciram

O Indra! All good fortune unto you! I advise you to approach the exalted sage Dadhīci. Without delay, go and ask him for his body, which is strong because of knowledge, vows and austerities.

If you will die because of not having material objects for bodily pleasure, then listen to the method I will teach. Ask for his body which is firm because of knowledge, vows and austerities.

|| 6.9.52 ||

sa vā adhigato dadhyaṅṅ

aśvibhyāṁ brahma niṣkalam

yad vā aśvaśiro nāma

tayor amaratāṁ vyadhāt

Dadhīci personally assimilated the spiritual science called Aśvaśira and then delivered it to the Aśvinī-kumāras. The Aśvinī-kumāras then became *jīvan-muktas,* liberated even in this life.

Two verses explain the great knowledge he had. This story is well known. Hearing that Dadhīci was proficient in knowledge of *pravargya* and *brahma-vidya*, the Āśvinis approached him and spoke. “O lord! Give us that knowledge!” Hearing that, he said, “Today I am engaged. Later I will tell you. Now go.” When they left, Indra came and said to the sage, “Do not teach this knowledge to them, since they are doctors. If you disobey me and teach them, I will cut off your head. There is no doubt about this.” He then departed. When he had gone, the Aśvinis came there and spoke to the sage. Hearing what Indra had said, they spoke again. “We will cut off your head and replace it with a horse’s head. Speak that knowledge from the horse’s mouth. When Indra cuts off that head, we will replace it with your original head. After giving you a donation we will then leave.” Hearing this, the sage, without fear of doing wrong, spoke to them *pravargya* and *brahma-vidyā.* That is the meaning.

Dadhyaṅ had understood pure (*niṣkalam*) Brahman. Another version has *niṣkṛtam* which means “devoid of temporary objects.” Then he gave that knowledge to the Aśvinis. The verb is in the next verse. That knowledge is called *aśva-śiras* since it was spoken by the head of a horse. The Aśvinis then achieved the stage of *jīvan-muktas. Śruti* also says *aśvasya śīrṣṇā prayatīm uvāca*: he spoke this gift of knowledge through the head of a horse. (*Ṛg Veda* 116.12)

|| 6.9.53 ||

dadhyaṅṅ ātharvaṇas tvaṣṭre

varmābhedyaṁ mad-ātmakam

viśvarūpāya yat prādāt

tvaṣṭā yat tvam adhās tataḥ

Dadhyañca's invincible protective covering known as the Nārāyaṇa-kavaca was given to Tvaṣṭā, who delivered it to his son Viśvarūpa, from whom you have received it.

The armor is made of me. It is the Nārāyaṇa-kavaca. He gave it to Tvaṣṭa. Tvaṣṭā gave it to Viśvarūpa, and Viśvarūpa gave it to you, from which you have become strong (*adhāḥ*). By this knowledge, request his strong body.

|| 6.9.54 ||

yuṣmabhyaṁ yācito 'śvibhyāṁ

dharma-jño 'ṅgāni dāsyati

tatas tair āyudha-śreṣṭho

viśvakarma-vinirmitaḥ

yena vṛtra-śiro hartā

mat-teja-upabṛṁhitaḥ

When the Aśvinī-kumāras beg for Dadhyañca's body on your behalf, knowing *dharma,* he will surely give it. When Dadhyañca awards you his body, Viśvakarmā will prepare a thunderbolt from his bones. This thunderbolt will certainly kill Vṛtrāsura because it will be invested with my power.

"Who would give his own body?" This verse explains. He will give to the Aśvinis, out of affection since they are his disciples. Or "Because of giving to the Aśvinis he will also give to you." By his bones *(taiḥ)* the best weapon will be made.

|| 6.9.55 ||

tasmin vinihate yūyaṁ

tejo-'strāyudha-sampadaḥ

bhūyaḥ prāpsyatha bhadraṁ vo

na himsanti ca mat-parān

When Vṛtrāsura is killed, you will regain your strength, weapons and wealth. Thus there will be all good fortune for all of you. He and his followers will not harm you, my devotees.

"But we cannot fight with Vṛtrāsura who has devoured everything. You should kill him personally." Vṛtra and the demons under his control cannot harm you, who are my devotees. Vṛtra desires to give up his body for me, since he is a most exalted devotee. Thus he has no hatred of you, though you have hatred of him.

Thus ends the commentary on the Ninth Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Ten

Indra Fights the Demons

|| 6.10.1 ||

śrī-bādarāyaṇir uvāca

indram evaṁ samādiśya

bhagavān viśva-bhāvanaḥ

paśyatām animeṣāṇāṁ

tatraivāntardadhe hariḥ

Śukadeva Gosvāmī said: The Supreme Lord, who is the cause of the cosmic manifestation, after instructing Indra, disappeared as the *devatās* watched.

The Tenth Chapter describes receiving the bones of Dadhīci, making the thunderbolt and the victory of the *devatās* over the demons.

|| 6.10.2 ||

tathābhiyācito devair

ṛṣir ātharvaṇo mahān

modamāna uvācedaṁ

prahasann iva bhārata

O King Parīkṣit! On being requested by the *devatās*, liberal Dadhīci, the son of Atharvā, being pleased, spoke as follows while smiling.

Though he was pleased, and smiled, there was an indication that he would scold them by refusing the request.

|| 6.103 ||

api vṛndārakā yūyaṁ

na jānītha śarīriṇām

saṁsthāyāṁ yas tv abhidroho

duḥsahaś cetanāpahaḥ

O *devatās*! You do not know that, at the time of death, there is severe, unbearable pain which takes away the consciousness of all living entities.

Saṁsthāyām means “at death.”

|| 6.10.4 ||

jijīviṣūṇāṁ jīvānām

ātmā preṣṭha ihepsitaḥ

ka utsaheta taṁ dātuṁ

bhikṣamāṇāya viṣṇave

The body is dear to all *jīvas.* It is to be protected by those desiring to live in this world. Who could tolerate giving this body even to Viṣṇu, if he asked?

“We know, but Viṣṇu himself has asked us to request you.” *Ātmā* means the body. Who can tolerate giving the body even to Viṣṇu?

|| 6.10.5 ||

śrī-devā ūcuḥ

kiṁ nu tad dustyajaṁ brahman

puṁsāṁ bhūtānukampinām

bhavad-vidhānāṁ mahatāṁ

puṇya-ślokeḍya-karmaṇām

The *devatās* said: O *brāhmaṇa*! For pious persons like you, whose activities are praiseworthy, who are compassionate to all people, what is difficult to give up?

|| 6.10.6 ||

nūnaṁ svārtha-paro loko

na veda para-saṅkaṭam

yadi veda na yāceta

neti nāha yad īśvaraḥ

Selfish people do not know the pain of others. If the requester knew others' pain, he would not ask, and if the donor knew others' pain he would not refuse to give, since he is capable of giving.

The sage speaks part of the verse. "Selfish people do not know the pain of others. If the requester knew others' pain, he would not ask." The *devatās* speak the other part of the verse. "Selfish people do not know the pain of others. If the donor knew others' pain he would not refuse to give." Thus the verse has two meanings. Those who request and have attachment to the enjoyment of Svarga do not know the suffering they cause to the person (by taking his bones) from whom they ask. If they knew, from good intelligence as *devatās*, they would not ask. Since you do not have intelligence you are not real *devatās,* but are equivalent to animals such as tigers. Hearing what the sage said, the *devatās* then replied. The donor who is selfish and attached to the happiness of long life and possession of a body with senses, does not know the suffering of the requester, caused by attacks of the fierce enemy. If he knew, since he should have intelligence and knowledge as a sage, then he would not say "I will not give," since he is are capable of giving. Since you lack discrimination, you are not a real sage. Because you are filled with lamentation and illusion, you are equivalent to a cow.

|| 6.10.7 ||

śrī-ṛṣir uvāca

dharmaṁ vaḥ śrotu-kāmena

yūyaṁ me pratyudāhṛtāḥ

eṣa vaḥ priyam ātmānaṁ

tyajantaṁ santyajāmy aham

The sage Dadhīci said: Just in order to hear from you about religious principles, I first refused to offer my body. I will give up this body which is leaving anyway.

I have heard about *dharma* in your answer to my refusal. Or the words can be sarcastic "I have not heard about *dharma,* just some fancy words. Anyway, I will state my desire." I will give up this body which will die in a short time anyway. I will give up the body before it gives me up. I offer it to you. This will be good fortune for me.

|| 6.10.8 ||

yo 'dhruveṇātmanā nāthā

na dharmaṁ na yaśaḥ pumān

īheta bhūta-dayayā

sa śocyaḥ sthāvarair api

O lords! One who does not endeavor for *dharma* and fame through his temporary body by showing compassion to others is pitied even by the immovable beings.

Nāthāḥ is a vocative "O lords!"

|| 6.10.9 ||

etāvān avyayo dharmaḥ

puṇya-ślokair upāsitaḥ

yo bhūta-śoka-harṣābhyām

ātmā śocati hṛṣyati

The mind, possessing imperishable *dharma,* which laments others' distress and rejoices at their joy, is praised by pious men.

Ātmā means mind.

|| 6.10.10 ||

aho dainyam aho kaṣṭaṁ

pārakyaiḥ kṣaṇa-bhaṅguraiḥ

yan nopakuryād asvārthair

martyaḥ sva-jñāti-vigrahaiḥ

A person who does not assist others by his body, relatives and wealth, which are perishable, to be eaten by jackals, and not meant for self interest, is in a miserable, difficult situation.

He criticizes a person who does not give. *Pārakyaiḥ* means "to be eaten by jackals." He should assist others by his wealth (*sva*), relatives (*jñāti*) and body (*vigrahaiḥ*).

|| 6.10.11 ||

śrī-bādarāyaṇir uvāca

evaṁ kṛta-vyavasito

dadhyaṅṅ ātharvaṇas tanum

pare bhagavati brahmaṇy

ātmānaṁ sannayañ jahau

Śukadeva Gosvāmī said: Dadhīci, the son of Atharvā, offering himself to the Lord, gave up his body.

|| 6.10.12 ||

yatākṣāsu-mano-buddhis

tattva-dṛg dhvasta-bandhanaḥ

āsthitaḥ paramaṁ yogaṁ

na dehaṁ bubudhe gatam

Controlling his senses, life air, mind and intelligence and destroying all bondage, situated in *samādhi*, Dadhīci, seer of the truth, was not aware that he had left his body.

Yogam means *samādhi.* *Gatam* means the body fell away from the soul.

|| 6.10.13-14 ||

athendro vajram udyamya

nirmitaṁ viśvakarmaṇā

muneḥ śaktibhir utsikto

bhagavat-tejasānvitaḥ

vṛto deva-gaṇaiḥ sarvair

gajendropary aśobhata

stūyamāno muni-gaṇais

trailokyaṁ harṣayann iva

Thereafter, Indra took up the thunderbolt manufactured by Viśvakarmā, charged with the power of Dadhīci and endowed by the power of the Lord. Riding on the back of his carrier, Airāvata, surrounded by all the *devatās,* while all the sages offered him praise, he appeared glorious, giving delight to the three worlds.

Instead of *śaktibhiḥ* another version has *sakthibhiḥ* (by his bones).

|| 6.10.15 ||

vṛtram abhyadravac chatrum

asurānīka-yūthapaiḥ

paryastam ojasā rājan

kruddho rudra ivāntakam

O King! As Rudra had formerly attacked Yamarāja, Indra angrily and with great force attacked Vṛtrāsura, who was surrounded by the leaders of the demoniac armies.

Paryastam means “surrounded by.” Śiva is capable of killing Yamarāja. Similarly Indra was capable of killing Vṛtrāsura. Or it can mean “Just as a lion attacks another lion, so Indra attacked Vṛtrāsura.” (They fought ferociously.)

|| 6.10.16 ||

tataḥ surāṇām asurai

raṇaḥ parama-dāruṇaḥ

tretā-mukhe narmadāyām

abhavat prathame yuge

Thereafter, at the beginning of Tretā-yuga in the first *yuga* cycle of Vaivasvata Manvantara, a fierce battle took place between the *devatās* and the demons on the bank of the Narmadā River.

The battle took place at the beginning of Tretā-yuga, in the first cycle of four *yugas* of Vaivasvata Manvantara.

|| 6.10.17-18 ||

rudrair vasubhir ādityair

aśvibhyāṁ pitṛ-vahnibhiḥ

marudbhir ṛbhubhiḥ sādhyair

viśvedevair marut-patim

dṛṣṭvā vajra-dharaṁ śakraṁ

rocamānaṁ svayā śriyā

nāmṛṣyann asurā rājan

mṛdhe vṛtra-puraḥsarāḥ

O King! When all the demons headed by Vṛtrāsura came onto the battlefield, they saw Indra, shining with his effulgence, carrying the thunderbolt and surrounded by the Rudras, Vasus, Ādityas, Aśvinī-kumāras, Pitṛs, Vahnis, Maruts, Ṛbhus, Sādhyas and Viśvadevas. They could not tolerate this.

|| 6.10.19-22 ||

namuciḥ śambaro 'narvā

dvimūrdhā ṛṣabho 'suraḥ

hayagrīvaḥ śaṅkuśirā

vipracittir ayomukhaḥ

pulomā vṛṣaparvā ca

prahetir hetir utkalaḥ

daiteyā dānavā yakṣā

rakṣāṁsi ca sahasraśaḥ

sumāli-māli-pramukhāḥ

kārtasvara-paricchadāḥ

pratiṣidhyendra-senāgraṁ

mṛtyor api durāsadam

abhyardayann asambhrāntāḥ

siṁha-nādena durmadāḥ

gadābhiḥ parighair bāṇaiḥ

prāsa-mudgara-tomaraiḥ

Thousands of ferocious, fearless Daityas, Dānavas, Yakṣas, Rākṣasas, such as Namuci, Śambara, Anarvā, Dvimūrdhā, Ṛṣabha, Asura, Hayagrīva, Śaṅkuśirā, Vipracitti, Ayomukha, Pulomā, Vṛṣaparvā, Praheti, Heti and Utkala, headed by Sumāli and Māli, clad in gold, roaring like lions, resisted the armies of King Indra, which even death personified could not easily overcome. They attacked with clubs, bludgeons, arrows, barbed darts, mallets and lances.

|| 6.10.23 ||

śūlaiḥ paraśvadhaiḥ khaḍgaiḥ

śataghnībhir bhuśuṇḍibhiḥ

sarvato 'vākiran śastrair

astraiś ca vibudharṣabhān

Armed with lances, tridents, axes, swords, *śataghnīs* and *bhuśuṇḍis*, the demons scattered the chiefs of the *devatās.*

Śataghnī is a weapon four *hastas* in length with iron spikes. *Bhuṣuṇḍī* is a weapon with prominently arranged iron spikes.

|| 6.10.24 ||

na te 'dṛśyanta sañchannāḥ

śara-jālaiḥ samantataḥ

puṅkhānupuṅkha-patitair

jyotīṁṣīva nabho-ghanaiḥ

As the stars cannot be seen when covered by dense clouds, the *devatās,* being completely covered by networks of arrows falling upon them one after another, could not be seen.

Puṅkha is the feathered end of the arrow. The arrows fell so that one arrow head followed exactly next to the feathered end of the previous arrow. Though the arrows covered the *devatās* like clouds covering the stars, the arrows could not touch the *devatās*, just as the clouds do not touch the stars.

|| 6.10.25 ||

na te śastrāstra-varṣaughā

hy āseduḥ sura-sainikān

chinnāḥ siddha-pathe devair

laghu-hastaiḥ sahasradhā

The showers of various weapons and arrows released to kill the soldiers of the *devatās* did not reach them because the *devatās,* acting quickly, cut the weapons into thousands of pieces in the sky.

|| 6.10.26 ||

atha kṣīṇāstra-śastraughā

giri-śṛṅga-drumopalaiḥ

abhyavarṣan sura-balaṁ

cicchidus tāṁś ca pūrvavat

As their weapons decreased, the demons began showering mountain peaks, trees and stones upon the *devatās'* soldiers, but the *devatās* cut them to pieces in the sky as before.

|| 6.10.27 ||

tān akṣatān svastimato niśāmya

śastrāstra-pūgair atha vṛtra-nāthāḥ

drumair dṛṣadbhir vividhādri-śṛṅgair

avikṣatāṁs tatrasur indra-sainikān

When the soldiers of Vṛtrāsura saw that the soldiers of King Indra were quite well, uninjured at all by their volleys of weapons, not harmed by trees, stones and mountain peaks, the demons became afraid.

Niśāmya means seeing. *Tatrasuḥ* means they became afraid.

|| 6.10.28 ||

sarve prayāsā abhavan vimoghāḥ

kṛtāḥ kṛtā deva-gaṇeṣu daityaiḥ

kṛṣṇānukūleṣu yathā mahatsu

kṣudraiḥ prayuktā ūṣatī rūkṣa-vācaḥ

Just as rough words pronounced by low persons are futile against saintly persons, all the efforts of the demons against the *devatās* under the protection of Kṛṣṇa were futile.

Uṣati should be *uṣatyaḥ* (harsh speech), expressing misfortune, such as saying again and again to the Vaiṣṇavas, "You should die immediately." *Rukṣa* means abusive speech such as "Ah! What a low person you are!"

|| 6.10.29 ||

te sva-prayāsaṁ vitathaṁ nirīkṣya

harāv abhaktā hata-yuddha-darpāḥ

palāyanāyāji-mukhe visṛjya

patiṁ manas te dadhur ātta-sārāḥ

The demons, since they were not devotees of Lord, saw that their endeavors were fruitless. Their pride in fighting gone, their prowess dissipated, they left their leader even in the very beginning of the fight, and made up their minds to flee.

|| 6.10.30 ||

vṛtro 'surāṁs tān anugān manasvī

pradhāvataḥ prekṣya babhāṣa etat

palāyitaṁ prekṣya balaṁ ca bhagnaṁ

bhayena tīvreṇa vihasya vīraḥ

Seeing the strength of his army broken and seeing the demons and their followers fleeing out of intense fear, intelligent, brave Vṛṭra, smiling, then spoke these words.

|| 6.10.31 ||

kālopapannāṁ rucirāṁ manasvināṁ

jagāda vācaṁ puruṣa-pravīraḥ

he vipracitte namuce puloman

mayānarvañ chambara me śṛṇudhvam

Vṛtrāsura, the hero among heroes, spoke pleasing, wise words suitable to the time. "O Vipracitti! O Namuci! O Pulomā! O Maya, Anarvā and Śambara! Please hear me!”

|| 6.10.32 ||

jātasya mṛtyur dhruva eva sarvataḥ

pratikriyā yasya na ceha kÿptā

loko yaśaś cātha tato yadi hy amuṁ

ko nāma mṛtyuṁ na vṛṇīta yuktam

For those who have taken birth, death, for which no remedy has been created in this world, is certain. If one were to attain Svarga and fame, who would not accept such a death?

If there will be fame and Svarga after death, it is this (*amum*) death is proper.

|| 6.10.33 ||

dvau sammatāv iha mṛtyū durāpau

yad brahma-sandhāraṇayā jitāsuḥ

kalevaraṁ yoga-rato vijahyād

yad agraṇīr vīra-śaye 'nivṛttaḥ

There are two approved ways to die, and both are very rare. One is to give up the body by engaging in *yoga,* with control of the life airs, concentrating on Brahman; the other way is to die on the battlefield, leading the army and never showing one's back.

Vīra-śaye means “on the battlefield.” *Anivṛttaḥ* means “facing the enemy.”

Thus ends the commentary on the Tenth Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eleven

The Plea of Vṛtrāsura

|| 6.11.1 ||

śrī-śuka uvāca

ta evaṁ śaṁsato dharmaṁ

vacaḥ patyur acetasaḥ

naivāgṛhṇanta sambhrāntāḥ

palāyana-parā nṛpa

Śukadeva Gosvāmī said: O King! When Vṛtrāsura, the commander of the demons, advised his followers in the principles of religion, the frightened and disturbed demons, intent upon fleeing the battlefield, could not accept his words.

In the Eleventh Chapter, the words of Vṛtrāsura during the battle reveal his bravery and to some extent, his *prema.*

|| 6.11.2-3 ||

viśīryamāṇāṁ pṛtanām

āsurīm asurarṣabhaḥ

kālānukūlais tridaśaiḥ

kālyamānām anāthavat

dṛṣṭvātapyata saṅkruddha

indra-śatrur amarṣitaḥ

tān nivāryaujasā rājan

nirbhartsyedam uvāca ha

O King! Seeing his shelterless soldiers shattered and pursued by the *devatās* who were favored by time, Vṛtrāsura, enemy of Indra, the best of the demons, angry and intolerant, blocked the *devatās* and spoke to them as follows.

The demon soldiers acted as if without a master (*anāthām*). *Tān* refers to the *devatās.*

|| 6.11.4 ||

kiṁ va uccaritāḥ mātur

dhāvadbhiḥ pṛṣṭhato hataiḥ

na hi bhīta-vadhaḥ ślāghyo

na svargyaḥ śūra-māninām

O *devatās* like mother's stool! What fame or *dharma* is there in killing fleeing demons from the back? Killing a person who is afraid is not glorious and does not bring Svarga to those who think themselves valorous.

Uccaritāḥ mātur means "O devatās like mother's stool!" There is no glory or *dharma* in killing demons from the back. Some versions have the instrumental case *uccaritaiḥ.* It then describes the demons. Killing people who are afraid is not glorious. There is no *dharma* or fame for the killer or the killed. He criticizes both parties.

|| 6.11.5 ||

yadi vaḥ pradhane śraddhā

sāraṁ vā kṣullakā hṛdi

agre tiṣṭhata mātraṁ me

na ced grāmya-sukhe spṛhā

O insignificant *devatās*! If you truly have faith in your heroism, if you have patience in the cores of your hearts and if you do not desire any more sense gratification (since I will kill you), please stand before me for a moment.

Pradhane means in battle. *Sāram* means determination. O insignificant ones (*kṣullakāḥ*)!

|| 6.11.6 ||

evaṁ sura-gaṇān kruddho

bhīṣayan vapuṣā ripūn

vyanadat sumahā-prāṇo

yena lokā vicetasaḥ

Powerful Vṛtrāsura, angry and terrifying the *devatās* with his body, roared with a resounding voice which made all living entities faint.

|| 6.11.7 ||

tena deva-gaṇāḥ sarve

vṛtra-visphoṭanena vai

nipetur mūrcchitā bhūmau

yathaivāśaninā hatāḥ

And when the *devatās* heard the sound of Vṛtrāsura striking his thigh with his hand, they fainted and fell to the ground as if struck by thunderbolts.

Vai means “and.” *Visphoṭanena* means “by the sound of slapping the hand on the upper thigh.”

|| 6.11.8 ||

mamarda padbhyāṁ sura-sainyam āturaṁ

nimīlitākṣaṁ raṇa-raṅga-durmadaḥ

gāṁ kampayann udyata-śūla ojasā

nālaṁ vanaṁ yūtha-patir yathonmadaḥ

As the *devatās* closed their eyes in fear, Vṛtrāsura, taking up his trident and making the earth tremble with his great strength, trampled the *devatās* beneath his feet on the battlefield, just as an enraged elephant tramples a forest of reeds.

The *devatās* closed their eyes in fear. *Nālam* means forest of reeds. *Yūtha-patiḥ* is an elephant.

|| 6.11.9 ||

vilokya taṁ vajra-dharo 'tyamarṣitaḥ

sva-śatrave 'bhidravate mahā-gadām

cikṣepa tām āpatatīṁ suduḥsahāṁ

jagrāha vāmena kareṇa līlayā

Seeing Vṛtrāsura's disposition, Indra became indignant and threw a great club, difficult to counteract, which flews towards Vṛtrāsura as he approached. However, Vṛtrāsura easily caught it with his left hand.

Abhidravate means that Vṛtrāsura was approaching him.

|| 6.11.10 ||

sa indra-śatruḥ kupito bhṛśaṁ tayā

mahendra-vāhaṁ gadayoru-vikramaḥ

jaghāna kumbha-sthala unnadan mṛdhe

tat karma sarve samapūjayan nṛpa

O King! Powerful Vṛtrāsura, the enemy of King Indra, roaring loudly on the battlefield, angrily struck the head of Indra's elephant with that club. For this heroic deed, the soldiers on both sides glorified him.

|| 6.11.11 ||

airāvato vṛtra-gadābhimṛṣṭo

vighūrṇito 'driḥ kuliśāhato yathā

apāsarad bhinna-mukhaḥ sahendro

muñcann asṛk sapta-dhanur bhṛśārtaḥ

Struck with the club by Vṛtrāsura, the elephant Airāvata, like a mountain struck by a thunderbolt, felt great pain and spat blood from his broken mouth. He was pushed back fourteen yards along with Indra.

Bhinna-mukhaḥ means “torn mouth.” Seven bows is twenty-eight *hastas.*[91]

|| 6.11.12 ||

na sanna-vāhāya viṣaṇṇa-cetase

prāyuṅkta bhūyaḥ sa gadāṁ mahātmā

[91] One *hasta* is eighteen inches.

indro 'mṛta-syandi-karābhimarśa-

vīta-vyatha-kṣata-vāho 'vatasthe

Seeing that, the great soul Vṛtrāsura refrained from again aiming the club at despondent Indra with his despondent carrier. Taking this opportunity, Indra stood there, and touched the elephant with his nectar-producing hand to relieve the animal of its pain and its injuries.

He did not aim his club at Indra with his despondent carrier. Indra's hand flowed with nectar. By its touch the elephant was relieved of his pains.

|| 6.11.13 ||

sa taṁ nṛpendrāhava-kāmyayā ripuṁ

vajrāyudhaṁ bhrātṛ-haṇaṁ vilokya

smaraṁś ca tat-karma nṛ-śaṁsam aṁhaḥ

śokena mohena hasañ jagāda

O King! When the great hero Vṛtrāsura saw Indra, his enemy, the killer of his brother, standing before him with a thunderbolt in his hand, Vṛtrāsura, desiring to fight and remembering Indra's sin, laughed, and then spoke in lamentation and bewilderment.

Nṛśaṁṣam means cruel.

|| 6.11.14 ||

śrī-vṛtra uvāca

diṣṭyā bhavān me samavasthito ripur

yo brahma-hā guru-hā bhrātṛ-hā ca

diṣṭyānṛṇo 'dyāham asattama tvayā

mac-chūla-nirbhinna-dṛṣad-dhṛdācirāt

Vṛtrāsura said: My enemy, who has killed a *brāhmaṇa,* his g*uru,* and my brother, is now, by good fortune, standing before me. O most abominable one!

Today, by good fortune, when I pierce your stone-like heart with my trident, I shall soon be freed from my debt to my brother.

I will be free of debt today by you whose stone-like heart will be pierced by my trident.

|| 6.11.15 ||

yo no 'grajasyātma-vido dvijāter

guror apāpasya ca dīkṣitasya

viśrabhya khaḍgena śirāṁsy avṛścat

paśor ivākaruṇaḥ svarga-kāmaḥ

SYNONYMS

Just as a sacrificer desiring Svarga mercilessly cuts off the head of an animal, you, desiring Svarga, after gaining his trust, using your sword, cut off the heads[92] of my elder brother, a knower of *ātmā*, a *brāhmaṇa,* and your *guru,* who was free of sin and appointed by you for sacrifice.

The sacrificer and you both desire Svarga.

|| 6.11.16 ||

śrī-hrī-dayā-kīrtibhir ujjhitaṁ tvāṁ

sva-karmaṇā puruṣādaiś ca garhyam

kṛcchreṇa mac-chūla-vibhinna-deham

aspṛṣṭa-vahniṁ samadanti gṛdhrāḥ

Vultures alone will eat your body, which is devoid of beauty, reserve, mercy and fame, which will be pierced by my trident, and will be untouched by fire, being detested even by flesh-eating Rākṣasas.

The verb “eat” is in the present tense, since the action will take place soon.

|| 6.11.17 ||

[92] The plural is used to indicate that Indra killed not one person but many—guru, brāhmaṇa, brother.

anye 'nu ye tveha nṛ-śaṁsam ajñā

yad udyatāstrāḥ praharanti mahyam

tair bhūta-nāthān sagaṇān niśāta-

triśūla-nirbhinna-galair yajāmi

If other ignorant people who follow a cruel person like you attack me with raised weapons, I will offer them to Bhairava and his followers, with their necks severed by my sharp trident.

If others who follow you attack, I will worship Bhairava with their bodies. I will please the demons and Bhairava, their leader.

|| 6.11.18 ||

atho hare me kuliśena vīra

hartā pramathyaiva śiro yadīha

tatrāṇṛṇo bhūta-baliṁ vidhāya

manasvināṁ pāda-rajaḥ prapatsye

O great hero Indra! If you destroy my army and cut off my head in this battle, I will be relieved of my debt and, making an offering of my body to the jackals, I will attain the dust of the lotus feet of the great devotees.

Giving up my material body as an offering to the jackals, I will be free of my debt and will attain the dust of the lotus feet of devotees like Nārada.

|| 6.11.19 ||

sureśa kasmān na hinoṣi vajraṁ

puraḥ sthite vairiṇi mayy amogham

mā saṁśayiṣṭhā na gadeva vajraḥ

syān niṣphalaḥ kṛpaṇārtheva yācñā

O King of the *devatās*! Since I, your enemy, am standing before you, why don't you hurl your infallible thunderbolt at me? Have no doubt. The thunderbolt

will not be like the club, which is as useless as requesting money from a miser.

Just as you desire to live and enjoy the happiness of Svarga, I desire to die and serve the lotus feet of the Lord in Vaikuṇṭha. Both your desire and my desire should be fulfilled. Why do you delay in killing me? That is expressed in this verse. "When will you become the target of the thunderbolt?" I am right in front of you now, with no opposition. "But throwing the thunderbolt at your big body may also be fruitless." The thunderbolt is never without result (*amogham*). "What will I do if the thunderbolt ends up in your hands like my club, and is used to attack me?" Do not have doubt. The thunderbolt will not be without effect. It will not be like requesting something from a miser.

|| 6.11.20 ||

nanv eṣa vajras tava śakra tejasā

harer dadhīces tapasā ca tejitaḥ

tenaiva śatruṁ jahi viṣṇu-yantrito

yato harir vijayaḥ śrīr guṇās tataḥ

O Indra! The thunderbolt you carry for killing me has been empowered by the prowess of Lord Viṣṇu and the strength of Dadhīci's austerities. Inspired by Viṣṇu, kill your enemy with that weapon. When Viṣṇu favors a person, he will have victory, wealth, and good qualities.

Vṛtrāsura encourages Indra by speaking about the cause of the weapons infallibility. The weapon has been sharpened by the power of the Lord and the austerity of Dadhīci. Inspired by Viṣṇu (*viṣṇu-yantritaḥ*), kill me. When Viṣṇu sides with a person, there will be victory, wealth and good qualities.

|| 6.11.21 ||

ahaṁ samādhāya mano yathāha naḥ

saṅkarṣaṇas tac-caraṇāravinde

tvad-vajra-raṁho-lulita-grāmya-pāśo

gatiṁ muner yāmy apaviddha-lokaḥ

Just as Saṅkarṣaṇa has said, fixing my mind at the lotus feet of the Lord, cutting my body, a rope of material attachment, by the force of your

thunderbolt, I will give up enjoyment of the three worlds and attain the destination of the sages.

"Vṛtrāsura is cheating me. He will make the thunderbolt useless by displaying his powers and again attack me." Do not think that I will do this. Hear about my determination of mind. Just as my Lord Saṅkarṣaṇa has said, fixing my mind on his lotus feet, I will attain the destination of the *yogīs.* My body, which is a material noose, should be cut by the force of your thunderbolt. I have renounced the wealth of the three worlds (*apaviddha-lokaḥ).*

|| 6.11.22 ||

puṁsāṁ kilaikānta-dhiyāṁ svakānāṁ

yāḥ sampado divi bhūmau rasāyām

na rāti yad dveṣa udvega ādhir

madaḥ kalir vyasanaṁ samprayāsaḥ

My Lord does not give the wealth of heaven, earth or lower planets to his devotees who are dedicated only to him, because that wealth becomes the cause of hatred, agitation, anxiety, pride, quarrel, calamity and endeavor.

Do not say "Satisfied with your devotion Saṅkarṣaṇa will give you the wealth and enjoyment of Svarga." Listen, Indra! You and I are both devotees of the same Lord. He will give you enjoyment and wealth, but will not give me enjoyment and wealth. Here is the reason. Hear about the nature of my Lord. He does not give that wealth to persons who are dedicated completely to him. Why? From wealth come hatred and other bad qualities which weakened the joy of *bhakti.*

|| 6.11.23 ||

trai-vargikāyāsa-vighātam asmat-

patir vidhatte puruṣasya śakra

tato 'numeyo bhagavat-prasādo

yo durlabho 'kiñcana-gocaro 'nyaiḥ

O Indra! Our Lord obstructs endeavors for *artha, dharma* and *kāma.* One should infer that this is the mercy of the Lord, which is rarely attained by others but attained by those with attachment to only the Lord.

Having told you the method of killing me to take me to the side of the Lord, you should consider that you do not have the mercy of the Lord since he will give you wealth and enjoyment. He obstructs his sincere devotee (*puruṣasya*) from endeavoring for *artha, dharma* and *kāma.* If the Lord stops those endeavors, one can infer that to be the Lord's mercy. "But we have not had such an experience." It is rare for anyone except those who are solely dedicated to the Lord. Therefore it is unavailable to you. Completely devoid of his mercy, you will obtain wealth. Believing you will attain wealth, quickly throw the thunderbolt at me.

|| 6.11.24 ||

ahaṁ hare tava pādaika-mūla-

dāsānudāso bhavitāsmi bhūyaḥ

manaḥ smaretāsu-pater guṇāṁs te

gṛṇīta vāk karma karotu kāyaḥ

O Lord! I shall become the servant of servants whose only shelter is your lotus feet. May my mind remember the Lord of my life, may my words chant your glories and may my body serve you.

Seeing that Indra did not throw the thunderbolt, Vṛtrāsura then thought "Oh! What will I say to this rascal Indra who sees everything materially? I will make a request at the lotus feet of my Lord." Then, seeing the Lord appear through his meditation, he spoke this verse. I will again become the servant of the servants who take shelter only of your lotus feet. Please say why there is such delay. I am tormented out of longing. The Lord says, "Very soon I will bring you to my side. Please ask for a boon." May my mind remember you, Lord of my life! May my words sing your qualities! May my body massage your feet, fan you and give you betel nut! This is the prayer of my mind, voice and body.

|| 6.11.25 ||

na nāka-pṛṣṭhaṁ na ca pārameṣṭhyaṁ

na sārva-bhaumaṁ na rasādhipatyam

na yoga-siddhīr apunar-bhavaṁ vā

samañjasa tvā virahayya kāṅkṣe

O my Lord, source of all opportunities! I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic *yoga*, nor do I

want liberation. Burning in separation from you, these things will not satisfy me.

“I give you all results including Svarga and liberation. Please take everything.” Shaking his head, he emphatically refuses, saying “No! No! No!” *Nāka-prṣṭham* means Svarga. In separation from you, my life airs are burning. How will Svarga make me happy? Meeting you, I will attain the three blessing mentioned in the previous verse. What is the use of accepting the happiness of Svarga?

|| 6.11.26 ||

ajāta-pakṣā iva mātaraṁ khagāḥ

stanyaṁ yathā vatsatarāḥ kṣudh-ārtāḥ

priyaṁ priyeva vyuṣitaṁ viṣaṇṇā

mano 'ravindākṣa didṛkṣate tvām

O lotus-eyed Lord! As baby birds without developed wings always look for their mother to feed them, as small calves, distressed with hunger, desire to see the cow with milk in her udder, or as a morose wife, desires her husband who is away from home, I long to see you.

“Though I long for you, attaining you depends on you. I can do nothing in this regard.” He gives examples. Fearing owls and afflicted by hunger, baby birds, without having grown their wings, long to see their mother at every moment. Flapping their useless wings, thinking that the mother has come, they chirp and open their beaks. “Just as the mother bird comes and protects the babies from owls, and satisfies their hunger by placing small bugs she has brought one by one in their beaks, I will protect you from the three miseries and from enemies like Indra, and satisfy your desire by giving enjoyment of Svarga or Brahmaloka.”

But I do not desire anything except your sweetness. Thus, anything unfavorable for that attainment, such as bondage to the gross and subtle bodies of Vṛtra, only leads to the three miseries. He gives another example. Young calves (*vatsatarāḥ*), tied by a rope in a householder’s house, suffer because of hunger, with determination only to drink their mother’s milk. They desire their own happiness, the mother’s milk, without desiring to serve the mother cow. Not satisfied with this example, he gives another example.

The wife, morose because of affection and disturbed by separation, longs to see her husband who has gone to a distant land. Just as the wife, using all her senses, desires to make her husband happy, and also desires to make all her senses happy by her

husband's beauty, sweet voice, qualities actions and joking, so I also will serve you (and you will satisfy me). This was expressed in verse 24 with "May my mind remember the lord of my life, may my words chant your glories and may my body serve you." The difference however is that the wife satisfies the husband by *dāsya, sakhya* and *śṛṅgāra rasas* (material), whereas I will satisfy you by *dāsya-rasa* (spiritual) only.

|| 6.11.27 ||

mamottamaśloka-janeṣu sakhyaṁ

saṁsāra-cakre bhramataḥ sva-karmabhiḥ

tvan-māyayātmātmaja-dāra-geheṣv

āsakta-cittasya na nātha bhūyāt

Let me, wandering in the wheel of *saṁsāra* by my *karmas,* be attached to the devotees of the Lord. Let my mind not be attached to persons attached to body, children, wife, and house because of the influence of your external energy.

At that moment, Vṛtrāsura became humble. "Oh! How can such a low rascal as me attain such good fortune? Let me remain in this world!" He prays in this way in this verse. Let me have friendship with the devotees of the Lord, and let me not have friendship with persons attached to body, children, house and wife. I have not had association with your devotees, and thus I have experienced insurmountable sorrow.

Thus ends the commentary on the Eleventh Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twelve

Indra Kills Vṛtrāsura

|| 6.12.1 ||

śrī-ṛṣir uvāca

evaṁ jihāsur nṛpa deham ājau

mṛtyuṁ varaṁ vijayān manyamānaḥ

śūlaṁ pragṛhyābhyapatat surendraṁ

yathā mahā-puruṣaṁ kaiṭabho 'psu

Śukadeva Gosvāmī said: O King! Desiring to give up his body, considering death in the battle preferable to victory, Vṛtrāsura took up his trident and attacked Lord Indra, just as Kaiṭabha had attacked the Lord when the universe was inundated.

The Twelfth Chapter describes how Indra, discouraged by Vṛtrāsura's prowess, becomes enlightened by him and after praising him, kills him.

Vṛtrāsura prepared for battle again, thinking, "Bewildered about what to do, he will not kill me. Therefore, showing him my prowess, he will become determined and angry. He will then quickly kill me." *Apsu* refers to the water of devastation.

|| 6.12.2 ||

tato yugāntāgni-kaṭhora-jihvam

āvidhya śūlaṁ tarasāsurendraḥ

kṣiptvā mahendrāya vinadya vīro

hato 'si pāpeti ruṣā jagāda

Then Vṛtrāsura, the king of the demons, whirling his trident, which had sharp tongues of flame from the fire of devastation, threw it with great force at Indra. He roared, "O sinful one, you have been killed!"

Jihvā means flame. *Āvidhya* means he whirled it about.

|| 6.12.3 ||

kha āpatat tad vicalad graholkavan

nirīkṣya duṣprekṣyam ajāta-viklavaḥ

vajreṇa vajrī śata-parvaṇācchinad

bhujaṁ ca tasyoraga-rāja-bhogam

Fearlessly, Indra, seeing the trident, unbearable to behold, rotating in the sky and approaching him like a comet, destroyed it with his thunderbolt made of a hundred bones and also cut off one of Vṛtrāsura’s snake-like arms.

Āpatat means “coming towards him.”

|| 6.12.4 ||

chinnaika-bāhuḥ parigheṇa vṛtraḥ

saṁrabdha āsādya gṛhīta-vajram

hanau tatāḍendram athāmarebhaṁ

vajraṁ ca hastān nyapatan maghonaḥ

Although one of his arms was severed from his body, Vṛtrāsura angrily approached King Indra who was holding his thunderbolt and struck him on the edge of his cheek with an iron mace. He also struck the elephant that carried Indra. Thus Indra dropped the thunderbolt from his hand.

Hanau means on the edge of his cheek.

|| 6.12.5 ||

vṛtrasya karmāti-mahādbhutaṁ tat

surāsurāś cāraṇa-siddha-saṅghāḥ

apūjayaṁs tat puruhūta-saṅkaṭaṁ

nirīkṣya hā heti vicukruśur bhṛśam

The *devatās,* demons, Cāraṇas and Siddhas, praised Vṛtrāsura's astonishing deed, but seeing Indra’s danger, they greatly lamented, "Alas! Alas!"

Puruhūta is Indra.

|| 6.12.6 ||

indro na vajraṁ jagṛhe vilajjitaś

cyutaṁ sva-hastād ari-sannidhau punaḥ

tam āha vṛtro hara ātta-vajro

jahi sva-śatruṁ na viṣāda-kālaḥ

Ashamed, Indra did not retrieve the thunderbolt which had fallen from his hand in the presence of his enemy. Vṛtrāsura spoke again, "O Indra! Take up your thunderbolt and kill your enemy. This is not the time for lamentation."

|| 6.12.7 ||

yuyutsatāṁ kutracid ātatāyināṁ

jayaḥ sadaikatra na vai parātmanām

vinaikam utpatti-laya-sthitīśvaraṁ

sarvajñam ādyaṁ puruṣaṁ sanātanam

Persons desiring to fight with weapons but who are not dependent on the Lord, who are devoid of the one eternal, omniscient Lord who is controller of creation, maintenance and destruction, do not have continuous victory against enemies, or even victory against one person.

For those holding weapons, there is never victory at any time against enemies, or even against one enemy *(ekatra*). Though you are always victorious over the demons you are not victorious over me. This is because people like you are not dependent on the Lord but on someone else (*parātmanām*). But the Lord is always victorious. You cannot always have victory like Arjuna, who was completely dependent on the Lord.

|| 6.12.8 ||

lokāḥ sapālā yasyeme

śvasanti vivaśā vaśe

dvijā iva śicā baddhāḥ

sa kāla iha kāraṇam

Time, under whose control all planets and their *devatās* operate helplessly, like birds caught in a net, is the cause of your victory or defeat.

Time, operating according to good or bad *karmas*, is the cause of defeat or victory for you, who are dependent on *karma.* Time, under whose control all persons move, like birds caught in a net (*śicā*), is the cause.

|| 6.12.9 ||

ojaḥ saho balaṁ prāṇam

amṛtaṁ mṛtyum eva ca

tam ajñāya jano hetum

ātmānaṁ manyate jaḍam

Not knowing that time is the cause of strength of the senses, mind, body, the life airs, immortality and death, people think that the inert body is the cause of their success.

Not knowing that time is the cause of strength of senses, mind and other factors, people think that the body, which is unconscious, is the cause.

|| 6.12.10 ||

yathā dārumayī nārī

yathā patramayo mṛgaḥ

evaṁ bhūtāni maghavann

īśa-tantrāṇi viddhi bhoḥ

O Indra! Know that just as a wooden doll of a woman or an animal made of grass is under the control of a puppeteer, all beings are under the control of the Lord.

The controller of time is the Supreme Lord, the cause of all causes. Two examples are given. *Īśa-tantrāṇi* means “dependent on the Lord.”

|| 6.12.11 ||

puruṣaḥ prakṛtir vyaktam

ātmā bhūtendriyāśayāḥ

śaknuvanty asya sargādau

na vinā yad-anugrahāt

Without the mercy for the Lord, the *puruṣa* (Māhāviṣṇu), *prakṛti, mahat-tattva*, the false ego, the five material elements, the material senses, the mind, the intelligence and *citta* cannot create the material manifestation.

Māhāviṣṇu, the creator of *mahat-tattva,* or his expansions, cannot carry out the creation alone, what to speak of *prakṛti* and the elements. *Vyaktam* means *mahat-tattva. Ātmā* means *ahaṅkāra.* Without the Lord's mercy, they cannot create, maintain and destroy the universe. One should not say "Why does the *puruṣa* also depend on your mercy?" Even *parabrahman* is dependent on his mercy.

madīyaṁ mahimānañca parabrahmeti śabditam.

vetsyasyanugṛhītaṁ me saṁpraśnairvivṛtaṁ hṛdi

By my mercy, you will realize my power known as the impersonal Brahman, which will be disclosed in your heart through questions and answers. SB 8.24.38

|| 6.12.12 ||

avidvān evam ātmānaṁ

manyate 'nīśam īśvaram

bhūtaiḥ sṛjati bhūtāni

grasate tāni taiḥ svayam

In ignorance of the Lord, the *jīva* thinks that he himself is the Lord, but the Lord creates and destroys all beings by other *jīvas.*

"Well, the Mīmāṁśakas say that the *jīva* is the cause of creation by his own actions." The *jīva* thinks he (*anīśvaram)* is the Lord (*ātmānam*). "But it is seen that the Pitṛs and

others are creators, and tigers are destroyers.” No, the Lord creates and destroys through these living entities.

|| 6.12.13 ||

āyuḥ śrīḥ kīrtir aiśvaryam

āśiṣaḥ puruṣasya yāḥ

bhavanty eva hi tat-kāle

yathānicchor viparyayāḥ

The blessings of long life, wealth, fame and power for man arise according to a favorable time. Similarly, the opposites arise according to time, for the unwilling person.

“There is no worry that you will be victorious over me, since you have defeated me. Why do you fight me with force?” Long life, wealth, fame and power appear according to the time favorable for these things. Now is the time for your victory. You will be victorious. The opposites are death, poverty, infamy, and weakness.

|| 6.12.14 ||

tasmād akīrti-yaśasor

jayāpajayayor api

samaḥ syāt sukha-duḥkhābhyāṁ

mṛtyu-jīvitayos tathā

Therefore, one should think equally of infamy and fame, victory and defeat, happiness and distress, death and life.

Samaḥ means “thinking of them as equal.” *Sukha-duḥkhabhyām* should *be sukha-duḥkhayoḥ.*

|| 6.12.15 ||

sattvaṁ rajas tama iti

prakṛter nātmano guṇāḥ

tatra sākṣiṇam ātmānaṁ

yo veda sa na badhyate

One who knows that the *guṇas* of *prakṛti, sattva, rajas* and *tamas* are not the qualities of the soul and who knows that the soul is the observer is not bound by *saṁsāra.*

Victory and defeat are the products of the *guṇas* alone. The soul is beyond the *guṇas.* If one can discriminate in this way, then one does not rejoice or lament. *Badhyate* means one is not bound by *saṁsāra.*

|| 6.12.16 ||

paśya māṁ nirjitaṁ śatru

vṛkṇāyudha-bhujaṁ mṛdhe

ghaṭamānaṁ yathā-śakti

tava prāṇa-jihīrṣayā

O enemy! Look at me, defeated, with weapon and arm cut off in battle, still trying to kill you.

I am a good example for you (since I do not rejoice or lament in my pitiable condition.)

|| 6.12.17 ||

prāṇa-glaho 'yaṁ samara

iṣv-akṣo vāhanāsanaḥ

atra na jñāyate 'muṣya

jayo 'muṣya parājayaḥ

Consider this battle a gambling match in which our lives are the stakes, the arrows are the dice, and the animals acting as carriers are the game board. No one can understand who will be defeated and who will be victorious.

This battle is a gambling match. It is impossible for gamblers to give up this game, though they may find faults in it. Life is the stake. The arrows are the dice. The carriers like elephants are the game board.

|| 6.12.18 ||

śrī-śuka uvāca

indro vṛtra-vacaḥ śrutvā

gatālīkam apūjayat

gṛhīta-vajraḥ prahasaṁs

tam āha gata-vismayaḥ

Śukadeva Gosvāmī said: Hearing the straightforward words of Vṛtrāsura, Indra praised him and again taking up the thunderbolt, without amazement, smiled and spoke to him.

“Oh! How can a demon have such devotion, knowledge and detachment?” First he was surprised, and had no smile. Then, remembering Prahlāda, Bali and others, he thought, “Bhakti millions of times greater than ours is possible in even the demons.” Thus he is amazement disappeared. He became joyful and then smiled.

|| 6.12.19 ||

indra uvāca

aho dānava siddho 'si

yasya te matir īdṛśī

bhaktaḥ sarvātmanātmānaṁ

suhṛdaṁ jagad-īśvaram

O demon! You, possessing such discrimination, have achieved perfection. You serve the Lord of the universe, the friend of all beings, with complete concentration.

Bhaktaḥ means “you serve.”

|| 6.12.20 ||

bhavān atārṣīn māyāṁ vai

vaiṣṇavīṁ jana-mohinīm

yad vihāyāsuraṁ bhāvaṁ

mahā-puruṣatāṁ gataḥ

You have crossed the illusory energy of Lord Viṣṇu, and because of this you have given up the demoniac mentality and have attained the position of an exalted devotee.

|| 6.12.21 ||

khalv idaṁ mahad āścaryaṁ

yad rajaḥ-prakṛtes tava

vāsudeve bhagavati

sattvātmani dṛḍhā matiḥ

It is astonishing that although you are a demon under the influence of *rajas,* you have fixed your mind firmly on the Supreme Lord Vāsudeva, who is the very form of *śuddha-sattva.*

Again Indra became astonished. How did you, with the nature of *rajas,* develop fixed *bhakti.* Such *bhakti* should only arise when *rajas* is destroyed by the great mercy of devotees like Nārada in persons like Prahlāda. *Sattvātmani* means a form of *śuddha-sattva.*

|| 6.12.22 ||

yasya bhaktir bhagavati

harau niḥśreyaseśvare

vikrīḍato 'mṛtāmbhodhau

kiṁ kṣudraiḥ khātakodakaiḥ

A person who has *bhakti* to the Supreme Lord, Hari, the Lord of the highest auspiciousness, swims in the ocean of nectar. For him what use is Svarga, which is like the water in small ditches?

It is understandable that you are indifferent to the enjoyment of Svarga. *Khātodakaiḥ* means “water in ditches.” Svarga is similar to that for you. But for us, without *bhakti,* it is bliss.

|| 6.12.23 ||

śrī-śuka uvāca

iti bruvāṇāv anyonyaṁ

dharma-jijñāsayā nṛpa

yuyudhāte mahā-vīryāv

indra-vṛtrau yudhām patī

Śukadeva Gosvāmī said: O King! Vṛtrāsura and Indra, great fighters with great power, speaking with a desire to understand *dharma,* and then again began fighting.

|| 6.12.24 ||

āvidhya parighaṁ vṛtraḥ

kārṣṇāyasam arindamaḥ

indrāya prāhiṇod ghoraṁ

vāma-hastena māriṣa

O respectable one! Vṛtrāsura, who was completely able to subdue his enemy, took his iron club, whirled it around, and then threw it at Indra with his left hand.

Āvidhya means “whirling it around.” *Māriṣa* means “Respectable one!”

|| 6.12.25 ||

sa tu vṛtrasya parighaṁ

karaṁ ca karabhopamam

ciccheda yugapad devo

vajreṇa śata-parvaṇā

With his thunderbolt made of Dadhīci’s bones, Indra simultaneously cut to pieces Vṛtrāsura's club and his remaining hand, which resembled an elephant’s trunk.

|| 6.12.26 ||

dorbhyām utkṛtta-mūlābhyāṁ

babhau rakta-sravo 'suraḥ

chinna-pakṣo yathā gotraḥ

khād bhraṣṭo vajriṇā hataḥ

Vṛtrāsura, bleeding profusely, his two arms cut off at their roots, looked like a fallen mountain whose wings have been cut to pieces by Indra.

Gotraḥ means mountain.

|| 6.12.27-29 ||

mahā-prāṇo mahā-vīryo

mahā-sarpa iva dvipam

kṛtvādharāṁ hanuṁ bhūmau

daityo divy uttarāṁ hanum

nabho-gambhīra-vaktreṇa

leliholbaṇa-jihvayā

daṁṣṭrābhiḥ kāla-kalpābhir

grasann iva jagat-trayam

atimātra-mahā-kāya

ākṣipaṁs tarasā girīn

giri-rāṭ pāda-cārīva

padbhyāṁ nirjarayan mahīm

jagrāsa sa samāsādya

vajriṇaṁ saha-vāhanam

Vṛtrāsura, very powerful and courageous, placed his lower jaw on the ground and his upper jaw in the sky. With a mouth deep like the sky, with a fearsome, snake-like tongue, with deadly teeth, he seemed to devour the entire universe. Thus assuming a gigantic body, the great demon Vṛtrāsura, shaking the mountains, crushing the earth with his legs as if he were the Himalayas

walking about, came before Indra and swallowed him and Airāvata, his carrier, just as a big python might swallow an elephant.

With a mouth like the sky, with a fearsome tongue like a snake, crushing the earth with his feet, he quickly swallowed Indra.

|| 6.12.30 ||

vṛtra-grastaṁ tam ālokya

saprajāpatayaḥ surāḥ

hā kaṣṭam iti nirviṇṇāś

cukruśuḥ samaharṣayaḥ

When the *devatās*, along with Brahmā, other *prajāpatis* and great sages saw that Indra had been swallowed by the demon, they became dispirited and cried "Ah! What misfortune!"

|| 6.12.31 ||

nigīrṇo 'py asurendreṇa

na mamārodaraṁ gataḥ

mahāpuruṣa-sannaddho

yogamāyā-balena ca

Protected by the Nārāyaṇa-kavaca and by his own mystic power, Indra, although swallowed by Vṛtrāsura, did not die within the demon's belly.

Protected by the Nārāyaṇa-kavaca (*mahā-puruṣeṇa*) and his power gained through *aṣṭāṅga-yoga,* he did not die. He remained invisible (*māyā*) in the form of air by the power of invisibility.

|| 6.12.32 ||

bhittvā vajreṇa tat-kukṣiṁ

niṣkramya bala-bhid vibhuḥ

uccakarta śiraḥ śatror

giri-śṛṅgam ivaujasā

Powerful Indra, killer of Bala, piercing Vṛtrāsura's abdomen with his thunderbolt, emerged from his body and with great force cut off his head, as if cutting the top off a mountain.

Uccakarta means “he cut off.”

|| 6.12.33 ||

vajras tu tat-kandharam āśu-vegaḥ

kṛntan samantāt parivartamānaḥ

nyapātayat tāvad ahar-gaṇena

yo jyotiṣām ayane vārtra-hatye

Although the thunderbolt revolved around and cut Vṛtrāsura's neck with great speed, his head fell of only after the time it took the sun, moon and other luminaries to complete a northern and southern journey, at a time suitable for killing him.

Although the thunderbolt moved quickly and cut all around his neck--not just in one place, since it was very tough--the head, after being cut off, fell to the ground only after a year, after the planets moved through the northern and southern courses. *Vārtra-hatye* means “at a time suitable for slaying Vṛtrāsura.” Or the suffix *ya* on *hatye* may be derived from *daṇḍādibhyo yaḥ* (Pāṇini 5.1.66). It is added to the words with the meaning “deserving.” Thus the phrase then means “deserving to kill Vṛtrāsura, or for the purpose of killing him.”

|| 6.12.34 ||

tadā ca khe dundubhayo vinedur

gandharva-siddhāḥ samaharṣi-saṅghāḥ

vārtra-ghna-liṅgais tam abhiṣṭuvānā

mantrair mudā kusumair abhyavarṣan

When Vṛtrāsura was killed, the Gandharvas and Siddhas in the heavenly planets beat kettledrums. They praised Indra with *mantras* about Indra’s

victory and the glorious death of Vṛtrāsura and showered flowers upon him in jubilation.

They praised Indra with mantras for his victory in battle and the glorious death of Vṛtrāsura.

|| 6.12.35 ||

vṛtrasya dehān niṣkrāntam

ātma-jyotir arindama

paśyatāṁ sarva-devānām

alokaṁ samapadyata

O King Parīkṣit, subduer of enemies! As all the *devatās* watched his spiritual body become separate from the body of Vṛtrāsura, he achieved the spiritual abode of Saṅkarṣaṇa.

When Vṛtrāsura swallowed Indra and his elephant, he thought "There is no one else to kill me. Why do I not give up my body by the power of *yoga* and quickly go to the side of the Lord?" He then entered into *samādhi.* At that moment Indra tore open the abdomen of Vṛtrāsura who was unconscious, came out, and cut his head off. This should be understood from the comparison of cutting off a mountain peak. His manifested spiritual body (*ātmā-jyotiḥ*) became separated from his gross body and then attained the Vaikuṇṭha of Saṅkarṣaṇa beyond the material world (*ālokam*).

Thus ends the commentary on the Twelfth Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Thirteen

Atonement of Indra

|| 6.13.1 ||

śrī-śuka uvāca

vṛtre hate trayo lokā

vinā śakreṇa bhūrida

sapālā hy abhavan sadyo

vijvarā nirvṛtendriyāḥ

Śukadeva Gosvāmī said: O charitable King! When Vṛtrāsura was killed, except for Indra, the three worlds and the presiding deities were immediately pleased and free from trouble.

The Thirteenth Chapter describes how Indra, fearing the reaction from killing a *brāhmaṇa*, lived in the stem of a lotus at Mānasa Sarovara and later attained relief by performing a horse sacrifice.

|| 6.13.2 ||

devarṣi-pitṛ-bhūtāni

daityā devānugāḥ svayam

pratijagmuḥ sva-dhiṣṇyāni

brahmeśendrādayas tataḥ

Thereafter, the sages, the Pitṛs, the Bhūtas, the demons, the followers of the *devatās,* and the *devatās* headed by Lord Brahmā, Lord Śiva and Indra, returned to their respective homes.

Indra was not fit to return to his abode. The moment he killed Vṛtrāsura he became distressed at killing a *brāhmaṇa.* Thus though the verse says that Indra returned home, he actually went to Mānasa Sarovara, then performed a horse sacrifice, and finally returned home. That should be understood by the word *tataḥ* (afterwards).

|| 6.13.3 ||

śrī-rājovāca

indrasyānirvṛter hetuṁ

śrotum icchāmi bho mune

yenāsan sukhino devā

harer duḥkhaṁ kuto 'bhavat

The King said: O sage! I desire to hear the reason for Indra's distress. Why did Indra become unhappy by the killing of Vṛtrāsura, while the devatās were happy?

Hareḥ means of "Indra."

|| 6.13.4 ||

śrī-śuka uvāca

vṛtra-vikrama-saṁvignāḥ

sarve devāḥ saharṣibhiḥ

tad-vadhāyārthayann indraṁ

naicchad bhīto bṛhad-vadhāt

Śukadeva Gosvāmī said: When all the sages and *devatās* were disturbed by the extraordinary power of Vṛtrāsura, they had assembled to ask Indra to kill him. Indra, however, being afraid of killing a *brāhmaṇa,* did not want to kill him.

The *devatās* requested Indra to kill Vṛtrāsura. Indra did not desire to kill him because he was afraid of killing a *brāhmaṇa (bṛhad-vadhāt).*

|| 6.13.5 ||

indra uvāca

strī-bhū-druma-jalair eno

viśvarūpa-vadhodbhavam

vibhaktam anugṛhṇadbhir

vṛtra-hatyāṁ kva mārjmy aham

Indra said: I received extensive sinful reactions killing Viśvarūpa, but I was favored by the women, land, trees and water, and therefore I was able to divide the sin among them. But now, if I kill Vṛtrāsura, another *brāhmaṇa*, how shall I free myself from the sinful reactions?

Enaḥ means sin. *Mārjmi* means “purify.”

|| 6.13.6 ||

śrī-śuka uvāca

ṛṣayas tad upākarṇya

mahendram idam abruvan

yājayiṣyāma bhadraṁ te

hayamedhena mā sma bhaiḥ

Śukadeva Gosvāmī said: Hearing this, the sages replied to King Indra, "Good fortune unto you. Do not fear. We shall perform a horse sacrifice for you."

Mā sam bhaiḥ means “Do not fear.”

|| 6.13.7 ||

hayamedhena puruṣaṁ

paramātmānam īśvaram

iṣṭvā nārāyaṇaṁ devaṁ

mokṣyase 'pi jagad-vadhāt

By worshipping the Supreme Lord, Nārāyaṇa, Paramātmā, with a horse sacrifice, you will be freed from all the sins in the universe.

|| 6.13.8-9 ||

brahma-hā pitṛ-hā go-ghno

mātṛ-hācārya-hāghavān

śvādaḥ pulkasako vāpi

śuddhyeran yasya kīrtanāt

tam aśvamedhena mahā-makhena

śraddhānvito 'smābhir anuṣṭhitena

hatvāpi sabrahma-carācaraṁ tvaṁ

na lipyase kiṁ khala-nigraheṇa

One who has killed a *brāhmaṇa,* a cow, his father, mother or *guru,* a dog-eater or an outcaste, can be immediately freed from all sinful reactions simply by chanting about Nārāyaṇa. After killing even *brāhmaṇas,* what to speak of a low rascal, by our performing a horse sacrifice you will not be touched by any sin.

|| 6.13.10 ||

śrī-śuka uvāca

evaṁ sañcodito viprair

marutvān ahanad ripum

brahma-hatyā hate tasminn

āsasāda vṛṣākapim

Śukadeva Gosvāmī said: Encouraged by the words of the sages, Indra killed Vṛtrāsura, and when he was killed, the sin of killing a *brāhmaṇa* took shelter of Indra.

When Vṛtra was killed (*tasmin hate*) the sin fell upon Indra *(vṛṣākapim*). Because of committing sin on the strength of an atonement, the reaction was very strong. Without experiencing suffering, the atonement would not give relief by itself. Therefore they did not perform the horse sacrifice for Indra immediately. The sages, because of advising him to commit the sin on the strength of the atonement also suffered misfortune, the result of the offense, for a long time. This suffering came from Nahuṣa, who took over Indra's post.

|| 6.13.11 ||

tayendraḥ smāsahat tāpaṁ

nirvṛtir nāmum āviśat

hrīmantaṁ vācyatāṁ prāptaṁ

sukhayanty api no guṇāḥ

Following the advice of the *devatās,* Indra suffered, and attained no happiness. Good qualities cannot give happiness to a person who has shame and infamy.

Asahat should *asahata* (he endured). *Amum* refers to Indra. "Why could a person with qualities like determination not be happy?" Those qualities cannot give happiness to a person who has done a shameful act and is criticized for killing a *brāhmaṇa.*

|| 6.13.12-13 ||

tāṁ dadarśānudhāvantīṁ

cāṇḍālīm iva rūpiṇīm

jarayā vepamānāṅgīṁ

yakṣma-grastām asṛk-paṭām

vikīrya palitān keśāṁs

tiṣṭha tiṣṭheti bhāṣiṇīm

mīna-gandhy-asu-gandhena

kurvatīṁ mārga-dūṣaṇam

Indra saw a *caṇḍāla* woman, trembling because of old age, afflicted with tuberculosis, covered with blood, and breathing an unbearable, fishy odor that polluted the entire street. With gray hair flying about, she pursued him, calling, "Wait! Wait!"

Yakṣmā is tuberculosis. The street was polluted with the smell of her breath (*asu*) which had the odor of fish.

|| 6.13.14 ||

nabho gato diśaḥ sarvāḥ

sahasrākṣo viśāmpate

prāg-udīcīṁ diśaṁ tūrṇaṁ

praviṣṭo nṛpa mānasam

O King! Indra first fled to the sky, then to all directions. At last he went to the northeast and quickly entered the Mānasa Sarovara.

First he went into the sky. Seeing her chasing him, he went in all direction, but she followed. Then he went in the northeast direction and quickly entered Mānasa Sarovara.

|| 6.13.15 ||

sa āvasat puṣkara-nāla-tantūn

alabdha-bhogo yad ihāgni-dūtaḥ

varṣāṇi sāhasram alakṣito 'ntaḥ

sañcintayan brahma-vadhād vimokṣam

Always thinking of relief from the sinful reaction for killing a *brāhmaṇa,* Indra, invisible to everyone, lived for one thousand years in the subtle fibers of the stem of a lotus without food, since the messenger of Agni could not deliver his share of sacrifice in the water.

He lived unseen in the fibers of the lotus stem. He did not get any food, because the messenger of Agni did not deliver his share of the sacrifices, since he could not enter the water. It is not difficult for Agni to enter water, since he delivers to Varuṇa, who is situated in the water, his share. However, this water was difficult to enter because the followers of Śiva were guarding it. And thus, the sin of killing a *brāhmaṇa,* which followed him everywhere, could also not enter the water. He remained invisible to all people for a thousand years.

|| 6.13.16 ||

tāvat triṇākaṁ nahuṣaḥ śaśāsa

vidyā-tapo-yoga-balānubhāvaḥ

sa sampad-aiśvarya-madāndha-buddhir

nītas tiraścāṁ gatim indra-patnyā

As long as King Indra lived in the water, Nahuṣa ruled the heavenly kingdom, due to his knowledge, austerity and mystic power. Nahuṣa, however, became blinded by pride in his wealth, and took the body of a snake because of the instruction of Indra's wife.

Tri-nākam means Svarga. "How can a human rule Svarga?" Nahuṣa was endowed with knowledge, austerity and yogic power. This means he was capable of enlisting all powers and was capable of protecting Svarga. Why then did Indra again rule Svarga? Nahuṣa's intelligence became blind with pride in his wealth. He had to take a snake's body because of Indra's wife. Nahuṣa one time spoke to Indra's wife. "I am now Indra. Therefore you should serve me." When he told her this, she spoke to Brḥaspati. He said, "Tell him that you will worship him if he comes carried by *brāhmaṇas.* Then he will fall down because of a *brāhmaṇa's* curse." She informed Nahuṣa, and he came, carried by Agastya and other sages. Saying "Go quickly (*sarpa*)" Nahuṣa touched Agastya with his foot. He was then cursed by the angry sage and became a snake (*sarpa*).

|| 6.13.17 ||

tato gato brahma-giropahūta

ṛtambhara-dhyāna-nivāritāghaḥ

pāpas tu digdevatayā hataujās

taṁ nābhyabhūd avitaṁ viṣṇu-patnyā

When the reaction to the offense of committing sin on the strength of atonement was destroyed by meditation on the Lord, he was invited back to Svarga by the *brāhmaṇas.* The sin of killing a *brāhmaṇa,* depleted of its strength by Śiva, guardian of the northeast, could not overcome him, since he was also protected by Lakṣmī, who lives in the lotus.

He went back to Svarga by the words of Brahmā and the *brāhmaṇas,* who said, "We will have you perform a horse sacrifice." *Ṛtambharaḥ* means "one who preserves truth, Viṣṇu." The offense of committing sin on the strength of atonement is called *aghah* in this verse. The sin of killing *a brāhmaṇa* is called *pāpaḥ.* Masculine gender instead of neuter is poetic license. Śiva is the guardian of the northeast direction. Lakṣmī resides in the lotuses of Mānasa Sarovara.

|| 6.13.18 ||

taṁ ca brahmarṣayo 'bhyetya

hayamedhena bhārata

yathāvad dīkṣayāṁ cakruḥ

puruṣārādhanena ha

O King! The *brāhmaṇa* sages approached him and had him properly perform a horse sacrifice with worship of the Supreme Lord.

|| 6.13.19-20 ||

athejyamāne puruṣe

sarva-devamayātmani

aśvamedhe mahendreṇa

vitate brahma-vādibhiḥ

sa vai tvāṣṭra-vadho bhūyān

api pāpa-cayo nṛpa

nītas tenaiva śūnyāya

nīhāra iva bhānunā

When the sages performed the horse sacrifice and Indra worshipped the Supreme Lord, the sin of killing Vṛtrāsura was completely destroyed, like the sun dissipating fog.

|| 6.13.21 ||

sa vājimedhena yathoditena

vitāyamānena marīci-miśraiḥ

iṣṭvādhiyajñaṁ puruṣaṁ purāṇam

indro mahān āsa vidhūta-pāpaḥ

After worshiping the Supreme Lord, controller of sacrifices, by means of a horse sacrifice executed properly by Marīci and other sages, Indra was cleansed of his sin and was again respected.

|| 6.13.22-23 ||

idaṁ mahākhyānam aśeṣa-pāpmanāṁ

prakṣālanaṁ tīrthapadānukīrtanam

bhakty-ucchrayaṁ bhakta-janānuvarṇanaṁ

mahendra-mokṣaṁ vijayaṁ marutvataḥ

paṭheyur ākhyānam idaṁ sadā budhāḥ

śṛṇvanty atho parvaṇi parvaṇīndriyam

dhanyaṁ yaśasyaṁ nikhilāgha-mocanaṁ

ripuñjayaṁ svasty-ayanaṁ tathāyuṣam

Intelligent persons should read this great narration about the purification and victory of Indra, which destroys all sins and glorifies the Supreme Lord, *bhakti,* and the devotees. On sacred days they should hear this narration which brings alert senses, wealth, fame, freedom from all sins, victory, good fortune and long life.

Bhakty-ucchrayam means "endowed with the excellence of *bhakti."* The story describes the victory of Indra (*marutvataḥ*). *Indriyam* means "quickness of the sense." *Āyuṣam* means "giving long life."

Thus ends the commentary on the Thirteenth Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Fourteen

The Story of Citraketu

|| 6.14.1 ||

śrī-parīkṣid uvāca

rajas-tamaḥ-svabhāvasya

brahman vṛtrasya pāpmanaḥ

nārāyaṇe bhagavati

katham āsīd dṛḍhā matiḥ

King Parīkṣit said: O *brāhmaṇa*! Since he was sinful, with a nature of *rajas* and *tamas*, how could Vṛtrāsura have firm attachment to Nārāyaṇa?

The Fourteenth Chapter describes how Citraketu, by the mercy of devotees, obtained a son whose birth caused happiness and whose death caused distress.

|| 6.14.2 ||

devānāṁ śuddha-sattvānām

ṛṣīṇāṁ cāmalātmanām

bhaktir mukunda-caraṇe

na prāyeṇopajāyate

***Bhakti* to the Lord's lotus feet rarely develops even in the *devatās* with minds in *sattva-guṇa* and in pure sages.**

Śuddha-sattvānām means in those with *antaḥkaraṇas* having *sattva-guṇa. Jñāna* develops on its own after purification of *antaḥkaraṇa*. This is not so with *bhakti,* since without association of devotees *bhakti* does not appear.

|| 6.14.3 ||

rajobhiḥ sama-saṅkhyātāḥ

pārthivair iha jantavaḥ

teṣāṁ ye kecanehante

śreyo vai manujādayaḥ

In this material world there are as many living entities as atoms. Among these living entities, a few are human beings or *devatās,* and among them, a few practice *dharma.*

Among them, some are humans, *devatās* or Gandharvas, but not all. And among those, some follow *dharma.*

|| 6.14.4 ||

prāyo mumukṣavas teṣāṁ

kecanaiva dvijottama

mumukṣūṇāṁ sahasreṣu

kaścin mucyeta sidhyati

O best of the *brāhmaṇas*! Out of those follow *dharma,* only a few desire liberation. Among many thousands who desire liberation, one person becomes a *jivamukta* and out of many such persons, only one attains the spiritual world.

Mucyeta means he becomes a *jīvanmukta.*

|| 6.14.5 ||

muktānām api siddhānāṁ

nārāyaṇa-parāyaṇaḥ

su-durlabhaḥ praśāntātmā

koṭiṣv api mahā-mune

O great sage! Greater than those who are *jīvanmukta* and greater than those who attain liberation is the devotee of Lord Nārāyaṇa. Such a devotee, who is in *śānta* or other *rasas,* is very rare, even among ten million people.

It has been said that among the liberated one may attain perfection. Many perform *sādhana* for liberation but do not attain liberation. But those who becomeliberated (*jivanmukta)* do not all become perfect. Only some do, for it is said:

jīvanmuktā api punar bandhanaḥ yānti karmabhiḥ

yady acintya-mahā-śaktau bhagavatyiaparādhinaḥ

The *jīvanmuktas* again become bound by *karma* if they commit offense to the Lord, possessor of inconceivably great energies.

Those who attain perfection and get liberation attain *sāyujya,* merging in the Brahman. The devotee of Nārāyaṇa is rarer that those liberated persons. The genitive case should here mean the ablative case, since the genitive case will not have a proper meaning. (Among those in *sāyujya* none become devotees.) Compared to the *jīvanmuktas* and the liberated person the devotee of Nārāyaṇa is rare because of his superiority.

Or one can consider this in another way. There are two types of *jñāna:* pure and mixed with *bhakti*. By pure *jñāna* those who desire liberation cannot achieve it. It is like beating empty husks for grain:

śreyaḥ-sṛtiṁ bhaktim udasya te vibho

kliśyanti ye kevala-bodha-labdhaye

teṣām asau kleśala eva śiṣyate

nānyad yathā sthūla-tuṣāvaghātinām

My dear Lord, devotional service unto you is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble SB 10.14.4

Jñāna mixed with *bhakti* has two types: with *bhakti* in which one does not respect the Lord’s form, considering his form material, and with *bhakti* in which one respects the Lord’s form, not considering it material. By the first type of *jñāna* mixed with *bhakti* one will not attain liberation, but one will think one is liberated. Such *bhakti* destroys ignorance completely but only partly produces knowledge (*vidyā*), and then disappears. (The practitioner thinks *bhakti* must be discarded for attaining liberation.) But without *bhakti* a person cannot attain complete knowledge of Brahman. Thus he cannot merge into Brahman. This is stated in the *Gītā* and also in *Bhāgavatam* with the following verses:

ye 'nye 'ravindākṣa vimukta-māninas

tvayy asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa paraṁ padaṁ tataḥ

patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

Persons who are falsely under the impression of being liberated, without devotional service to the Lord, may reach up to the point of liberation, but because of their impure consciousness, such so-called liberated persons again fall down into material existence. SB 10.2.32

avajānanti māṁ muḍhā mānuṣīṁ tanumāśrit

paraṁ bhāvam ajānanto mama bhūta-maheśvaram

The fools deride me in this human form, not knowing that I am the great Lord of the Brahman, higher than all else. BG 9.11

moghāśā mogha-karmāṇo mogha-jñāna-vicetasaḥ

rākṣasīm āsurīñ caiva prakṛtiṁ mohinīṁ śritāḥ

Among those who cannot distinguish this truth, those who are devotees do not gain *sālokya*, those who are *karmīs* do not attain their material fruits, and those who are *jñānīs* do not attain liberation. They assume the nature of Rākṣasas and *asuras*. BG 9.12

The meaning of the *Gītā* verses is as follows. Fools disrespect me for having a human form. Seeing all humans with a material body, they think that my body also is made of matter. In this way they disrespect me. What is my human body? It is the best existence (*param bhāvam*), *viśuddha-sattva*. It is the supreme cause (*maheśvaram*) of all *jīvas* from Brahmā to the grass. This human body which I have accepted is the cause of all objects made of *prakṛti.*

If they are my devotees but think in this way, then all their desires to attain me are useless. If they are *karmīs,* then all their *karmas* become useless, and they do not attain Svarga. If they are *jñānīs,* then the *jñāna* becomes useless and they do not achieve liberation. Then what do they attain? They are born in the wombs of Rākṣasas.

By the second type of *jñāna* mixed with *bhakti,* with belief in the form of the Lord, after the destruction of *vidyā* (since *vidyā* is also a cause of bondage), by *bhakti* devoid of any mixture of *jñāna,* which does not disappear, a person realized *tat-padartha* (Brahman) and attains merging in Brahman. It is said:

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati

samaḥ sarveṣu bhuteṣu bhūteṣu mad-bhaktiṁ labhate parāṁ

Having attained the state of Brahman, being a pure soul, he does not lament in loss of what he had nor does he desire what he does not have, and looks upon all beings as equal. He then manifests *prema-bhakti*. BG 18.54

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ

tato māṁ tattvato jñātvā viśate tad anantaram

Only by *bhakti* can a person know me as Brahman. Then, knowing me as Brahman by that *bhakti*, he merges with me. BG 18.55

However, among those who gain perfection, at the beginning of realizing Brahman some person may attain pure *bhakti* by the mercy of some pure *bhakta.* Then, by gaining the sweetness of *bhakti,* he will find merging tasteless and surrender to the Lord. In this way the *Bhāgavatam* verse can be explained by taking the genitive meaning. If the devotee giving mercy has *śānta-bhakti,* then the recipient obtains *śānta-bhakti. Dāsya* and other types of *bhakti* are also implied here. Since such *bhakti* is rarely attained, the word “thousand” is not used, but rather the word “ten million.”

|| 6.14.6 ||

vṛtras tu sa kathaṁ pāpaḥ

sarva-lokopatāpanaḥ

itthaṁ dṛḍha-matiḥ kṛṣṇa

āsīt saṅgrāma ulbaṇe

How did sinful Vṛtrāsura, who caused so much suffering to others, become so fixed in Kṛṣṇa during the raging battle?

How did most rare *bhakti* beyond the three *guṇas,* exist in a demon like Vṛtrāsura, blinded by the three *guṇas?*

|| 6.14.7 ||

atra naḥ saṁśayo bhūyāñ

chrotuṁ kautūhalaṁ prabho

yaḥ pauruṣeṇa samare

sahasrākṣam atoṣayat

O master! This is my doubt. I am curious to hear about Vṛtrāsura whose heroism pleased Indra in battle.

|| 6.14.8 ||

śrī-sūta uvāca

parīkṣito 'tha sampraśnaṁ

bhagavān bādarāyaṇiḥ

niśamya śraddadhānasya

pratinandya vaco 'bravīt

Sūta Gosvāmī said: After hearing Mahārāja Parīkṣit's very intelligent question, Śukadeva Gosvāmī, the most powerful sage, thanking him, spoke these words.

|| 6.14.9 ||

śrī-śuka uvāca

śṛṇuṣvāvahito rājann

itihāsam imaṁ yathā

śrutaṁ dvaipāyana-mukhān

nāradād devalād api

Śukadeva Gosvāmī said: O King! Please listen with attention what I heard from the mouths of Vyāsadeva, Nārada and Devala.

|| 6.14.10 ||

āsīd rājā sārvabhaumaḥ

śūraseneṣu vai nṛpa

citraketur iti khyāto

yasyāsīt kāmadhuṅ mahī

O King Parīkṣit! In the province of Śūrasena there was a king named Citraketu, ruling the entire earth. During his reign, the earth produced all the necessities for life.

|| 6.14.11 ||

tasya bhāryā-sahasrāṇāṁ

sahasrāṇi daśābhavan

sāntānikaś cāpi nṛpo

na lebhe tāsu santatim

Citraketu had ten million wives, but though desiring to produce children, he did not receive a child from any of them.

He had ten million wives (10,000 x 1000). He married them in order to have offspring (*sāntānikaḥ*), not just for enjoyment.

|| 6.14.12 ||

rūpaudārya-vayo-janma-

vidyaiśvarya-śriyādibhiḥ

sampannasya guṇaiḥ sarvaiś

cintā bandhyā-pater abhūt

Citraketu, though endowed with beauty, magnanimity, youth, high family, education, power and wealth, being the husband of barren wives, was full of anxiety.

All of the wives were barren by fate.

|| 6.14.13 ||

na tasya sampadaḥ sarvā

mahiṣyo vāma-locanāḥ

sārvabhaumasya bhūś ceyam

abhavan prīti-hetavaḥ

His wealth, his queens with attractive eyes, and his control of all lands were not sources of happiness for him.

|| 6.14.14 ||

tasyaikadā tu bhavanam

aṅgirā bhagavān ṛṣiḥ

lokān anucarann etān

upāgacchad yadṛcchayā

Once upon a time, the powerful sage named Aṅgirā, traveling all over the universe, came to the palace of King Citraketu uninvited.

|| 6.14.15 ||

taṁ pūjayitvā vidhivat

pratyutthānārhaṇādibhiḥ

kṛtātithyam upāsīdat

sukhāsīnaṁ samāhitaḥ

After properly respecting the sage who was treated as a guest and seated comfortably by standing up and offering articles of worship, Citraketu sat down with attention.

|| 6.14.16 ||

maharṣis tam upāsīnaṁ

praśrayāvanataṁ kṣitau

pratipūjya mahārāja

samābhāṣyedam abravīt

O King Parīkṣit! The great sage, after worshipping the King seated on the ground and bowing in humility, addressed him and spoke as follows.

|| 6.14.17 ||

aṅgirā uvāca

api te 'nāmayaṁ svasti

prakṛtīnāṁ tathātmanaḥ

yathā prakṛtibhir guptaḥ

pumān rājā ca saptabhiḥ

Aṅgirā said: Do you have health, good fortune and ministers? Just as man is protected by the seven elements, the king is protected by seven elements.

Do you have good health, good fortune and ministers? The happiness of the king depends on the happiness of the ministers and the happiness of the ministers depends on the happiness of the king. An example is given. Just as the *jīva* is protected by the seven elements beginning with *mahat-tattva*,[93] since he cannot exist for an instance without these elements, a king is protected by seven elements: *guru,* ministers, friends, treasury, population, fort and strength.

|| 6.14.18 ||

ātmānaṁ prakṛtiṣv addhā

nidhāya śreya āpnuyāt

rājñā tathā prakṛtayo

naradevāhitādhayaḥ

SYNONYMS

O King! When a king directly depends upon his associates and follows their instructions, he is happy. Similarly, when his associates offer their gifts and activities to the king and follow his orders, they are also happy.

When the king gives all his duties to his ministers the kingdom is happy. O King! Ministers who offer wealth, horses and elephants, cause of anxiety and greed, to the

[93] *Mahat-tattva*, *ahaṅkāra*, and the five *tan-mātras.*

king, are protected by the king. Another version has *āhatādhayaḥ*: ministers whose anxieties are destroyed by the king become happy.

|| 6.14.19 ||

api dārāḥ prajāmātyā

bhṛtyāḥ śreṇyo 'tha mantriṇaḥ

paurā jānapadā bhūpā

ātmajā vaśa-vartinaḥ

O King! Are your wives, citizens, counselors, servants, merchants, the inhabitants of your palace, ministers, provincial governors, land owners and sons under your control?

Moreover, if all the people obey the king there is happiness. *Śreṇyaḥ* refers to sellers of oil and betel nut.

|| 6.14.20 ||

yasyātmānuvaśaś cet syāt

sarve tad-vaśagā ime

lokāḥ sapālā yacchanti

sarve balim atandritāḥ

If the King's mind is fully controlled, everyone is under his control. All the worlds and their controllers offer tribute to him.

He asks whether the King’s mind is under his control. *Anuvaśaḥ* means dependent.

|| 6.14.21 ||

ātmanaḥ prīyate nātmā

parataḥ svata eva vā

lakṣaye 'labdha-kāmaṁ tvāṁ

cintayā śabalaṁ mukham

O King Citraketu! Your mind is not pleased due to yourself or others. I see that your face is pale with worry, because of not achieving your desires.

Again he speaks to the silent King. The mind in your body (*ātmanaḥ*) is not happy because of yourself or someone else. "I am happy." No, I see that your face is pale.

|| 6.14.22 ||

evaṁ vikalpito rājan

viduṣā munināpi saḥ

praśrayāvanato 'bhyāha

prajā-kāmas tato munim

O King Parīkṣit! Questioned by the knowledgeable sage in this way, King Citraketu, desiring a son, bent low in great humility and spoke to the great sage as follows.

Vikalpitaḥ means "being made the subject in various ways." Though the sage knew the cause, he wanted to hear of the King's grief from his own mouth.

|| 6.14.23 ||

citraketur uvāca

bhagavan kiṁ na viditaṁ

tapo-jñāna-samādhibhiḥ

yogināṁ dhvasta-pāpānāṁ

bahir antaḥ śarīriṣu

King Citraketu said: What is not known in all embodied beings externally and internally by *yogīs* who have destroyed all sins by austerity, knowledge and *samādhi*?

Śarīriṣu means "persons like me."

|| 6.14.24 ||

tathāpi pṛcchato brūyāṁ

brahmann ātmani cintitam

bhavato viduṣaś cāpi

coditas tvad-anujñayā

O great *brāhmaṇa*! Inspired by your order, let me explain the worry in my mind to you who know everything but are asking me.

I will obey the order of you who are asking. I will explain the worry in my mind (*ātmani*).

|| 6.14.25 ||

loka-pālair api prārthyāḥ

sāmrājyaiśvarya-sampadaḥ

na nandayanty aprajaṁ māṁ

kṣut-tṛṭ-kāmam ivāpare

Just as a person aggrieved by hunger and thirst is not pleased by the external gratification of flower garlands or sandalwood pulp, I am not pleased with my empire, opulence or possessions, which are desirable even for great *devatās,* because I have no son.

Other things like garlands or sandalwood do not please a person who desires food and water because of hunger and thirst.

|| 6.14.26 ||

tataḥ pāhi mahā-bhāga

pūrvaiḥ saha gataṁ tamaḥ

yathā tarema duṣpāraṁ

prajayā tad vidhehi naḥ

O great sage! Therefore, please save me and my forefathers, who are descending to the darkness of hell. Kindly do something so that I may have a son to deliver us from hellish conditions.

I have attained hell along with my ancestors. Do something so that I can surpass hell by having a son.

|| 6.14.27 ||

śrī-śuka uvāca

ity arthitaḥ sa bhagavān

kṛpālur brahmaṇaḥ sutaḥ

śrapayitvā caruṁ tvāṣṭraṁ

tvaṣṭāram ayajad vibhuḥ

Śukadeva Gosvāmī said: In response to the request of Mahārāja Citraketu, the merciful sage, who was born of Lord Brahmā's mind, performed a Tvaṣṭṛ sacrifice for the *devatā* Tvāṣṭā, after cooking a rice offering.

Tvāṣṭram means “for the *devatā* Tvaṣṭṛ.”

|| 6.14.28 ||

jyeṣṭhā śreṣṭhā ca yā rājño

mahiṣīṇāṁ ca bhārata

nāmnā kṛtadyutis tasyai

yajñocchiṣṭam adād dvijaḥ

O best of the Bhāratas! Aṅgirā gave the remnants of the food offered in the sacrifice to the most charming among Citraketu's millions of queens, named Kṛtadyuti, who he had married first.

He gave the cooked rice to the queen he had first married and who was best in charm.

|| 6.14.29 ||

athāha nṛpatiṁ rājan

bhavitaikas tavātmajaḥ

harṣa-śoka-pradas tubhyam

iti brahma-suto yayau

Thereafter, the great sage told the King, "O great King, now you will have a son who will be the cause of both jubilation and lamentation." The sage then left.

The sage thought, “Why should I tell him now how his son will be cause of joy and sorrow? The King will know this at the birth and death of the child. But it is necessary to say unwelcome words now, when in the future the King reproaches me.” Without telling the truth clearly, he left. The King thought, “Because my son will have many good qualities he will give joy. Because I will not be able to control him, since he will have more power than me, he will bring grief. Let that be. I will tolerate that grief.” Thus the King became happy.

|| 6.14.30 ||

sāpi tat-prāśanād eva

citraketor adhārayat

garbhaṁ kṛtadyutir devī

kṛttikāgner ivātmajam

As the Kṛttikās, through Agni, had a child named Skanda, Kṛtadyuti, through Citraketu, became pregnant after eating remnants of food from the sacrifice.

The Kṛttikās had a son through Agni. [94]

|| 6.14.31 ||

tasyā anudinaṁ garbhaḥ

śukla-pakṣa ivoḍupaḥ

vavṛdhe śūraseneśa-

tejasā śanakair nṛpa

[94] The Kṛttikās were only the mothers of Skanda only because they first gave him breast milk. Agni was the father only because he preserved Śiva’s semen for many years.

O King! After receiving semen from Citraketu, the King of Śūrasena, Kṛtadyuti gradually developed in her pregnancy, just as the moon develops during the bright fortnight.

|| 6.14.32 ||

atha kāla upāvṛtte

kumāraḥ samajāyata

janayan śūrasenānāṁ

śṛṇvatāṁ paramāṁ mudam

Thereafter, in due course of time, a son was born to the King. Hearing news of this, all the inhabitants of the state of Śūrasena were extremely pleased.

|| 6.14.33 ||

hṛṣṭo rājā kumārasya

snātaḥ śucir alaṅkṛtaḥ

vācayitvāśiṣo vipraiḥ

kārayām āsa jātakam

Joyful Citraketu, after bathing and by decorating himself with ornaments, engaged *brāhmaṇas* in offering benedictions to the child and performing the birth ceremony.

|| 6.14.34 ||

tebhyo hiraṇyaṁ rajataṁ

vāsāṁsy ābharaṇāni ca

grāmān hayān gajān prādād

dhenūnām arbudāni ṣaṭ

The King gave charity of gold, silver, garments, ornaments, villages, horses and elephants, as well as six hundred million cows to the *brāhmaṇas*

|| 6.14.35 ||

vavarṣa kāmān anyeṣāṁ

parjanya iva dehinām

dhanyaṁ yaśasyam āyuṣyaṁ

kumārasya mahā-manāḥ

As a cloud indiscriminately pours water on the earth, the generous King Citraketu, to increase the reputation and longevity of his son, distributed most valuable items to other citizens like rainfall.

The King gave most valuable things (*dhanyam)*, rather than worthless things, to other persons, since he was very generous (*mahāmanā*).

|| 6.14.36 ||

kṛcchra-labdhe 'tha rājarṣes

tanaye 'nudinaṁ pituḥ

yathā niḥsvasya kṛcchrāpte

dhane sneho 'nvavardhata

When a poor man obtains money after great difficulty, his affection for the money increases daily. Similarly, when King Citraketu, after great difficulty, received a son, his affection for the son increased day after day.

|| 6.14.37 ||

mātus tv atitarāṁ putre

sneho moha-samudbhavaḥ

kṛtadyuteḥ sapatnīnāṁ

prajā-kāma-jvaro 'bhavat

The mother developed extreme affection for her son out of illusion. The other wives developed a feverish desire to have sons.

The other wives developed a painful desire for a son.

|| 6.14.38 ||

citraketor atiprītir

yathā dāre prajāvati

na tathānyeṣu sañjajñe

bālaṁ lālayato 'nvaham

As King Citraketu fostered his son very carefully, his affection for Queen Kṛtadyuti who bore the son increased, and gradually he lost affection for the other wives.

|| 6.14.39 ||

tāḥ paryatapyann ātmānaṁ

garhayantyo 'bhyasūyayā

ānapatyena duḥkhena

rājñaś cānādareṇa ca

The other queens lamented and condemned themselves with hatred because of the distress of being sonless and because of the King’s neglect.

|| 6.14.40 ||

dhig aprajāṁ striyaṁ pāpāṁ

patyuś cāgṛha-sammatām

suprajābhiḥ sapatnībhir

dāsīm iva tiraskṛtām

A wife who has no sons is considered by her husband to be fit for sending off to the forest and is criticized like a maidservant by her co-wives who have children. Certainly such a woman is condemned as sinful.

The sonless wife is seen by the husband as worthy of sending to live in the forest.

|| 6.14.41 ||

dāsīnāṁ ko nu santāpaḥ

svāminaḥ paricaryayā

abhīkṣṇaṁ labdha-mānānāṁ

dāsyā dāsīva durbhagāḥ

Why should maids who serve the master lament, since they gain respect of the master? But we are most unfortunate because we are simply maids of the maidservant.

We are unfortunate like the servant of a maidservant who is unfortunate.

|| 6.14.42 ||

evaṁ sandahyamānānāṁ

sapatnyāḥ putra-sampadā

rājño 'sammata-vṛttīnāṁ

vidveṣo balavān abhūt

Being neglected by their husband and envious of Kṛtadyuti's wealth in possessing a son, Kṛtadyuti's co-wives developed strong hatred.

The co-wives had the quality of being disrespected by the King (*asammata-vṛttīnāṁ*).

|| 6.14.43 ||

vidveṣa-naṣṭa-matayaḥ

striyo dāruṇa-cetasaḥ

garaṁ daduḥ kumārāya

durmarṣā nṛpatiṁ prati

Losing discretion because of hatred and being intolerant of the King, those cruel women gave poison to the young child

Durmarṣāḥ means intolerant.

|| 6.14.44 ||

kṛtadyutir ajānantī

sapatnīnām aghaṁ mahat

supta eveti sañcintya

nirīkṣya vyacarad gṛhe

Unaware of the sinful act of her co-wives, Queen Kṛtadyuti walked about in the house, looking at her son, thinking that he was sleeping.

|| 6.14.45 ||

śayānaṁ suciraṁ bālam

upadhārya manīṣiṇī

putram ānaya me bhadre

iti dhātrīm acodayat

Thinking that her child had been sleeping for a long time, the intelligent Queen ordered the nurse, "My dear friend, please bring my son here."

|| 6.14.46 ||

sā śayānam upavrajya

dṛṣṭvā cottāra-locanam

prāṇendriyātmabhis tyaktaṁ

hatāsmīty apatad bhuvi

When the maidservant approached the child, who was lying down, she saw that the child had his eyes turned upward and was without life, senses or mental functions. Seeing this, she immediately cried, "Now I am doomed," and fell to the ground.

|| 6.14.47 ||

tasyās tadākarṇya bhṛśāturaṁ svaraṁ

ghnantyāḥ karābhyām ura uccakair api

praviśya rājñī tvarayātmajāntikaṁ

dadarśa bālaṁ sahasā mṛtaṁ sutam

In great agitation, the maidservant struck her breast with both hands and cried loudly in regretful words. Hearing her loud voice, the Queen immediately came to her son and saw that the young boy had suddenly died.

She saw that her son who was very young was dead.

|| 6.14.48 ||

papāta bhūmau parivṛddhayā śucā

mumoha vibhraṣṭa-śiroruhāmbarā

In great lamentation, her hair and dress in disarray, the Queen fell to the ground unconscious.

|| 6.14.49 ||

tato nṛpāntaḥpura-vartino janā

narāś ca nāryaś ca niśamya rodanam

āgatya tulya-vyasanāḥ suduḥkhitās

tāś ca vyalīkaṁ ruruduḥ kṛtāgasaḥ

O King Parīkṣit! Hearing the loud crying, all the inhabitants of the palace came, both men and women. Being equally aggrieved, they also began to cry. The queens who had administered the poison also cried pretentiously.

Tāś ca means the other queens.

|| 6.14.50-51 ||

śrutvā mṛtaṁ putram alakṣitāntakaṁ

vinaṣṭa-dṛṣṭiḥ prapatan skhalan pathi

snehānubandhaidhitayā śucā bhṛśaṁ

vimūrcchito 'nuprakṛtir dvijair vṛtaḥ

papāta bālasya sa pāda-mūle

mṛtasya visrasta-śiroruhāmbaraḥ

dīrghaṁ śvasan bāṣpa-kaloparodhato

niruddha-kaṇṭho na śaśāka bhāṣitum

When King Citraketu heard of his son's death from unknown causes, he became almost blind. Because of his great affection for his son, his lamentation grew like a blazing fire. He kept slipping and falling on the ground. Surrounded by his ministers and *brāhmaṇas*, the King approached and fell at the child's feet, his hair and dress scattered. The King, breathing heavily, with tearful eyes and choked voice, could not speak.

The child had died of unknown cause *(alakṣitāntakam*). *Anuprakṛtiḥ* means ministers and friends. Surrounded by ministers and *brāhmaṇas* he fell down. They also fell down.

|| 6.14.52 ||

patiṁ nirīkṣyoru-śucārpitaṁ tadā

mṛtaṁ ca bālaṁ sutam eka-santatim

janasya rājñī prakṛteś ca hṛd-rujaṁ

satī dadhānā vilalāpa citradhā

When the Queen saw her husband merged in great lamentation and saw the dead child, who was the only son in the family, she lamented in various ways. This increased the pain in the cores of the hearts of all the inhabitants of the palace, the ministers and all the *brāhmaṇas.*

The one son was the continuation of the family line. She nourished the pain in the hearts of the ministers.

|| 6.14.53 ||

stana-dvayaṁ kuṅkuma-paṅka-maṇḍitaṁ

niṣiñcatī sāñjana-bāṣpa-bindubhiḥ

vikīrya keśān vigalat-srajaḥ sutaṁ

śuśoca citraṁ kurarīva susvaram

The garland of flowers decorating the Queen's head fell off, and her hair became scattered. Falling tears smeared the collyrium on her eyes and moistened her breasts, which were covered with *kuṅkuma* powder. She lamented the loss of her son like a wailing *kurarī* bird.

|| 6.14.54 ||

aho vidhātas tvam atīva bāliśo

yas tv ātma-sṛṣṭy-apratirūpam īhase

pare nu jīvaty aparasya yā mṛtir

viparyayaś cet tvam asi dhruvaḥ paraḥ

O Creator! You are certainly inexperienced in creation, for during the lifetime of a father you have caused the death of his son, thus acting in opposition to your laws of creation. If you are determined to contradict these laws, you are certainly our enemy.

The cause of lamentation is the Lord. The cause of him doing this is his foolishness. She gives the Lord some advice for his own benefit, so that he will not do as he has done again. The Lord is inexperienced, childish, because he has made his own creation improperly (*apratirūpam*). “How is it improper?” While the elder lives, the child dies. There is a problem in the creation if the elders cannot create and the children die. If you think that now you will do everything in an opposite way during creation, then you are certainly our enemy *(paraḥ*). Doing what is wrong for you to do, you also show that you are inimical to us by making us suffer.

|| 6.14.55 ||

na hi kramaś ced iha mṛtyu-janmanoḥ

śarīriṇām astu tad ātma-karmabhiḥ

yaḥ sneha-pāśo nija-sarga-vṛddhaye

svayaṁ kṛtas te tam imaṁ vivṛścasi

If you say there is no rule that the son should not die while the father lives, then let birth and death happen by *karma,* but still, you have created bonds of affection for increasing your creation, and then you have cut those bonds and caused undue suffering.

"What is my offense, since I only give birth and death according to a *jīva's karma*? There is no law that while the son lives, the father dies, or that after the father dies, the son should die, since it depends on *karma."* Then let birth and death happen by *karma,* but then what action do you perform? "How can all this be accomplished by insentient *karma*, without my control?" True, it is accomplished by you. But you have created bonds of affection for increasing your creation, and you cut those bonds. Seeing such misery arising from affection, who will have affection for their children? And without affection of children, how will they survive? You are certainly a fool because of this fault in your creation. Or there is another meaning if the present tense stands for the imperative. "Affection is the cause of happiness and distress. Without affection let the children be born and let them die. Then there will be no happiness and distress."

|| 6.14.56 ||

tvaṁ tāta nārhasi ca māṁ kṛpaṇām anāthāṁ

tyaktuṁ vicakṣva pitaraṁ tava śoka-taptam

añjas tarema bhavatāpraja-dustaraṁ yad

dhvāntaṁ na yāhy akaruṇena yamena dūram

My dear son! You should not give up my company since I am helpless and miserable. Just look at your lamenting father. By you, we could easily cross over dark, hellish existence, which cannot be crossed without a son. Do not go far off with merciless Yamarāja!

The mother thought, "Why am I gossiping with the foolish Lord? Why do I not think of the benefit of my son?" O son! By you could cross the hell which is dark and difficult to cross over. "But Yamarāja is taking me to his city. What can I do?" Do not go with merciless Yamarāja.

|| 6.14.57 ||

uttiṣṭha tāta ta ime śiśavo vayasyās

tvām āhvayanti nṛpa-nandana saṁvihartum

suptaś ciraṁ hy aśanayā ca bhavān parīto

bhuṅkṣva stanaṁ piba śuco hara naḥ svakānām

My dear son! Please get up. Your playmates are calling you to play. You have slept long enough. Since you must be very hungry, please eat. Suck my breast and dissipate our lamentation.

Thinking that her son is sleeping she speaks. *Aśanayā* means “because of hunger.”

|| 6.14.58 ||

nāhaṁ tanūja dadṛśe hata-maṅgalā te

mugdha-smitaṁ mudita-vīkṣaṇam ānanābjam

kiṁ vā gato 'sy apunar-anvayam anya-lokaṁ

nīto 'ghṛṇena na śṛṇomi kalā giras te

My dear son! I am certainly most unfortunate, for I can no longer see your mild smiling, your joyful eyes and lotus face. Have you gone to the world from which you cannot return? Have you been taken by cruel Yamarāja? Because of this, I can no longer hear your pleasing voice.

O my son! I do not see your lotus face with a happy smile, since you do not awaken. Have you gone the next world, from which you cannot return? What is your fault by which Yamarāja has taken you? Because you have been taken, I do not hear your sweet words.

|| 6.14.59 ||

śrī-śuka uvāca

vilapantyā mṛtaṁ putram

iti citra-vilāpanaiḥ

citraketur bhṛśaṁ tapto

mukta-kaṇṭho ruroda ha

Śukadeva Gosvāmī said: Accompanied by his wife, who was thus lamenting for her dead son, King Citraketu, greatly aggrieved, began crying loudly.

Vilapantyā means “along with his lamenting wife.”

|| 6.14.60 ||

tayor vilapatoḥ sarve

dampatyos tad-anuvratāḥ

ruruduḥ sma narā nāryaḥ

sarvam āsīd acetanam

While the King and Queen lamented, all their male and female followers joined them in crying. All the citizens of the kingdom became unconscious.

|| 6.14.61 ||

evaṁ kaśmalam āpannaṁ

naṣṭa-saṁjñam anāyakam

jñātvāṅgirā nāma ṛṣir

ājagāma sanāradaḥ

When the great sage Aṅgirā understood that the kingdom was without a leader because the King was almost dead and that the citizens had lost consciousness because of the calamity, he went there with Nārada.

Understanding the all the citizens had lost consciousness and were without a leader since Citraketu was almost dead, the sage went there**.**

Thus ends the commentary on the Fourteenth Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Fifteen

Nārada and Aṅgirā Instruct Citraketu

|| 6.15.1 ||

śrī-śuka uvāca

ūcatur mṛtakopānte

patitaṁ mṛtakopamam

śokābhibhūtaṁ rājānaṁ

bodhayantau sad-uktibhiḥ

Śukadeva Gosvāmī said: While King Citraketu, overcome by lamentation, lay like a dead body at the side of the dead body of his son, the two great sages Nārada and Aṅgirā instructed him about spiritual consciousness as follows.

In the Fifteenth Chapter the two sages deliver the King from suffering and Nārada gives him instructions on a *mantra*.

|| 6.15.2 ||

ko 'yaṁ syāt tava rājendra

bhavān yam anuśocati

tvaṁ cāsya katamaḥ sṛṣṭau

puredānīm ataḥ param

O best of kings! What relationship does the dead body for which you lament have with you, and what relationship do you have with him? Who is who, in your previous birth, this birth and future birth?

“Who is he in relation to you?” “He is my son.” “That is true, But what you in relation to him?” “I am the father.” In previous birth, or now, or in next birth, who is who? Those who had a relationship with sons in a previous birth, at death were separated from those sons and in this present life they are sons of that person or another person. In another life they become wives, enemies or friends of that or another person.

|| 6.15.3 ||

yathā prayānti saṁyānti

sroto-vegena bālukāḥ

saṁyujyante viyujyante

tathā kālena dehinaḥ

As small particles of sand come together and are separated by the force of the waves, the *jīvas* come together and are separated by the force of time.

The meaning is explained. Just as particles of sand join and separate by the force of waves, *jīvas* meet and separate by the force of time.

|| 6.15.4 ||

yathā dhānāsu vai dhānā

bhavanti na bhavanti ca

evaṁ bhūtāni bhūteṣu

coditānīśa-māyayā

O King! Just as grains appear or do not appear from seeds, children appear or do not appear from fathers, driven by *māyā.*

"I may or may not be his father or his son in this birth or another birth. But enough with such questions for now! Please tell me for what fault do I experience suffering caused by separation from my object of affection?" It is not your offense. The cause is time alone. This is what they explain. "But for a long time I did not have a son. In my old age a son was born but died. This is great suffering." Among the grain seeds some produce grains and some do not, but get destroyed. Among fathers some produce sons and some do not. Though some grains produce and others are produced, they have no relationship as father and son. Thus there is no lamentation. *Dhānā* means roasted grains and a woman. Thus there is another meaning. Just as grain does not arise from roasted grains, sons do not arise in persons like you without the *karma* for having sons. But O King (*iśa*)! Driven by *māyā,* the living entities have sons. To enlighten you, I, Aṅgirā, became your son through the influence of *māyā.*

|| 6.15.5 ||

vayaṁ ca tvaṁ ca ye ceme

tulya-kālāś carācarāḥ

janma-mṛtyor yathā paścāt

prāṅ naivam adhunāpi bhoḥ

O King! Both you and we, as well as everything moving and not moving who are situated here now, were not together before our births and will not be together after our deaths. We are not even together at the present time.

Not only is a dead son lamentable. Wife, ministers and relatives all presently existing are to be lamented. We are all situated here now at one time (*tulya-kālāḥ*). Before our birth and after our death, we do not exist. Even now we do not exist. Things which do not exist in all three phases of time cannot be called substantial. That is the meaning. Pious persons do not consider insubstantial, impermanent objects. Though the objects are real they are regarded as unreal (because they are temporary).

|| 6.15.6 ||

bhūtair bhūtāni bhūteśaḥ

sṛjaty avati hanti ca

ātma-sṛṣṭair asvatantrair

anapekṣo 'pi bālavat

The Lord, indifferent, like a child playing, creates, maintains and destroys all beings by other beings, who are created by him and are dependent on him.

Observing that your son was born, but by some harsh cause was destroyed, you think that your bearing a son is good and others' destroying him is bad. The Lord creates living entities through fathers, maintains them through kings and destroys them through snakes. These beings are create by the Lord and are dependent on the Lord (*ātma-sṛṣṭaih*). "But if the Lord is full in his desires, why does he create these beings?" He creates, but is indifferent, like a boy playing.

|| 6.15.7 ||

dehena dehino rājan

dehād deho 'bhijāyate

bījād eva yathā bījaṁ

dehy artha iva śāśvataḥ

Just as from one seed another seed is generated, O King, so by the body of the father another body, a son, is produced through the body of the mother. (Why do you lament, since the body is still here?) But the object called the *jīva* is eternal.

"What you said is true. I, a father, created by the Lord, produced a son, who is now dead. Therefore I lament." The two sages respond. By the body of the father, the

body of the son is born from the body of a mother, just as a seed is born from another seed. Since the body of the son which you produced is present before you now, why do you lament? This is the intention of the statement. “But I am lamenting because the *jīva* is not longer present.” They reply. The *jīva* is eternal. It is not produced by you. Thus you have no relationship at all with it.

|| 6.15.8 ||

deha-dehi-vibhāgo 'yam

aviveka-kṛtaḥ purā

jāti-vyakti-vibhāgo 'yaṁ

yathā vastuni kalpitaḥ

Just as divisions of general and specific are imagined in the absolute, so divisions of body and soul with mutual dependence are imagined because of beginningless ignorance.

“Since the soul is the partner with the temporary body, it should also be temporary.” The distinction of soul and body which seem to be mutually dependent is produced from beginningless ignorance, just as the division of generic (*jāti*) and specific (*vyakti*) in the eternal Brahman is imaginary, since it cannot be discerned that they are mutually dependent.

|| 6.15.9 ||

śrī-śuka uvāca

evam āśvāsito rājā

citraketur dvijoktibhiḥ

vimṛjya pāṇinā vaktram

ādhi-mlānam abhāṣata

Śukadeva Gosvāmī said: Thus pacified by the instructions of Nārada and Aṅgirā, King Citraketu, wiping his shriveled face with his hand, the King began to speak.

|| 6.15.10 ||

śrī-rājovāca

kau yuvāṁ jñāna-sampannau

mahiṣṭhau ca mahīyasām

avadhūtena veṣeṇa

gūḍhāv iha samāgatau

King Citraketu said: You two, endowed with knowledge, greatest amount the great, have arrived here in the dress of mendicants.

The two sages had dressed as mendicants to hide their identity.

|| 6.15.11 ||

caranti hy avanau kāmaṁ

brāhmaṇā bhagavat-priyāḥ

mādṛśāṁ grāmya-buddhīnāṁ

bodhāyonmatta-liṅginaḥ

SYNONYMS

***Brāhmaṇas* who are Vaiṣṇavas, the most dear servants of the Lord, dressed like madmen, wander the earth at will to enlighten materialist persons like me.**

|| 6.15.12-15||

kumāro nārada ṛbhur

aṅgirā devalo 'sitaḥ

apāntaratamā vyāso

mārkaṇḍeyo 'tha gautamaḥ

vasiṣṭho bhagavān rāmaḥ

kapilo bādarāyaṇiḥ

durvāsā yājñavalkyaś ca

jātukarṇas tathāruṇiḥ

romaśaś cyavano datta

āsuriḥ sapatañjaliḥ

ṛṣir veda-śirā dhaumyo

muniḥ pañcaśikhas tathā

hiraṇyanābhaḥ kauśalyaḥ

śrutadeva ṛtadhvajaḥ

ete pare ca siddheśāś

caranti jñāna-hetavaḥ

Perfect persons like the following wander the surface of the earth to instruct knowledge: Sanat-kumāra, Nārada, Ṛbhu, Aṅgirā, Devala, Asita, Apāntaratamā, Vyāsadeva, Mārkaṇḍeya, Gautama, Vasiṣṭha, Bhagavān Paraśurāma, Kapila, Śukadeva, Durvāsā, Yājñavalkya, Jātukarṇa and Aruṇi, Romaśa, Cyavana, Dattātreya, Āsuri, Patañjali, the great sage Dhaumya who is like the head of the Vedas, the sage Pañcaśikha, Hiraṇyanābha, Kauśalya, Śrutadeva and Ṛtadhvaja.

|| 6.15.16 ||

tasmād yuvāṁ grāmya-paśor

mama mūḍha-dhiyaḥ prabhū

andhe tamasi magnasya

jñāna-dīpa udīryatām

Please kindle your flame of knowledge in me, a fool, a farm animal, drowning in the darkness of ignorance.

|| 6.15.17 ||

śrī-aṅgirā uvāca

ahaṁ te putra-kāmasya

putrado 'smy aṅgirā nṛpa

eṣa brahma-sutaḥ sākṣān

nārado bhagavān ṛṣiḥ

Aṅgirā said: O King! I am the giver of the son to you who desired a son, and this is Nārada, a great sage, son of Lord Brahmā.

|| 6.15.18-19 ||

itthaṁ tvāṁ putra-śokena

magnaṁ tamasi dustare

atad-arham anusmṛtya

mahāpuruṣa-gocaram

anugrahāya bhavataḥ

prāptāv āvām iha prabho

brahmaṇyo bhagavad-bhakto

nāvāsāditum arhasi

Remembering you, who are unsuitably drowning in insurmountable ignorance because of sorrow for your son, and who can recognize great devotees, we have come here to give mercy to you. The devotee of the Lord, who serves *brāhmaṇas,* should not lament.

You can see and think of the Lords devotees and great sages *(mahā-purṣa-gocaram).* Because he served the *brāhmaṇas* and Vaiṣṇavas he is called *brahmaṇyaḥ bhagavad-bhaktaḥ.* Actually however, he was not a devotee at all.

|| 6.15.20 ||

tadaiva te paraṁ jñānaṁ

dadāmi gṛham āgataḥ

jñātvānyābhiniveśaṁ te

putram eva dadāmy aham

I would have given you spiritual knowledge when I first came to your house, but I gave you a son, knowing that you were absorbed in material objects.

Daḍāmi should be *adāsyam* (I would have given). The second *dadāmi* should be *adadām*: I gave a son. Tenses can be interchanged according to the rule *tiṅām tiṅo bhavanti*.

|| 6.15.21-23 ||

adhunā putriṇāṁ tāpo

bhavataivānubhūyate

evaṁ dārā gṛhā rāyo

vividhaiśvarya-sampadaḥ

śabdādayaś ca viṣayāś

calā rājya-vibhūtayaḥ

mahī rājyaṁ balaṁ koṣo

bhṛtyāmātya-suhṛj-janāḥ

sarve 'pi śūraseneme

śoka-moha-bhayārtidāḥ

gandharva-nagara-prakhyāḥ

svapna-māyā-manorathāḥ

Now you are experiencing the pains of a parent. O King! Your wife, house, the wealth of a kingdom, various other opulences, the objects of the senses, and the powers of ruling are all temporary. Land, kingdom, military power, treasury, servants, ministers, friends and relatives are all causes of fear, illusion, lamentation and distress. They are false, like a Gandharva city, like the objects of a dream, a magic show or imagination.

It has been said that wife and other objects, because of being temporary, are not real, and because of appearing and disappearing, are cause of suffering. Besides these things, other things also, which are causes of lamentation, illusion, fear and pain, are false. One perceives that dream objects are false when waking from a dream. Objects which appear through dreams, magic or imagination are false like a Gandharva city.

|| 6.15.24 ||

dṛśyamānā vinārthena

na dṛśyante manobhavāḥ

karmabhir dhyāyato nānā-

karmāṇi manaso 'bhavan

Imaginary objects seen in the absence of real objects are not seen when waking from a dream. They are products of the mind. Actions for attaining objects of a person meditating on those objects because of impressions of *karma* are also made of the mind.

Imaginary objects are seen without some real object such as a tiger or snake existing, but when the dream is over, they are not seen. Impermanent objects like wife and false objects, like dreams, all arise from the mind, since they arise from desires in the mind (*manobhavāḥ*). Actions also are composed of the mind because one meditates (using his mind) on objects because of his impressions of *karma (*in order to carry out action). Because the action is composed of mind, the object attained is also made of the mind.

|| 6.15.25 ||

ayaṁ hi dehino deho

dravya-jñāna-kriyātmakaḥ

dehino vividha-kleśa-

santāpa-kṛd udāhṛtaḥ

The body of the *jīva* who thinks he is the body is composed of the gross organs, the sense *devatās* and the senses. It is said that this body gives various types of suffering and pain to the *jīva.*

It has been explained that attachment to objects is the cause of suffering. Now identification with the body is described. The body of the *jīva* who thinks he is the body is made of gross elements, sense *devatās* and the senses.[95]

|| 6.15.26 ||

tasmāt svasthena manasā

vimṛśya gatim ātmanaḥ

dvaite dhruvārtha-viśrambhaṁ

[95] See SB 2.5.19 and SB 2.10.13.

tyajopaśamam āviśa

Therefore, considering with steady mind the truth about the soul, give up faith that temporary objects are eternal in this world of duality and take shelter of detachment.

With undisturbed mind consider the truth of the soul. Give up faith or affection, (*viśrvambham*) thinking that temporary objects are eternal (*dhruva*) in the world of duality, holding the conception of this world, me and my objects. *Amara-koṣa* says *śāśvatas, dhruva, nitya, sadātana* and *sanātanā* mean "eternal." Take shelter (*āviśa*) of a peaceful mind.

|| 6.15.27 ||

śrī-nārada uvāca

etāṁ mantropaniṣadaṁ

pratīccha prayato mama

yāṁ dhārayan sapta-rātrād

draṣṭā saṅkarṣaṇaṁ vibhum

Nārada said: Attentively receive from me a *mantra* embodying the Upaniṣads. Meditating on it, after seven nights you will be able to see Lord Saṅkarṣaṇa.

"What is the eternal object? Please tell me what it is." Since Nārada was a great devotee, at the suggestion of Aṅgirā, he then spoke. "Accept this Upaniṣad in the form of a *mantra."*

|| 6.15.28 ||

yat-pāda-mūlam upasṛtya narendra pūrve

śarvādayo bhramam imaṁ dvitayaṁ visṛjya

sadyas tadīyam atulānadhikaṁ mahitvaṁ

prāpur bhavān api paraṁ na cirād upaiti

My dear King, in former days Lord Śiva and other *devatās,* taking shelter of the lotus feet of Saṅkarṣaṇa, immediately got free from the illusion of duality

and achieved unequaled and unsurpassed glory. You will very soon attain that very same position.

Bhramam means “bewildering.” *Dvitayam* means duality. *Upaiti* should be *upaiṣyati* (you will attain).

Thus ends the commentary on the Fifteenth Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Sixteen

Citraketu Receives Instructions

|| 6.16.1 ||

śrī-bādarāyaṇir uvāca

atha deva-ṛṣī rājan

samparetaṁ nṛpātmajam

darśayitveti hovāca

jñātīnām anuśocatām

Śukadeva Gosvāmī said: O King! Nārada brought the dead son into the vision of all the lamenting relatives and then spoke as follows.

In the Sixteenth Chapter, Citraketu is enlightened by the words of his dead son, receives a *mantra* from Nārada, praises Saṅkarṣaṇa and receives knowledge from Saṅkarṣaṇa.

Jñātīnām has an accusative meaning (Nārada showed the lamenting relatives).

|| 6.16.2 ||

śrī-nārada uvāca

jīvātman paśya bhadraṁ te

mātaraṁ pitaraṁ ca te

suhṛdo bāndhavās taptāḥ

śucā tvat-kṛtayā bhṛśam

Nārada said: O living entity! All good fortune unto you! Just see your father and mother. All your friends and relatives are overwhelmed with grief because of your passing away.

Seeing that it was difficult to stop the lamentation and illusion, Nārada spoke through the son to enlighten them. *Śucā* means because of grief.

|| 6.16.3 ||

kalevaraṁ svam āviśya

śeṣam āyuḥ suhṛd-vṛtaḥ

bhuṅkṣva bhogān pitṛ-prattān

adhitiṣṭha nṛpāsanam

Reenter your body and enjoy the remainder of your life, surrounded by your friends and relatives. Accept the royal throne and all the enjoyments given by your father.

Because you did not die at the proper time you have the remainder of your life to live. Nārada is fooling the King. Actually he did not have a remainder to live, since this body was illusory. *Pitṛ-prattān* means “given by the father.”

|| 6.16.4 ||

jīva uvāca

kasmiñ janmany amī mahyaṁ

pitaro mātaro 'bhavan

karmabhir bhrāmyamāṇasya

deva-tiryaṅ-nṛ-yoniṣu

The *jīva* said: Since I have been wandering by *karma* in wombs of *devatās,* animals and humans, in which birth were these persons my father and mother?

The sage, entering that body, then spoke as if the child had come to life. *Mahyam* should be *mama*, the possessive case.

|| 6.16.5 ||

bandhu-jñāty-ari-madhyastha-

mitrodāsīna-vidviṣaḥ

sarva eva hi sarveṣāṁ

bhavanti kramaśo mithaḥ

One person becomes a relative through marriage, a relative of one's father, an enemy, a false friend, a well-wisher, and becomes indifferent to or envious of another person in different successive births.

When I die, seeing me as a son, you lament. But why do you not see me as an enemy, and rejoice when I die, since all these relationships are temporary? That is expressed in this verse. *Bandhu* are kinsmen through marriage. *Jñāti* is a paternal relative. Enemies are those who attack. *Mitra* is a person desiring one's good fortune. *Madhyastha* is externally friendly and internally inimical. *Udāṣina* is a person who is neither friendly nor inimical. *Vidviṣa* is a person who cannot tolerate another's superiority. The enemy in one life becomes the son in another life. It is a common saying that a son with good qualities who dies is actually an enemy, since he gives greater sorrow.

|| 6.16.6 ||

yathā vastūni paṇyāni

hemādīni tatas tataḥ

paryaṭanti nareṣv evaṁ

jīvo yoniṣu kartṛṣu

Just as commodities and coins pass among many people, the *jīva* wanders into various wombs with various fathers and mothers.

“If an enemy becomes one’s son, how does affection arise for that person as a dear relative?” This is explained through an example. *Panyāni* means commodities. *Hemādīni* means gold coins. Gold coins in an enemy’s house are the cause of his murder. By chance those same gold coins come to one’s own house and become the object of affection and are used for enjoyment. In this way the *jīva* enters into wombs of men, cows, or donkeys, having various fathers and mothers.

|| 6.16.7 ||

nityasyārthasya sambandho

hy anityo dṛśyate nṛṣu

yāvad yasya hi sambandho

mamatvaṁ tāvad eva hi

It is seen that the relationships of one object with many people are temporary. As long as the relationship lasts, one has possessiveness of the object.

For some time I was the son of Citraketu and for that time he showed affection for me. Afterwards I will be the son of someone else, and that person will show affection for me. This is illustrated by making a particular case to make a general statement. One object like a coin goes to another person’s hand in one day during trading. Then it becomes his and no one else’s for some time. The relationship is temporary.

|| 6.16.8 ||

evaṁ yoni-gato jīvaḥ

sa nityo nirahaṅkṛtaḥ

yāvad yatropalabhyeta

tāvat svatvaṁ hi tasya tat

The *jīva* who has entered a body is actually without specific material identity. As long as the *jīva* stays in his body he identifies himself as the son of a particular father.

Actually the soul has no material identity. As long as he attains a body with a father *(yatra*), he thinks himself his son (*tasya*). Or, though the *jīva* is without identity, as long as it is in some body (*yatra*) the *jīva* (*tasya*) identifies himself with that body. How can I have false identity since I do not identify with that body any more? Therefore it is not proper to tell me to reenter the body.

|| 6.16.9 ||

eṣa nityo 'vyayaḥ sūkṣma

eṣa sarvāśrayaḥ svadṛk

ātmamāyā-guṇair viśvam

ātmānaṁ sṛjate prabhuḥ

The Lord is eternal, without change, beyond perception. He is the shelter of all things and self-manifesting. The Lord creates himself as the universe through the *guṇas* of his material *māyā.*

Since the *jīva* is dependent and powerless, there must be an independent controller. What is he like? Since the *jīva* is covered by *māyā,* and the Lord is thus invisible, though he can also be seen, the Lord is described as *tat,* Brahman. Because the speaker Aṅgirā is not covered by *māyā,* being free from ignorance as a j*īvanmukta*, he is able to use words to describe this Brahman as a perceivable object. The Lord is described by three terms which are used in relation to the *jīva* as well: eternal, unchanging, and subtle. The *jīva* has been described by two terms not common to the Lord: dependent and without control--powerless. Other qualities are next mentioned to show the qualities unique to the Lord such as being the shelter of all things. The universe is called himself because it arises from his *śakti*, which is non-different from him.

|| 6.16.10 ||

na hy asyāsti priyaḥ kaścin

nāpriyaḥ svaḥ paro 'pi vā

ekaḥ sarva-dhiyāṁ draṣṭā

kartṝṇāṁ guṇa-doṣayoḥ

The Lord does not favor or disfavor anyone. He does not think that one person is his relative and another is not. He is one entity, the witness of all

the *jīvas* with various types of intelligence, who act in terms of friend and enemy in relation to others.

The Lord does not have relationships due to ignorance, such as relatives through marriage, relatives on the father's side, enemies, and enemies disguised as friends. That is explained in this verse. The Lord does not like or hate anyone. However, the devotee is very dear to the Lord, considers the devotee to be himself. He shows anger to those who hate the devotees, and considered them enemies and different from himself. Thus the *Gītā* says:

samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ |

ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham ||29||

I am equal to all living beings. I do not hate anyone nor do I favor anyone. To whatever extent a person worships me with devotion, I am attached to him in a similar way. BG 9.29

tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān |

kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu ||19||

I cast those hateful, cruel, and lowest of humans, constantly doing evil, into repeated birth and death in the wombs of demons. BG 16.19

These are ornaments, not faults, in the Lord, who is affectionate to his devotees. The *jīvas* are many and the Lord is one. The Lord is the witness of all the *jīvas* with various types of intelligence, who then act as friend or enemy for the benefit or misfortune (*gunā-doṣayoḥ*) of someone else.

|| 6.16.11 ||

nādatta ātmā hi guṇaṁ

na doṣaṁ na kriyā-phalam

udāsīnavad āsīnaḥ

parāvara-dṛg īśvaraḥ

The Lord does not recognize others as friend or enemy, nor is he subject to karmic results. He is situated as if neutral, witnessing the good and bad actions of the *jīva.*

The *jīva* recognizes persons as friends or enemies by which he then experiences happiness and suffering as a result of his actions. The Lord is not like that. The Lord does not see others as friend or enemy and does not accept reactions for his acts. He is situated as the *antaryāmī* (*udāsīnavat*) in all beings, witnessing the good and bad actions of the *jīva.* He seems to be *(iva)* indifferent to the contrary natures of being friendly or inimical, but he is not (since he favors the devotee). Without surrender to the Lord, caused by mercy of devotees, it is very difficult for persons like Citraketu who are overcome by grief and illusion to cross over *saṁsāra.* What more can I say? This is the meaning of this section.

|| 6.16.12 ||

śrī-bādarāyaṇir uvāca

ity udīrya gato jīvo

jñātayas tasya te tadā

vismitā mumucuḥ śokaṁ

chittvātma-sneha-śṛṅkhalām

Śukadeva Gosvāmī said: When that *jīva* had spoken in this way and then left, Citraketu and the other relatives, astonished by his words, cut off the shackles of their affection for him and gave up their lamentation.

|| 6.16.13 ||

nirhṛtya jñātayo jñāter

dehaṁ kṛtvocitāḥ kriyāḥ

tatyajur dustyajaṁ snehaṁ

śoka-moha-bhayārtidam

After the relatives had removed the body of the son and performed a proper funeral ceremony, they gave up the affection that leads to illusion, lamentation, fear and pain, which is difficult to give up.

|| 6.16.14 ||

bāla-ghnyo vrīḍitās tatra

bāla-hatyā-hata-prabhāḥ

bāla-hatyā-vrataṁ cerur

brāhmaṇair yan nirūpitam

yamunāyāṁ mahārāja

smarantyo dvija-bhāṣitam

O King! Queen Kṛtyadyuti's co-wives, ashamed of killing the child, lost their bodily luster, and, remembering the words of Aṅgirā, atoned for the killing of the child on the Yamunā River as directed by *brāhmaṇas*.

When everyone understood that the other wives had killed the child, by seeing that they had become pale, the wives became ashamed and frankly admitted that they had killed the child. They then performed atonement as directed by *brāhmaṇas* like Aṅgirā.

|| 6.16.15 ||

sa itthaṁ pratibuddhātmā

citraketur dvijoktibhiḥ

gṛhāndha-kūpān niṣkrāntaḥ

saraḥ-paṅkād iva dvipaḥ

Thus enlightened by the instructions of the *brāhmaṇas* Aṅgirā and Nārada, King Citraketu emerged from the dark well of family life, just as an elephant emerges from the mud.

|| 6.16.16 ||

kālindyāṁ vidhivat snātvā

kṛta-puṇya-jala-kriyaḥ

maunena saṁyata-prāṇo

brahma-putrāv avandata

After bathing in the Yamunā according to the rules, and offering oblations of water, controlling his senses and mind, the King then offered his respects to Aṅgirā and Nārada.

|| 6.16.17 ||

atha tasmai prapannāya

bhaktāya prayatātmane

bhagavān nāradaḥ prīto

vidyām etām uvāca ha

Thereafter, pleased with Citraketu, who was a self-controlled devotee and surrendered soul, Nārada, the most powerful sage, spoke to him the following instructions.

The instructions last till verse 25.

|| 6.16.18-19 ||

oṁ namas tubhyaṁ bhagavate

vāsudevāya dhīmahi

pradyumnāyāniruddhāya

namaḥ saṅkarṣaṇāya ca

namo vijñāna-mātrāya

paramānanda-mūrtaye

ātmārāmāya śāntāya

nivṛtta-dvaita-dṛṣṭaye

We offer respectful obeisances unto Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa, to the Lord who is endowed with *cit-śakti,* who has a form of the highest bliss, who delights in himself, who is full of peace, and who is not attached to the material world.

We offer respects to you. We mediate on you. We meditate on you to please you. Nine words (four are in the next verse) are used to distinguish the Supreme Lord from the *jīva*. *Vijñāna-mātrāya* refers to the Lord who is covered with pure *cit-śakti,* whereas the *jīva* is covered with ignorance. According to Medinī, *mātrā* can mean an ear ornament, wealth, a measure, and a covering. The Lord has a form of the highest

bliss, but the j*īva* has a form of five material elements. The Lord enjoys his own bliss, but the j*īva* enjoys the bliss of material sense objects. The Lord is not (*nivṛṭta)* attached (*dṛṣṭaye*) to the material world (*dvaita*), whereas the *jīva* is attached to the material world.

|| 6.16.20 ||

ātmānandānubhūtyaiva

nyasta-śakty-ūrmaye namaḥ

hṛṣīkeśāya mahate

namas te 'nanta-mūrtaye

We offer respects to you who are devoid of the waves of *māyā* since you enjoy in yourself, to you who control all the senses, to you, the greatest being, having an indestructible form.

You have completely (*ni*) thrown off (*asta*) the waves of *māyā (śakti*) in the form of attachment and hatred. The *jīva* however is in the midst of the waves of attraction and hatred. You are the controller of all the senses (*hṛśīkeṣāya*) but the *jīva* is controlled by his senses. You are great but the *jīva* is small. You have forms which are indestructible, but the *jīva* has destructible bodies.

|| 6.16.21 ||

vacasy uparate 'prāpya

ya eko manasā saha

anāma-rūpaś cin-mātraḥ

so 'vyān naḥ sad-asat-paraḥ

May the Lord who is one entity with no form, who is pure consciousness, who is the cause of the material world and unapproachable by words and mind protect us!

In this verse he offers respects to the impersonal feature of the Lord.

|| 6.16.22 ||

yasminn idaṁ yataś cedaṁ

tiṣṭhaty apyeti jāyate

mṛṇmayeṣv iva mṛj-jātis

tasmai te brahmaṇe namaḥ

We offer respects to Brahman from whom the universe arises, in whom it remains and into whom it dissolves, just as earth is the cause of clay pots.

He offers respects to the Lord as the cause of the universe. The universe resides in the Lord, arises from him and dissolves into him, just as earth is the cause of clay pots.

|| 6.16.23 ||

yan na spṛśanti na vidur

mano-buddhīndriyāsavaḥ

antar bahiś ca vitataṁ

vyomavat tan nato 'smy aham

I offer respects to the Lord who spreads inside and outside like the air, and whom the mind, intelligence, senses and life airs cannot touch or know.

He offers respects to the Lord how is beyond the senses. He cannot be touched by the action senses or known by the knowledge senses. “Well, that is because he is far away.” No, he is within all bodies. But he is also outside.

|| 6.16.24 ||

dehendriya-prāṇa-mano-dhiyo 'mī

yad-aṁśa-viddhāḥ pracaranti karmasu

naivānyadā lauham ivāprataptaṁ

sthāneṣu tad draṣṭrapadeśam eti

Only when endowed with consciousness by the Lord do the body, senses, life airs and intelligence move to their objects, just as unheated iron cannot burn. Without the influence of the Lord they do not move. The Lord allows the *jīva,* who can see in waking and dream states, to see him--by endowing him with *cit-śakti.*

The cause of the *jīva's* ignorance of the Lord is explained. When a portion of the Lord's consciousness enters (*yad aṁśa-viddhāḥ*), body, senses, life airs and intelligence can move towards their sense objects (*karmaṣu*), when a person is awake or dreaming, but not in other states (*anyadā*) such as deep sleep and fainting. Iron which is not heated does not burn.

There is another meaning. Just as iron which has become a burning agent by the energy of fire does not burn fire itself, so the body and sense activated to their sense objects by the energy of Brahman do not touch Brahman. They do not know Brahman. "If the *jīva* is a seer why can he not know Brahman?" The Brahman makes the *jīvas* accomplish his seeing. And by giving the *jīva* a small portion of his consciousness in order to perfect the *jīva's* seeing power, the *jīva* achieves the Lord. Some persons even say that the *jīva* is insentient like the mind.

There is another meaning. The Brahman *(tat)* knows (*eti)* the *jīva* but the *jīva* does not know Brahman. It has been said in the *Haṁsa-guhya* prayers:

deho 'savo 'kṣā manavo bhūta-mātrām

ātmānam anyaṁ ca viduḥ paraṁ yat

sarvaṁ pumān veda guṇāṁś ca taj-jño

na veda sarva-jñam anantam īḍe

The body, life airs, senses, internal senses, gross elements and sense objects do not know themselves or other things or the *jīva.* The *jīva* knows all of these items and the *guṇas* which cause them. He also knows Paramātmā, but does not know the omniscient Lord. I worship that Lord with infinite qualities. SB 6.4.25

|| 6.16.25 ||

oṁ namo bhagavate mahā-puruṣāya mahānubhāvāya mahā-vibhūti-pataye sakala-sātvata-parivṛḍha-nikara-kara-kamala-kuḍmalopalālita-caraṇāravinda-yugala parama-parameṣṭhin namas te.

O Lord whose lotus feet are affectionately massaged by the lotus hands of groups of excellent devotees! O supreme among supreme lords! We offer respects to the great person, the great authority, the Lord of great powers.

Having spoken of the Lord giving knowledge, now the *mantra* speaks of the Lord giving *rasa.* O Lord with lotus feet which are massaged with affection by the bud-like lotus hands of groups of excellent devotees! The hint is “Please establish me also in the service of massaging your feet!” But you are very low. How can I engage you in such a high service? “But you are the supreme among supreme lords. You are able to do what others cannot do (*parama-parameṣṭhin*)!”

|| 6.16.26 ||

śrī-śuka uvāca

bhaktāyaitāṁ prapannāya

vidyām ādiśya nāradaḥ

yayāv aṅgirasā sākaṁ

dhāma svāyambhuvaṁ prabho

Śukadeva Gosvāmī said: O King! Nārada, having instructed the devotee Citraketu who was fully surrendered this knowledge, then left with the great sage Aṅgirā for Brahmaloka.

Nārada gave one (*etām*) great knowledge (the *mantra*) which contained many important statements. Aṅgirā was the person who bestowed Citraketu his son. Thus previously it was said Aṅgirā arrived with Nārada (SB 6.15.61). Now it is said, “Nārada left with Aṅgirā.” This indicates the importance of Nārada because he gave Citraketu the *mantra.* Śukadeva addresses the King as master (*prabho*) to indicate that he is very capable of understanding the meaning of these teachings.

|| 6.16.27 ||

citraketus tu tāṁ vidyāṁ

yathā nārada-bhāṣitām

dhārayām āsa saptāham

ab-bhakṣaḥ susamāhitaḥ

Fasting and drinking only water, Citraketu for one week continuously chanted with great care and attention the *mantra* given by Nārada Muni.

|| 6.16.28 ||

tataḥ sa sapta-rātrānte

vidyayā dhāryamāṇayā

vidyādharādhipatyaṁ ca

lebhe 'pratihataṁ nṛpa

O King Parīkṣit! After only one week of repeatedly practicing the *mantra*, Citraketu achieved rulership of the planet of the Vidyādharas.

First the intermediate results are described.

|| 6.16.29 ||

tataḥ katipayāhobhir

vidyayeddha-mano-gatiḥ

jagāma deva-devasya

śeṣasya caraṇāntikam

Within a few days, Citraketu, whose mind was blazing with knowledge, attained the shelter at the lotus feet of Anantadeva.

This verse describes the primary result.

|| 6.16.30 ||

mṛṇāla-gauraṁ śiti-vāsasaṁ sphurat-

kirīṭa-keyūra-kaṭitra-kaṅkaṇam

prasanna-vaktrāruṇa-locanaṁ vṛtaṁ

dadarśa siddheśvara-maṇḍalaiḥ prabhum

He saw the Lord, white like a water lily, wearing a blue cloth, a glittering helmet, armlets, belt and bracelets, with smiling face and lotus eyes, surrounded by a group of perfected sages.

Siti-vāsasam means “wearing blue cloth.” *Kaṭitram* means a belt.

|| 6.16.31 ||

tad-darśana-dhvasta-samasta-kilbiṣaḥ

svasthāmalāntaḥkaraṇo 'bhyayān muniḥ

pravṛddha-bhaktyā praṇayāśru-locanaḥ

prahṛṣṭa-romānamad ādi-puruṣam

His grief from not being able to attain the Lord was destroyed on seeing him. With completely spotless mind, he approached the Lord silently. With tears streaming from his eyes in great devotion and with hairs standing on end, he offered respects to the Lord.

Kilbiṣaḥ means Citraketu's grief on not attaining the Lord. Seeing the Lord, he approached, and offered respects.

|| 6.16.32 ||

sa uttamaśloka-padābja-viṣṭaraṁ

premāśru-leśair upamehayan muhuḥ

premoparuddhākhila-varṇa-nirgamo

naivāśakat taṁ prasamīḍituṁ ciram

With tears of love and affection, Citraketu repeatedly moistened the resting place of the Supreme Lord's lotus feet. Because his voice was choked in ecstasy, for a considerable time he was unable to utter any of the letters of the alphabet to offer the Lord suitable prayers.

After offering respects he began to praise the Lord. *Viṣṭaram* means a seat. *Upamehayan* means he sprinkled."

|| 6.16.33 ||

tataḥ samādhāya mano manīṣayā

babhāṣa etat pratilabdha-vāg asau

niyamya sarvendriya-bāhya-vartanaṁ

jagad-guruṁ sātvata-śāstra-vigraham

By controlling his mind with his intelligence and controlling the external path of his senses, he recovered his speech and offered prayers to the Lord, who has a spiritual form as described in the Vaiṣṇava literature and who is the *guru* of the universe.

Citraketu regained his speech by the mercy of the Lord. The Lord had a form of eternity, knowledge and bliss which is described in the Sātvata scriptures. This statement negates the idea that the Lord has a form of *māyā* as described in the *jñāna* scriptures.

|| 6.16.34 ||

citraketur uvāca

ajita jitaḥ sama-matibhiḥ

sādhubhir bhavān jitātmabhir bhavatā

vijitās te 'pi ca bhajatām

akāmātmanāṁ ya ātmado 'ti-karuṇaḥ

Citraketu said: O unconquerable Lord! Although you cannot be conquered by anyone, you are conquered by devotees who have control of the mind and senses. The devotees are conquered by you, who are merciful and give yourself to those who worship you without material desires.

The Lord and the devotee both drown in an ocean of blissful *rasa* attained by being controlled by each other through *bhakti.* In this way Citraketu praised the Lord. O unconquered Lord! You are not conquered by *jñānīs* and *yogīs.* But you are conquered by devotees, and are made dependent on devotees, who are equal in their happiness and suffering (*sama-matibhiḥ*), and who have controlled the mind, controlled *kama,* which is the nature of the mind. Thus they are without material desires in their worship. This is a cause of conquering you. These devotees are conquered by you, because you give yourself to those who worship without material desires. “If you serve me alone, and do not request liberation or anything else from me, serving me day and night, you make me a debtor.” The Lord gives himself to those persons. This means that the Lord gives them objects for the eye, ear and nose, such as his beauty, the sound of his voice, and his fragrance. The cause of conquering them is that you give yourself. The word *sādhubhiḥ* should not be taken to mean *jñānīs,* since the words *bhajatām akāmātmanām* are used later in the verse. The *jñānīs* worship the Lord at the stage of *sādhana*, but with desire for liberation. The word *bhajatām* is in the present tense. The *jñānīs* are not without desire since they desire to destroy their suffering.

|| 6.16.35 ||

tava vibhavaḥ khalu bhagavan

jagad-udaya-sthiti-layādīni

viśva-sṛjas te 'mśāmśās

tatra mṛṣā spardhanti pṛthag abhimatyā

O Lord! Creation, maintenance and destruction of the universe is your greatness. The creators of the universe, portions of portions of you, compete in vain, thinking themselves separate from you.

Having explained the mutual control that the Lord and the devotee have over each other, Citraketu now explains the powers of the Lord in three verses. *Vibhavaḥ* means greatness. Creation and destruction are your greatness. "But we see that Brahmā and others create the universe." Those creates are only portions of portions of you. "But Brahmā and Śiva are devotees. They compete in establishing the lordship of their masters." That competition is useless because they identify with a particular body: I am Brahmā, I am Śiva, I am the sun god.

|| 6.16.36 ||

paramāṇu-parama-mahatos

tvam ādy-antāntara-vartī traya-vidhuraḥ

ādāv ante 'pi ca sattvānām

yad dhruvam tad evāntarāle 'pi

The subtle cause and the gross effect of this universe belong to you. You exist in the beginning, in the middle and in the end, but you are without beginning, middle and end, since you are fixed amidst the beginning middle and end of all products.

You are the creator, the real, permanent form. You are the first cause, most subtle (*paramāṇu*) and the final great effect (*parama-mahatoḥ*). You exist in the beginning, in the middle and in the end. But you are devoid of beginning, middle and end because you are eternal. You are steady as the cause of all effects (*sattvānām*) in the beginning, end and middle, like gold in relation to gold ornaments. Therefore you are the cause of all things, the permanent object, whereas everything else is a product, and therefore a temporary object.

|| 6.16.37 ||

kṣity-ādibhir eṣa kilāvṛtaḥ

saptabhir daśa-guṇottarair aṇḍa-kośaḥ

yatra pataty aṇu-kalpaḥ

sahāṇḍa-koṭi-koṭibhis tad anantaḥ

The universe covered by seven layers each ten times thicker than the previous layer, wanders about like an atom along with billions of other universes inside of you. Therefore you are unlimited.

The Lord has bee described as existing in all time. Now he is described as existing in all space. The universe is surrounded by seven layers of earth, water, fire, ether, *ahaṅkāra, mahat-tattva* and *prakṛti,*[96] each ten times thicker than the previous layer. The universe moves about in you (*yatra*). Therefore you are unlimited.

|| 6.16.38 ||

viṣaya-tṛṣo nara-paśavo

ya upāsate vibhūtīr na paraṁ tvām

teṣām āśiṣa īśa

tad anu vinaśyanti yathā rāja-kulam

O Lord! The blessings given to animal-like men thirsty for material pleasure, who worship *devatās* and not you, are destroyed when the *devatās* are destroyed, just as the blessings of a king upon his servants disappear when the king's dynasty disappears.

After glorifying the Lord the devotee is glorified. But first the non-devotee is criticized. *Vibhūtīḥ* means the *devatās.* They worship *devatās* and not you. After the destruction of the *devatās,* their blessings also disappear. When the family of a king disappears, the blessings given by the family to the servants also disappears.

|| 6.16.39 ||

kāma-dhiyas tvayi racitā

na parama rohanti yathā karambha-bījāni

[96] In this list air is missing.

jñānātmany aguṇamaye

guṇa-gaṇato 'sya dvandva-jālāni

O Supreme Lord! Desires for material pleasure, directed to you, who are composed of spiritual knowledge and are different from the material *guṇas,* do not produce further material bodies, just as roasted seeds do not grow. The networks of duality causing rebirth arise from the material *guṇas.*

This verse shows the excellence of the devotee by *kaimutika-nyāya.* If desires for kingdom or other things are placed in you, then they will not result in getting another birth, just as roasted seeds do not sprout. This is because those objects take on good qualities. But if the desires are placed elsewhere (in other objects of worship), they sprout up. They are not like roasted seeds. You are pure spiritual knowledge (*jñānātmani*) devoid of material objects (*aguṇa-maye*). Just as an object which falls in a well of juice becomes juicy, when those material desires enter you, they become spiritual. How then can they be a cause of continued *saṁsāra*? The nets of duality arising from the *guṇas* are causes of *saṁsāra.*

|| 6.16.40 ||

jitam ajita tadā bhavatā

yadāha bhāgavataṁ dharmam anavadyam

niṣkiñcanā ye munaya

ātmārāmā yam upāsate 'pavargāya

O unconquered Lord! When you spoke about pure *bhakti,* the path which the devotees who meditate on you and enjoy in you follow for attaining *prema,* the devotees were conquered by you.

If this is the excellence of *bhakti* with material desires because of your power, then who much more *bhakti* without material desires will yield! (This is the *kaimutika.)*

However, this *niṣkāma-bhakti* is instigated by you. Your victory over your devotees who are *niṣkāma* mentioned in verse 34 is caused by you, who are so merciful, and desire to be controlled by your devotee. That is your special victory. That is explained in this verse. O unconquered Lord! When you spoke about *niṣkāma (anavadyam) dharma* of the devotees, the devotees became indebted to you. You were conquered by devotees through that *niṣkāma-bhakti*, but that *bhakti* was spoken by you. That is your good quality. Thus the devotees are indebted to you. Those who were pure from the beginning (*niṣkiñcanāḥ*), as well as those sages (*munayah*) who by association with the pure devotees gave up their previous ideas, and some j*īvanmuktas* (*ātmārāmāḥ)* who achieved their position by austerity, follow that *dharma*. Or the two words *munayaḥ*

and *ātmā-rāmāh* can modify *niṣkiñcanāḥ.* The pure devotees who continually contemplated you, and derived pleasure from you, follow this *dharma. Apavarg*āya here means “for that goal to which the four *vargas* of *artha, dharma, kāma* and *mokṣa* are inferior.” That means *prema.* Or *apavarga* can mean *bhakti* as in the prose of the Fifth Canto:

yo 'sau bhagavati sarva-bhūtātmany anātmye 'nirukte 'nilayane paramātmani vāsudeve 'nanya-nimitta-bhakti-yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthi-randhana-dvāreṇa yadā hi mahā-puruṣa-puruṣa-prasaṅgaḥ.

Liberation (*apavarga*), whose essential nature is unmotivated *bhakti-yoga* to the Lord full of qualities, who attracts the minds of all beings, who is not the object of merging, who is not described by material words, who remains beyond destruction of the universe, who is the most excellent *ātmā,* who is the son of Vasudeva, takes place by destruction of the knot of ignorance which causes various material goals, when there is association with devotees of the Lord. SB 5.19.20

|| 6.16.41 ||

viṣama-matir na yatra nṛṇāṁ

tvam aham iti mama taveti ca yad anyatra

viṣama-dhiyā racito yaḥ

sa hy aviśuddhaḥ kṣayiṣṇur adharma-bahulaḥ

In *bhakti-yoga* there is no conception of difference such as you and I, yours and mine. In *kāmya-dharma* however the conception of differences is produced. That *dharma* is impure, perishable and full of violence.

In *bhakti-yoga* there are no conceptions of you and I, I and mine. The next verse speaks of the mentality of difference caused by hatred: this is mine, this is yours, I am this, you are that, this is my enemy. Other than this *bhakti-yoga*, in *dharma* for material goals, conceptions of difference are produced, such as the desire to kill an enemy. *Kāmya-dharma* is criticized. That *dharma* is impure, since it is made of attraction and hatred, and it is subject to destruction, since its results are temporary. It is full of *adharma*, since violence is prominent. Śavara Svāmī has said *ubhayam iha codanāyāṁ lakṣyate artho ’narthaś ca*: *dharma* and *adharma* are seen in the rules for *kāmya-dharma.*

|| 6.16.42 ||

kaḥ kṣemo nija-parayoḥ

kiyān vārthaḥ sva-para-druhā dharmeṇa

sva-drohāt tava kopaḥ

para-sampīḍayā ca tathādharmaḥ

What is the benefit or goal of thinking of oneself and others as objects of one's possession? That *dharma* causes violence to oneself and others, for by inflicting pain on one's own body in the form of austerities in order to afflict enemies one develops anger and sin.

The previous statement is made clear. What is the benefit of thinking oneself and other objects which are mine, such sons and wife? There is no benefit. By that there is violence to oneself and others, because by performing austerities which inflict pain on one's body for committing violence to others, one becomes angry and becomes sinful *(adharmaḥ*).

|| 6.16.43 ||

na vyabhicarati tavekṣā

yayā hy abhihito bhāgavato dharmaḥ

sthira-cara-sattva-kadambeṣv

apṛthag-dhiyo yam upāsate tv āryāḥ

Your judgment by which *bhakti* is defined does not waiver. Cultured people who see all beings equally practice this *dharma.*

"People follow *kāmya-dharma* even though it is temporary and full of faults because they see results. They have doubt to follow *niṣkāma-dharma*, though it is faultless, because they do not see results." Your judgment (*īkṣā),* that the *jīva* becomes successful by *bhakti* to you, does not waiver. In *kāmya-dharma,* the results sometimes are unsteady. But in *bhakti* under your supervision, the results are not unsteady. Therefore cultured people perform *bhakti.* Let the uncultured people have their doubts. Such cultured persons have intelligence which does not see happiness and distress in oneself and others as different (*apṛthag-dhiyaḥ*). The meter of this verse is also called *ārya.*

|| 6.16.44 ||

na hi bhagavann aghaṭitam idaṁ

tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ

yan-nāma sakṛc chravaṇāt

pukkaśo 'pi vimucyate saṁsārāt

O Lord! Nothing is impossible for you. Just from seeing you, all my sins have been destroyed. By hearing one of your names once, even the outcaste is delivered from the material world.

I have obtained direct results of this pure *bhakti. Nṛnām* (men) here means Citraketu. What to speak of destruction of sins, it gives liberation. Just one name is sufficient to do this. What then will happen by many names? And just one time hearing is sufficient. What happens when one hears many times? Just by hearing the name this happens. What then will happen if one chants the name? This happens for outcastes. What then will happen for others? It delivers one from the material world. Then what to speak of destroying all sins! And one sees the results during practice *(sādhana*).

|| 6.16.45 ||

atha bhagavan vayam adhunā

tvad-avaloka-parimṛṣṭāśaya-malāḥ

sura-ṛṣiṇā yat kathitaṁ

tāvakena katham anyathā bhavati

O Lord! My heart has now been completely purified by your glance. How can what Nārada told me not come true?

I have become successful. That is expressed in this verse.

|| 6.16.46 ||

viditam ananta samastaṁ

tava jagad-ātmano janair ihācaritam

vijñāpyaṁ parama-guroḥ

kiyad iva savitur iva khadyotaiḥ

O unlimited Lord! Everything done by the people in this world is known to you, the soul of the universe, the supreme *guru.* How much do we know in comparison to you? Our knowledge, in comparison of yours, is like a firefly's light compared to the sun's.

Though I was blind with material enjoyment, inspired by your devotee, I was delivered from the well of *saṁsāra* and brought to your lotus feet. What else can I reveal? Everything is known to you. What can be revealed by a firefly in front of the sun? And what can be revealed by me in front of you?

|| 6.16.47 ||

namas tubhyaṁ bhagavate

sakala-jagat-sthiti-layodayeśāya

duravasitātma-gataye

kuyogināṁ bhidā paramahaṁsāya

I offer respects to you, the Supreme Lord, the master of creation, maintenance and destruction of all universes, the supreme swan, whose position is hard to understand for false *yogīs* who see with difference.

Your position is hard to understand by the false *yogīs* who see with difference (*bhidā).* In the form of the great swan you deliver the *jīvas.*

|| 6.16.48 ||

yaṁ vai śvasantam anu viśva-sṛjaḥ śvasanti

yaṁ cekitānam anu cittaya uccakanti

bhū-maṇḍalaṁ sarṣapāyati yasya mūrdhni

tasmai namo bhagavate 'stu sahasra-mūrdhne

May I offer respects to the Supreme Lord with a thousand hoods, after whose actions the creators of the universe can use their action senses, after whose perception, the knowledge senses can gather knowledge, and on whose head Bhū-maṇḍala rests like a mustard seed!

Śvasantam means actions. After the Lord's actions, the *devatās* can use their action senses (*śvasanti*). After the Lord sees, the knowledge senses can perceive their sense objects.

|| 6.16.49 ||

śrī-śuka uvāca

saṁstuto bhagavān evam

anantas tam abhāṣata

vidyādhara-patiṁ prītaś

citraketuṁ kurūdvaha

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit! The Supreme Lord, Anantadeva, pleased with the prayers offered by Citraketu, the King of the Vidyādharas, replied to him as follows.

|| 6.16.50 ||

śrī-bhagavān uvāca

yan nāradāṅgirobhyāṁ te

vyāhṛtaṁ me 'nuśāsanam

saṁsiddho 'si tayā rājan

vidyayā darśanāc ca me

The Lord said: By the *mantra,* by knowledge of my worship explained by Nārada and Aṅgirā and by seeing me, you have become perfect.

By the knowledge of my worship in the form of hearing and chanting, and by the great mantra taught by Nārada, and by the result of that, seeing me, you have achieved perfection.

|| 6.16.51 ||

ahaṁ vai sarva-bhūtāni

bhūtātmā bhūta-bhāvanaḥ

śabda-brahma paraṁ brahma

mamobhe śāśvatī tanū

I am all beings. I am the soul of all beings. I am the cause of all beings. The scripture and impersonal Brahman are my two eternal forms.

You have understood about *bhakti.* Your verses of praise are the proof. I will now teach about *jñāna,* in order that you become indifferent to questioning. Please listen. You should consider this. There are two types of objects, permanent and temporary. There are three eternal objects: Brahman, Paramātmā, and Bhagavān with his associates. The insentient universe made of matter is the temporary object. There are two types of unreal objects: experienced and unexperienced. The experienced unreal objects consist of dreams and magic. The unexperienced unreal objects consist of imaginary objects like a flower in the sky or a rabbit with horns. The First Canto of *Bhāgavatam* says that the permanent object is the best: *vedyam vāstavam atra vastu. (*SB 1.1.2)

In order to speak about the permanent object, first the impermanent objects are described. I am all beings. I am the universes consisting of the *jīvas* and their enjoyed objects, since I am non-different from my *māyā-śakti* and my *jīva-śakti.* The *jīvas* are called temporary objects in this case because of their covering of ignorance. That permanent object is then explained. I am the second and third *puruṣas:* the *antaryāmī* of all the *jīvas* in a universe, and the *antaryāmī* of the individual *jīva.* And I manifest all these beings (*bhūta-bhāvanaḥ*): I am the first *puruṣa.* And I bestow these *jīvas* with various *bhāvas* such as *dāsya* or *sakhya* (*bhūta-bhāvanaḥ*). I am the Vedas (*śabda-brahma),* which are my breathing. I am the impersonal Brahman realized by *jñānīs.* These two are my forms. There may be a fear that the Vedas are not eternal since they are a form of sound related to ether, which is material. There may a fear that *parabrahma* is unreal since it is not definable by words. To remove those doubts it is said: these two are eternally existing.

|| 6.16.52 ||

loke vitatam ātmānaṁ

lokaṁ cātmani santatam

ubhayaṁ ca mayā vyāptaṁ

mayi caivobhayaṁ kṛtam

The j*īva* takes the position of an enjoyer in this world and the world is situated as the object of enjoyment for the *jīva.* Both are pervaded by me, since I am their cause, and both are produced within me.

“If you are everything, then the devotees should meditate on all living entities as the object of worship and they would be the *antaryāmī.”* In the material world, the *jīva* has the status of the enjoyer (*vitatam*). The world is situated as the object of enjoyment for the *jīva* (*ātmani*). Both the *jīva* and the world are pervaded by me, the cause. Both exist as products in me, the *adhiṣṭhāna-kāraṇa (*cause by being the support). The verb of the sentence *smaret* is in verse 54. All beings, are products of my *śaktis,* are temporary and do not arise from my *svarūpa.* Therefore they should not be the object of meditation in worship.

|| 6.16.53-54 ||

yathā suṣuptaḥ puruṣo

viśvaṁ paśyati cātmani

ātmānam eka-deśa-sthaṁ

manyate svapna utthitaḥ

evaṁ jāgaraṇādīni

jīva-sthānāni cātmanaḥ

māyā-mātrāṇi vijñāya

tad-draṣṭāraṁ paraṁ smaret

A sleeping person in a dream sees many objects of a dream world within himself, but on waking up realizes his body is in one particular place, and the dream experience was unreal. Similarly, the states of waking, sleeping and dreaming, conditions of the *jīva,* are caused by a covering of material intelligence and should be realized to be only *māyā.* One should therefore meditate only on the supreme seer of all these states, the Paramātmā.

Rejecting impermanent objects and unreal objects one should worship my form as *antaryāmī.* This is explained in two verses. Within a dream, a person comfortably sleeping sees a dream. By illusion he sees mountains or forests of the universe within himself. Awaking from the dream, he considers that he is in one place, on his bed. In the waking state, he considers the dream mountain and forest different from himself. Just as the dream objects are considered unreal on waking, so the real objects of this world in waking state should be considered unreal since they are temporary. Having understood that these conditions of the *jīva,* the conditions of the intelligence covering the *jīva,* are only *māyā* of the Lord (*ātmanaḥ*), since they are the products of his *māyā-śakti,* one should meditate on the superior seer of these conditions, the *antaryāmī.* The *jīva* is not indicated here.

The states of waking, dreaming and deep sleep in a dreaming person are all ignorance, since they are created by the *jīva* in ignorance. Thus they are actually unreal. Similarly the states of waking and sleeping and dreaming, created by the Lord's *māyā-śakti*, are simply *māyā* and therefore "unreal." However, mountains, forests, snakes, tigers, elephants and horses in a dream are created by the jīva through ignorance, and are therefore factually unreal objects.

|| 6.16.55 ||

yena prasuptaḥ puruṣaḥ

svāpaṁ vedātmanas tadā

sukhaṁ ca nirguṇaṁ brahma

tam ātmānam avehi mām

Know the Paramātmā, by whom the sleeping person knows his sleeping condition and in deep sleep is able to know the happiness of Brahman without objects or qualities.

"How then do I know the *antaryāmī*?" Know the *antaryāmī* (*ātmānam*) by whom the *jīva,* like a sleeping person, knows his sleeping state, and in a deep sleep state knows happiness of the Lord with no object (*nirguṇam*). It should be clearly understood that it is the *antaryāmī* who daily dissolves the *guṇas* during deep sleep by his mercy and gives the *jīva,* whose knowledge and bliss are covered by firm bondage of the *guṇas,* an experience of his *nirguṇa* happiness. The *jīva* cannot independently get free from his bondage and then experience that happiness by his own strength. Understand that *antaryāmī* is Brahman, with no qualities. Also understand Brahman as me, Bhagavān with qualities. I, one person, exist as Brahman, Paramātmā and Bhagavān. These are not my first, second and third forms. (I have only one form.) It is said *artho durghaṭa iva bhavati svarūpa-dvayābhāvāt*: nothing is impossible for you because you have only one form. (SB 6.9.36)

|| 6.16.56 ||

ubhayaṁ smarataḥ puṁsaḥ

prasvāpa-pratibodhayoḥ

anveti vyatiricyeta

taj jñānaṁ brahma tat param

That which remains during the waking and deep sleep states of the person observing those states, and which is different from them, is the *jīva.* Superior to the *jīva* is Brahman.

"How does the person in waking state remember what was observed by the witness during sleep, and thus say 'I slept happily.' One person cannot remember what was experienced by another person." That which is present during the deep sleep and waking states of the man who investigates those states, and which is different from them, which continues while these states appear and disappear, is the *jīva (jñānam).* Just as one remembers during youth what was seen during childhood, even though the conditions are different, one remembers the bliss of deep sleep on waking. Superior to the *jīva* is Brahman. The *jīva* is not Brahman. Though the *jīva* is also the Lord because of being his *taṭastha-śakti,* the jīva does not belong to the Lord's *svarūpa-śakti*. Thus it is different from Brahman.

|| 6.16.57 ||

yad etad vismṛtaṁ puṁso

mad-bhāvaṁ bhinnam ātmanaḥ

tataḥ saṁsāra etasya

dehād deho mṛter mṛtiḥ

A person who forgets that my *svarūpa* is different from the *jīva* continues in *saṁsāra*, taking body after body, death after death.

To think that the Brahman and *jīva* are one is an offense and the cause of obstacles. That is expressed in this verse. My *svarūpa (mad-bhāvam)* is different from the *jīva (ātmanaḥ).* Neutral gender is poetic license. If the *jīva* forgets this, and thinks he is identical with me, then because of this, such a person will end up in *saṁsāra. Saṁsāra* is described: it is getting one body after another, one death after another. Thus, one can think of oneness of the *jīva* and Brahman like the oneness of the sun and its rays, since *jīva* is the same by being the Lord's *taṭastha-śakti.* That is the meaning of *tat tvam asi:* you are the Brahman. As well, temporary objects of the universe are also one with the Brahman since they are products of the Lord's material *śakti.* Though the material world is one with the Lord, it is different because it does not arise from the *svarūpa* of the Lord. This causes it to be destructible. Since the pure *jīva* is included among the permanent real objects because that *jīva* is not destructible, it is also one with the Lord since it the Lord's *taṭaṣṭha-śakti,* but it does not arise from the Lord's *svarūpa.* The permanent objects Brahman, Paramātmā and Bhagavān however are one because they are one *svarūpa.* Because the forms of the associates of Bhagavān arise from the actions of the *cit-śakti* (the Lord's *svarūpa*), those associates who are *nitya-siddha* are also permanent objects which are the Lord's *svarūpa.* And some *jīvas* with desires for *dāsya* and other relationships, who have perfected themselves by pure *bhakti* or by mercy of *nitya-mukta bhaktas*, are included among

the eternal associates as *dāsas.* They are also considered to be non-different from the *svarūpa* of the Lord, since they are empowered by the *svarūpa-śakti.* Those *jīvas* who have perfected themselves by mixed *bhakti* become *śānta-bhaktas* and are not empowered by the Lord's *svarūpa-śakti* since they not included among the *dāsas* or other associates. They are also eternal objects, but not part of the Lord's *svarūpa.* Thus there is non-difference from the Lord because of the many *śaktis* of the Lord. Incidentally, the Vaiṣṇava conclusions have been stated.

|| 6.16.58 ||

labdhveha mānuṣīṁ yoniṁ

jñāna-vijñāna-sambhavām

ātmānaṁ yo na buddhyeta

na kvacit kṣemam āpnuyāt

Having achieved human birth in which scriptural knowledge and direct perception of the Lord are possible, a person who does not understand about the *jīva* and the Supreme Lord does not attain any benefit at all from that birth.

One must strive for such knowledge. *Jñānam* here refers to knowledge arising from scriptures. *Vijñānam* means direct realization of the Lord. Both *jñāna* and *vijñāna* are possible in human birth. *Aṭmānam* here means the *jīva* and the Supreme Lord.

|| 6.16.59 ||

smṛtvehāyāṁ parikleśaṁ

tataḥ phala-viparyayam

abhayaṁ cāpy anīhāyāṁ

saṅkalpād viramet kaviḥ

Remembering the misery produced from action caused by material desire, which brings an opposite result, and remembering a condition without fear from action without material desire, the wise man should give up determination to enjoy in this world.

A person desiring this knowledge, understanding that *karma* brings results now and in the future, should give up faith in *karma. Īhāyām* means "endeavoring with desire for enjoyment." *Anīhāyām* means" acting without material desires." *Abhayam* means "no

fear in any circumstance." Instead of *abhayam* some versions have *nobhayam.* The meaning is then "remembering action without desire which does not produce material suffering or enjoyment."

|| 6.16.60 ||

sukhāya duḥkha-mokṣāya

kurvāte dampatī kriyāḥ

tato 'nivṛttir aprāptir

duḥkhasya ca sukhasya ca

Husband and wife perform actions to produce happiness and to destroy misery. But there is no cessation of suffering and no attainment of happiness.

This is further described in three verses. There is no destruction of suffering and no attainment of happiness.

|| 6.16.61-62 ||

evaṁ viparyayaṁ buddhvā

nṛṇāṁ vijñābhimāninām

ātmanaś ca gatiṁ sūkṣmāṁ

sthāna-traya-vilakṣaṇām

dṛṣṭa-śrutābhir mātrābhir

nirmuktaḥ svena tejasā

jñāna-vijñāna-santṛpto

mad-bhaktaḥ puruṣo bhavet

Understanding the attainment of opposite results for persons doing *karma,* and understanding the subtle state of spiritual realization beyond the states of waking, sleeping and deep sleep, freeing oneself from all sense objects seen and heard, and being satisfied with scriptural knowledge and realization by one's *sādhana,* one should become my devotee.

Sthāna-traya-vilakṣaṇām means the fourth state of spiritual realization. *Mātrābhiḥ* means “from sense objects.” *Sva-tejasā* means “by ones *sādhana*.”

|| 6.16.63 ||

etāvān eva manujair

yoga-naipuṇya-buddhibhiḥ

svārthaḥ sarvātmanā jñeyo

yat parātmaika-darśanam

Humans whose intelligence is fixed in skilful practice of *yoga* should understand by all efforts this goal consisting only of realization of Paramātmā.

Parātmaika-darśanam means realization of the supreme soul, Paramātmā and nothing else.

|| 6.16.64 ||

tvam etac chraddhayā rājann

apramatto vaco mama

jñāna-vijñāna-sampanno

dhārayann āśu sidhyasi

O King! Accepting my words with faith, being attentive, and being endowed with scriptural knowledge and realization, you will quickly attain perfection.

|| 6.16.65 ||

śrī-śuka uvāca

āśvāsya bhagavān itthaṁ

citraketuṁ jagad-guruḥ

paśyatas tasya viśvātmā

tataś cāntardadhe hariḥ

Śukadeva Gosvāmī said: After thus instructing Citraketu and assuring him of perfection in this way, the Supreme Lord, who is the supreme *guru*, the soul of the universe, disappeared as Citraketu watched.

Thus ends the commentary on the Sixteenth Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Seventeen

Pārvatī Curses Citraketu

|| 6.17.1 ||

śrī-śuka uvāca

yataś cāntarhito 'nantas

tasyai kṛtvā diśe namaḥ

vidyādharaś citraketuś

cacāra gagane caraḥ

Śukadeva Gosvāmī said: After offering obeisances to the direction from which Ananta had disappeared, Citraketu began traveling in outer space as the head of the Vidyādharas.

The Seventeenth Chapter describes how Citraketu, as leader of the Vidyādharas, laughed at Śiva and received a curse from Śiva's wife to become Vṛtrāsura. *Yataḥ* ṁeans "in the direction."

|| 6.17.2-3 ||

sa lakṣaṁ varṣa-lakṣāṇām

avyāhata-balendriyaḥ

stūyamāno mahā-yogī

munibhiḥ siddha-cāraṇaiḥ

kulācalendra-droṇīṣu

nānā-saṅkalpa-siddhiṣu

reme vidyādhara-strībhir

gāpayan harim īśvaram

Praised by great sages and by the inhabitants of Siddhaloka and Cāraṇaloka, Citraketu, the most powerful *yogī,* with bodily strength and senses free from deterioration, chanting the glories of the Supreme Lord, enjoyed life with the women of Vidyādhara-loka for a hundred thousand years within the valleys of Sumeru Mountain, which is the place of perfection for various kinds of mystic power.

He gave up all vows for various powers which were available there and glorified the Lord. He was absorbed in hearing about and chanting about the qualities of the Lord.

|| 6.17.4-5 ||

ekadā sa vimānena

viṣṇu-dattena bhāsvatā

giriśaṁ dadṛśe gacchan

parītaṁ siddha-cāraṇaiḥ

āliṅgyāṅkīkṛtāṁ devīṁ

bāhunā muni-saṁsadi

uvāca devyāḥ śṛṇvantyā

jahāsoccais tad-antike

One time while King Citraketu was traveling in outer space on a brilliant airplane given to him by Lord Viṣṇu, he saw Lord Śiva, surrounded by Siddhas and Cāraṇas, embracing Pārvatī on his lap with his arm in an assembly of sages. Citraketu laughed loudly and spoke, within the hearing of Pārvatī.

The Lord feeling separation from Citraketu, after giving him wealth along with *bhakti,* gave him the body of Vṛtrāsura by the curse of Pārvatī and brought him to his side.

Aṅgīkṛtam means “being half his body.”

|| 6.17.6 ||

citraketur uvāca

eṣa loka-guruḥ sākṣād

dharmaṁ vaktā śarīriṇām

āste mukhyaḥ sabhāyāṁ vai

mithunī-bhūya bhāryayā

Citraketu said: Lord Śiva, the *guru* of the world, the speaker of *dharma,* and chief of all living entities, is embracing his wife, Pārvatī, in the midst of an assembly.

|| 6.17.7 ||

jaṭā-dharas tīvra-tapā

brahmavādi-sabhā-patiḥ

aṅkīkṛtya striyaṁ cāste

gata-hrīḥ prākṛto yathā

Lord Śiva, with matted hair, the performer of great austerities and the leader of the assembly of *brahmavādīs*, is seated with his wife on his lap without shame, like an ordinary mortal.

Śiva is not a mortal being since he is the Lord. However, one should not think that Citraketu was an offender like Dakṣa.

|| 6.17.8 ||

prāyaśaḥ prākṛtāś cāpi

striyaṁ rahasi bibhrati

ayaṁ mahā-vrata-dharo

bibharti sadasi striyam

Ordinary conditioned persons generally embrace their wives in private. This man of great vows is embracing his wife in the assembly of great saints.

Mahā-vrata-dharaḥ means a *brahmacārī* from birth, a leader of *yogīs.* That he was embracing his wife shows his inconceivable power.

|| 6.17.9 ||

śrī-śuka uvāca

bhagavān api tac chrutvā

prahasyāgādha-dhīr nṛpa

tūṣṇīṁ babhūva sadasi

sabhyāś ca tad-anuvratāḥ

Śukadeva Gosvāmī said: O King! On hearing Citraketu's statement, powerful Śiva, whose knowledge is fathomless, simply smiled and remained silent. The members of the assembly followed his example.

Why did Śiva smile? "Citraketu wants to establish the truth about my conduct in this world." Because he had fathomless knowledge, not understood by anyone, he understood Citraketu's intention. Citraketu's intention was as follows. "Śiva is the Lord. There is no harm if he performs acts which appear wrong. Those who are ignorant will criticize him, and for their offense will be destroyed, like Dakṣa. If today I can establish that he has proper conduct, it will be beneficial for the world. Viṣṇu benefits the world because he follows proper conduct. But Śiva is inauspicious because of his apparent misconduct. He should not have infamy." Śiva thought, "I will not become angry at his harsh words which are beneficial for the world." The assembly, understanding Śiva's intention, also remained silent and did not become angry. If his attention had been to criticize Śiva, the assembly would have blocked their ears and left. It is said:

bhagavan-nindanaṁ śrutvā duḥsahaṁ tat sabhā-sadaḥ

karṇau pidhāya nirjagmuḥ śapantaś cedi-paṁ ruṣā

Upon hearing such intolerable blasphemy of the Lord, several members of the assembly covered their ears and walked out, angrily cursing the King of Cedi. SB 10.74.39

|| 6.17.10 ||

ity atad-vīrya-viduṣi

bruvāṇe bahv-aśobhanam

ruṣāha devī dhṛṣṭāya

nirjitātmābhimānine

When Citraketu, not knowing the prowess of Lord Śiva, spoke inauspicious words, Pārvatī, being angry, spoke to the proud Citraketu, who thought himself in control of his senses.

Citraketu did not know Śiva's powers. "The independent Lord will not be affected by anyone's teachings." The words were not auspicious because one should not give teachings to the Lord. He was considered proud because he spoke fearlessly. He had false identity, thinking "I have brought Paramātmā, Saṅkarṣaṇa, under control." One should not think that Pārvatī became angry because she did not know the intentions of Śiva and the assembly. "I cannot accept these beneficial words because he does not criticize once, three or four times, but many times." That is the reason for her anger.

|| 6.17.11 ||

śrī-pārvaty uvāca

ayaṁ kim adhunā loke

śāstā daṇḍa-dharaḥ prabhuḥ

asmad-vidhānāṁ duṣṭānāṁ

nirlajjānāṁ ca viprakṛt

Pārvatī said: Alas, has he attained the post of a ruler, punisher, master and restrainer for shameless criminals like us?

He makes himself superior to others. *Viprakṛt* means "one who gives benefit by punishing."

|| 6.17.12 ||

na veda dharmaṁ kila padmayonir

na brahma-putrā bhṛgu-nāradādyāḥ

na vai kumāraḥ kapilo manuś ca

ye no niṣedhanty ati-vartinaṁ haram

Lord Brahmā, Bhṛgu, Nārada, the four Kumāras, Manu and Kapila, who do not prevent Śiva's transgression, do not know *dharma.*

|| 6.17.13 ||

eṣām anudhyeya-padābja-yugmaṁ

jagad-guruṁ maṅgala-maṅgalaṁ svayam

yaḥ kṣatra-bandhuḥ paribhūya sūrīn

praśāsti dhṛṣṭas tad ayaṁ hi daṇḍyaḥ

This arrogant Citraketu, lowest of *kṣatriyas,* surpassing the *devatās* chastises the *guru* of the universe, the most auspicious person among all auspicious persons, upon whose lotus feet the *devatās* meditate. Citraketu must be punished.

"He surpassed the *devatāṣ"* means that by his constant criticism he considered the *devatās* in the assembly to be ignorant. He chastises the *guru* of the world.

|| 6.17.14 ||

nāyam arhati vaikuṇṭha-

pāda-mūlopasarpaṇam

sambhāvita-matiḥ stabdhaḥ

sādhubhiḥ paryupāsitam

This proud person, thinking that he is a great devotee, is not qualified to approach the shelter of Lord Viṣṇu's lotus feet, which are worshiped by all saintly persons.

Sambhāvita-matiḥ ṁeans "he considers himself a great devotee.''

|| 6.17.15 ||

ataḥ pāpīyasīṁ yonim

āsurīṁ yāhi durmate

yatheha bhūyo mahatāṁ

na kartā putra kilbiṣam

O envious fool! Dear son! Take birth immediately in a sinful family of demons so that you will not commit such an offense again toward exalted persons in this world.

After cursing him she thought “I have cursed an innocent devotee!” Thus repentant, she says “O son!” Jut as a mother beats a misbehaving son with her own hand and has natural affection for him, I punish you. That is the meaning. She acts as a mother should. “Do not do this again.” When a child misbehaves in someone else’s house, she punishes the child and says, “Uncontrollable child! Do not do this again!” However her curse did not affect Citraketu. Rather being born as Vṛtrāsura increased his *prema*, since the devotees at the level of *prema* do not consider any difference between obtaining a body of a devotee or demon.

|| 6.17.16 ||

śrī-śuka uvāca

evaṁ śaptaś citraketur

vimānād avaruhya saḥ

prasādayām āsa satīṁ

mūrdhnā namreṇa bhārata

Śukadeva Gosvāmī said: O King Parīkṣit, when Citraketu was cursed by Pārvatī, he descended from his airplane, and, bowing his head before her, pleased her.

|| 6.17.17 ||

citraketur uvāca

pratigṛhṇāmi te śāpam

ātmano 'ñjalināmbike

devair martyāya yat proktaṁ

pūrva-diṣṭaṁ hi tasya tat

Citraketu said: My dear mother! With folded hands I accept the curse you have uttered. It is ordained by the *devatās* as a result of my past deeds.

I accept the curse. There is no harm in accepting this curse, since I have not offended you or Śiva. And there is no fault in your cursing me though I am innocent. I am simply receiving my *karma.* The devotee should feel like this out of humility. Actually however the devotee who has developed *prema* has no trace of *karma* at all, for even from the stage previous to *prema* all *karmas* are destroyed.

bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ |

kṣīyante cāsya karmāṇi dṛṣṭa evātmanīśvare ||

Ignorance is cut and all doubts are destroyed. On seeing the Lord in the mind and with the eyes, all *karmas* are destroyed. SB 1.2.21

The Lord could not be controlled by *bhakti,* if the devotees still had *karma.* One who is under the control of *karma* does not control the Lord. In order to announce the great strength of the devotee's seeing equally curses, blessings, Svarga, liberation and hell; in order to remove the improper life of Citraketu as the leader of the Vidyādharas; in order to increase Citraketu's hunger for *prema* by the fire of separation; in order to bestow the enjoyment of great sweetness of direct service to his lotus feet in Vaikuṇṭha, Saṅkarṣaṇa inspired Devī to curse him, out of affection as a father. That is the conclusion. This will be understood from seeing the results.

|| 6.17.18 ||

saṁsāra-cakra etasmiñ

jantur ajñāna-mohitaḥ

bhrāmyan sukhaṁ ca duḥkhaṁ ca

bhuṅkte sarvatra sarvadā

Deluded by ignorance, the living entity wanders in the wheel of *saṁsāra,* enjoying happiness and distress everywhere and at all times.

This is the nature of the wheel of *saṁsāra.* It is not surprising.

|| 6.17.19 ||

naivātmā na paraś cāpi

kartā syāt sukha-duḥkhayoḥ

kartāraṁ manyate 'trājña

ātmānaṁ param eva ca

In this material world, neither the living entity nor others are the cause of material happiness and distress. But because of ignorance, the living entity thinks that he and others are the cause.

Aprajñaḥ means “with no discrimination.”[97]

|| 6.17.20 ||

guṇa-pravāha etasmin

kaḥ śāpaḥ ko nv anugrahaḥ

kaḥ svargo narakaḥ ko vā

kiṁ sukhaṁ duḥkham eva vā

In the river of the *guṇas* what is a curse and what is a blessing, what is Svarga and hell, and what is happiness and sorrow?

It has been said that one should accept happiness and distress. Everything that falls into a salt mine becomes salty. Thus, everything that falls into *saṁsāra* becomes *saṁsāra.* One should not make distinctions of happiness and suffering at all. As long as person who has fallen into a bottomless river does not reach the shore, he cannot attain real happiness. Thus curses, blessings, are all suffering as long as we are in this world.

|| 6.17.21 ||

ekaḥ sṛjati bhūtāni

bhagavān ātma-māyayā

eṣāṁ bandhaṁ ca mokṣaṁ ca

[97] This seems to be a different version.

sukhaṁ duḥkhaṁ ca niṣkalaḥ

The one Lord, unaffected by *māyā,* creates the living entities, their bondage, liberation, happiness and distress by his *māyā.*

"Who throws a person into the river of *guṇas,* and who delivers him?" The Lord does this. By his *māyā,* by *rajas,* the Lord creates, by *sattva* he maintains and by *tamas* he destroys. By *avidyā* he creates bondage and by *vidyā* he gives liberation. By *sattva* he creates happiness and by *tamas* he creates suffering. The Lord is devoid of *māyā* (*niṣkalaḥ).*

|| 6.17.22 ||

na tasya kaścid dayitaḥ pratīpo

na jñāti-bandhur na paro na ca svaḥ

samasya sarvatra nirañjanasya

sukhe na rāgaḥ kuta eva roṣaḥ

The Lord, uncontaminated by *māyā,* equal in all circumstances, has no favored person and no enemy, no relative by marriage, and no relative by paternal relationship, no person he considers as other than himself and no person he considers his own. Not being attached to happiness, what is the question of his showing anger?

"The Lord then favors some *jīvas* and hates other *jīvas* because he binds up some, liberates others and gives others happiness." That is not so. He does not have favorites or enemies because he regards all equally at all times, because he is not affected by *māyā (nirañjanasya*). He has no attachment to material happiness, what then to speak of hatred for anything opposing material happiness. It is said:

indriyasyendriyasyārthe rāga-dveṣau vyavasthitau |

tayor na vaśam āgacchet tau hy asya paripanthinau ||34||

Attachment and repulsion are firmly fixed in each of the sense objects. One should not come under control of attachment and repulsion. They are the two obstacles. BG 3.34

Thus he does not have favorites or enemies caused by attachment or repulsion.

|| 6.17.23 ||

tathāpi tac-chakti-visarga eṣāṁ

sukhāya duḥkhāya hitāhitāya

bandhāya mokṣāya ca mṛtyu-janmanoḥ

śarīriṇāṁ saṁsṛtaye 'vakalpate

The transformations of his *māyā-śakti* create the happiness, distress, good fortune and bad fortune, bondage, liberation and the repetition of birth and death of the living beings.

“But if the Lord is equal, why does he make one person happy and cause grief to another?” Even though he is equal in all circumstances, by the transformations of his *māyā-śakti,* the sequence of beginningless *karmas* arising from piety and sin creates happiness and distress. The meaning is this. Even though the Lord creates happiness and distress since the *māyā-śakti* belongs to him, and in that sense he shows inequality, he does not create happiness and distress since *māyā* is not his *svarūpa-śakti.* Thus the Lord is actually equal to all. Similarly, the universe of *māyā* is a form of the Lord, but because it does not arise from his *svarūpa,* it is different from him. Though the sun appears to be unequal because he gives sorrow to the owl and the night lotus by its rays, and gives happiness to the *cakravāka* bird and the day lotus, no one says the sun is partial.

|| 6.17.24 ||

atha prasādaye na tvāṁ

śāpa-mokṣāya bhāmini

yan manyase hy asādhūktaṁ

mama tat kṣamyatāṁ sati

O angry one! I do not please you to get free from the curse. O chaste lady! Please forgive me for what you consider to be unkind words.

Therefore I do not please you just to get free from the curse. O angry woman! You have become angry without considering properly. “Then why do you please me?” What you consider improper words, let them be improper, but please forgive me for that. During the curse and after the curse, I have no distress or happiness. Therefore being satisfied, do not withdraw the curse.

|| 6.17.25 ||

śrī-śuka uvāca

iti prasādya giriśau

citraketur arindama

jagāma sva-vimānena

paśyatoḥ smayatos tayoḥ

Śukadeva Gosvāmī said: O subduer of the enemy! After Citraketu satisfied Lord Śiva and Pārvatī, he boarded his airplane and left as they looked on in astonishment.

Smayatoḥ means they were astonished.

|| 6.17.26 ||

tatas tu bhagavān rudro

rudrāṇīm idam abravīt

devarṣi-daitya-siddhānāṁ

pārṣadānāṁ ca śṛṇvatām

Powerful Śiva then spoke to Pārvatī, while Nārada, the demons, the inhabitants of Siddhaloka, and his personal associates listened.

|| 6.17.27 ||

śrī-rudra uvāca

dṛṣṭavaty asi suśroṇi

harer adbhuta-karmaṇaḥ

māhātmyaṁ bhṛtya-bhṛtyānāṁ

niḥspṛhāṇāṁ mahātmanām

Lord Śiva said: My dear beautiful Pārvatī! You have seen the splendor of *prema-bhaktas* without material desire, who are servants of the servants of the Lord possessing astonishing activities.

O woman with beautiful hips! You excel in beauty, but not in *bhakti, jñāna* and *vairāgya.* In this way he jokes suggestively. The Lord performs astonishing acts. I have seen this astonishing act of the Lord just now. He has caused you to be offended and utter a curse. He has shown the greatness of his devotee whose *prema* did not decrease at all, by showing the devotee's power to remain indifferent when cursed by Pārvatī. The word *mahātmanām* (of great devotees) has significance. If the curse you uttered in anger cannot give the slightest unhappiness to him then that curse is powerless. It has become useless! You should not treat the great devotees having *prema-bhakti* like this, from this day on! This lesson is hinted.

|| 6.17.28 ||

nārāyaṇa-parāḥ sarve

na kutaścana bibhyati

svargāpavarga-narakeṣv

api tulyārtha-darśinaḥ

Devotees solely engaged in the service of Nārāyaṇa never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same.

"What is the reason that devotees have such greatness?" They are fixed in Nārāyaṇa. That is the only reason. Not only Citraketu and others, but all devotees have no fear. Svarga, liberation and hell are all equal because they are tasteless, since they do not have the happiness of *bhakti.*

|| 6.17.29 ||

dehināṁ deha-saṁyogād

dvandvānīśvara-līlayā

sukhaṁ duḥkhaṁ mṛtir janma

śāpo 'nugraha eva ca

The dualities of happiness and distress, birth and death, curses and favors, are the products of this combination of the *jīva* with the body through *māyā.*

If one does not surrender to Nārāyaṇa he ends up in this position. *Īśvara-līlayā* means "by *māyā,* who receives her capacity through the playful glance of the Lord."

|| 6.17.30 ||

aviveka-kṛtaḥ puṁso

hy artha-bheda ivātmani

guṇa-doṣa-vikalpaś ca

bhid eva srajivat kṛtaḥ

Just as a person makes the mistake of identifying with objects in a dream, he makes false identification with happiness and distress in the waking state, like mistaking a garland for a rope.

One should know that temporary creations of *māyā,* happiness and distress, are all unreal because they are temporary. A sleeping person thinks he is eating food or having a son die. Similarly in the waking state, he thinks he experiences happiness and distress (*guṇa-doṣa-vikalpaḥ*). An example is given. One mistakes a garland for something else—for a rope or a snake. *Vat* means "like this." The dictionary says that *iva* and *vat* have the same meaning: similarly. Another version has *sraji tat.* The meaning is "like seeing differently where there is a real garland." *Bhit* is in the neuter gender. Another version has *bhidā* in the instrumental case.

|| 6.17.31 ||

vāsudeve bhagavati

bhaktim udvahatāṁ nṛṇām

jñāna-vairāgya-vīryāṇāṁ

na hi kaścid vyapāśrayaḥ

Persons having *bhakti* for Vāsudeva, endowed with *jñāna* and *vairāgya*, do not take shelter elsewhere.

Attaining realization of the unreality of objects seen in duality by practice of *jñāna* is difficult for the *jñānī.* The devotees however do not seek *jñāna* and *vairāgya* by practice of j*ñana* because *bhakti* itself produces *jñāna* and *vairāgya.* The devotees have no other shelter in this world. Nothing attracts them. By pursuing only *bhakti,*

they do not make distinctions of good or bad material objects. Please understand the nature of devotees.

|| 6.17.32 ||

nāhaṁ viriñco na kumāra-nāradau

na brahma-putrā munayaḥ sureśāḥ

vidāma yasyehitam aṁśakāṁśakā

na tat-svarūpaṁ pṛthag-īśa-māninaḥ

Neither I [Lord Śiva], nor Brahmā, nor the Kumāras, nor Nārada or the other great sages who are Brahmā's sons, nor the *devatās,* who are all portions of portions of the Lord, who consider ourselves independent controllers, can understand the Lord’s form or activities.

Hear about our natures. We do not know the intentions of the Lord or his pastimes (*īhitam*) since we think our selves independent controllers.

|| 6.17.33 ||

na hy asyāsti priyaḥ kaścin

nāpriyaḥ svaḥ paro 'pi vā

ātmatvāt sarva-bhūtānāṁ

sarva-bhūta-priyo hariḥ

He does not regard anyone with favor or hostility. He has no one as his own relative, and no one is separate from him. Because he is the soul of all living entities, he is affectionate to all beings.

Hear about the nature of the Lord. The Lord is affectionate to all beings. Still he favors no one nor hates no one. The cause of difference in treatment is *māyā.* Therefore one should know the nature of *māyā.*

|| 6.17.34-35 ||

tasya cāyaṁ mahā-bhāgaś

citraketuḥ priyo 'nugaḥ

sarvatra sama-dṛk śānto

hy ahaṁ caivācyuta-priyaḥ

tasmān na vismayaḥ kāryaḥ

puruṣeṣu mahātmasu

mahāpuruṣa-bhakteṣu

śānteṣu sama-darśiṣu

This fortunate, obedient Citraketu, dear to the Lord, sees all living entities equally and is peaceful. Similarly, I am also very dear to Lord Nārāyaṇa. Therefore, no one should be astonished to see the activities of the most exalted devotees of Nārāyaṇa, who are peaceful, and equal to everyone.

Hear about the nature of Citraketu and myself.

samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ |

ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham ||29||

I am equal to all living beings. I do not hate anyone nor do I favor anyone. To whatever extent a person worships me with devotion, I am attached to them in a similar way. BG 9.29

Though Citraketu is equal to all, the cause of being dear to the Lord is the fact that he is a devotee (*anugaḥ*). Because I am a devotee, I am also dear to the Lord. Therefore because we have internal friendship with each other, the harsh words he uttered only nourished the happiness of our friendship. You have uselessly become angry.

"I am like this in truth. O Citraketu! You show yourself to be detached through pure *bhakti* but you enjoy with the women Vidyādharas in private places. You are deceptive. I also show myself to be controlled by women, and also act deceptively. But whereas you show *bhakti* and hide your material enjoyment, I show a material face and hide my *bhakti*. Let the assembly witness our inner friendship." In this way the two had exchanged words in a joking way. If you had not interrupted us by your angry words in bad taste, he would not have been cursed. In this way he scolds Pārvatī.

She becomes astonished. "Oh! You are the Lord, a great devotee from beginningless time. You have such love for the immature, fallen *kṣatriya,* who now ascends to the

path of *bhakti*! I offer respects to you." In answer to her mood of astonishment, he says, "No one should be astonished to see the activities of the most exalted devotees of Nārāyaṇa, who are peaceful, and equal to everyone."

|| 6.17.36 ||

śrī-śuka uvāca

iti śrutvā bhagavataḥ

śivasyomābhibhāṣitam

babhūva śānta-dhī rājan

devī vigata-vismayā

Śukadeva Gosvāmī said: O King! After hearing this speech by her husband, Pārvatī gave up her astonishment at the behavior of King Citraketu and became peaceful in intelligence.

Śānta-dhīḥ (peaceful intelligence) indicates that, remembering her previous mood, she became ashamed and covered her face with her cloth.

|| 6.17.37 ||

iti bhāgavato devyāḥ

pratiśaptum alantamaḥ

mūrdhnā sa jagṛhe śāpam

etāvat sādhu-lakṣaṇam

Though able to curse Pārvatī in return, Citraketu accepted the curse on his head. Such is the good nature of the devotee.

Do not think that Citraketu had meager power because he was a new devotee. That is explained in this verse. He was able to the curse Devī in response. *Devyāh* should be *devyai.*

|| 6.17.38 ||

jajñe tvaṣṭur dakṣiṇāgnau

dānavīṁ yonim āśritaḥ

vṛtra ity abhivikhyāto

jñāna-vijñāna-saṁyutaḥ

That same Citraketu accepted birth in a demoniac family, and appeared from the southern fire in the sacrifice performed by Tvaṣṭā. Endowed with scriptural knowledge and realization, he was known as Vṛtrāsura.

Yonim means family.

|| 6.17.39 ||

etat te sarvam ākhyātaṁ

yan māṁ tvaṁ paripṛcchasi

vṛtrasyāsura-jāteś ca

kāraṇaṁ bhagavan-mateḥ

I have explained everything you asked about concerning the cause of Vṛtrāsura's birth as a demon, though he was actually a devotee.

|| 6.17.40 ||

itihāsam imaṁ puṇyaṁ

citraketor mahātmanaḥ

māhātmyaṁ viṣṇu-bhaktānāṁ

śrutvā bandhād vimucyate

If one hears this pious history of Citraketu, a great devotee from the devotees, one is freed from the bondage of material existence.

|| 6.17.41 ||

ya etat prātar utthāya

śraddhayā vāg-yataḥ paṭhet

itihāsaṁ hariṁ smṛtv

sa yāti paramāṁ gatim

One who, rising from bed early in the morning, and after remembering the Supreme Lord, recites with faith this history of Citraketu, while controlling his words and mind, will attain the spiritual world.

Thus ends the commentary on the Seventeenth Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eighteen

Diti Performs Vows to Kill Indra

|| 6.18.1 ||

śrī-śuka uvāca

pṛśnis tu patnī savituḥ

sāvitrīṁ vyāhṛtiṁ trayīm

agnihotraṁ paśuṁ somaṁ

cāturmāsyaṁ mahā-makhān

.

Śukadeva Gosvāmī said: Pṛśni, who was the wife of Savitā, the fifth of the twelve sons of Aditi, gave birth to three daughters—Sāvitrī, Vyāhṛti and Trayī—and the sons named Agnihotra, Paśu, Soma, Cāturmāsya and the five Mahāyajñas.

The Eighteenth Chapter describes how Diti, whose sons had been killed by Viṣṇu, performed austerities for a son to kill Indra, and how, after Indra cut the child in Diti's womb to pieces, the embryo became the Maruts. In relating the descendents of Aditi's sons, the fourth son was mentioned as Tvaṣṭā. In relation to him, the story of Viśvarūpa's murder and the curse of Citraketu were described. Now the description of Aditi's descendents from the fifth and other sons is given. *Paśum* means animal sacrifice. *Mahāmakhān* means five sacrifices. The verb is in the following verse.

|| 6.18.2 ||

siddhir bhagasya bhāryāṅga

mahimānaṁ vibhuṁ prabhum

āśiṣaṁ ca varārohāṁ

kanyāṁ prāsūta suvratām

O King, Siddhi, who was the wife of Bhaga, the sixth son of Aditi, bore three sons, named Mahimā, Vibhu and Prabhu, and one extremely beautiful daughter, whose name was Āśī.

|| 6.18.3-4 ||

dhātuḥ kuhūḥ sinīvālī

rākā cānumatis tathā

sāyaṁ darśam atha prātaḥ

pūrṇamāsam anukramāt

agnīn purīṣyān ādhatta

kriyāyāṁ samanantaraḥ

carṣaṇī varuṇasyāsīd

yasyāṁ jāto bhṛguḥ punaḥ

Dhātā, the seventh son of Aditi, had four wives, named Kuhū, Sinīvālī, Rākā and Anumati. These wives begot four sons, named Sāyam, Darśa, Prātaḥ and Pūrṇamāsa respectively. The wife of Vidhātā, the eighth son of Aditi, was named Kriyā. In her Vidhātā begot the five fire-gods named the Purīṣyas. The wife of Varuṇa, the ninth son of Aditi, was named Carṣaṇī. Bhṛgu, the son of Brahmā, took birth again in her womb.

Samanantaraḥ refers to Vidhātā, the eighth son. In his wife Kriyā he bore the fires called Purīṣyas. *Śruti* says *pañcacitīḥ purīṣyāso 'gnaya*: the five fires are called Purīṣya. Carṣaṇī was the wife of Varuṇa. Previously Bhṛgu was born as the son of Brahmā, but was again born as Varuṇa's son.[98] Bhṛgu and Vālmīkī were the sons of Varuṇa alone whereas Agastya and Vaśiṣṭha were sons of both Varuṇa and Mitra.

[98] Varuṇa wsa the ninth son of Aditi. The list is given in SB 6.6.39.

|| 6.18.5 ||

vālmīkiś ca mahā-yogī

valmīkād abhavat kila

agastyaś ca vasiṣṭhaś ca

mitrā-varuṇayor ṛṣī

Vālmīki took birth from an anthill. Agastya and Vaśiṣṭha were the sons of both Varuṇa, the ninth son, and Mitra, the tenth son of Aditi.

The normal sons of Mitra will be explained in the next verse. Sons of common birth from both Mitra and Varuṇa were the sages Agastya and Vaśiṣṭha.

|| 6.18.6 ||

retaḥ siṣicatuḥ kumbhe

urvaśyāḥ sannidhau drutam

revatyāṁ mitra utsargam

ariṣṭaṁ pippalaṁ vyadhāt

Because of the presence of Urvaśī, Mitra and Varuṇa discharged semen in a pot from which Agastya and Vaśiṣṭha were born.) Mitra begot three sons in the womb of his wife, whose name was Revatī. Their names were Utsarga, Ariṣṭa and Pippala.

Agastya and Vaśiṣṭha were the sons of both Varuṇa and Mitra because they discharged semen in a pot. The *śruti* says *kumbhe retaḥ siṣicatuḥ samānam:* they discharged semen together in a pot. *Drutam* means flowed.

|| 6.18.7 ||

paulomyām indra ādhatta

trīn putrān iti naḥ śrutam

jayantam ṛṣabhaṁ tāta

tṛtīyaṁ mīḍhuṣaṁ prabhuḥ

O King Parīkṣit, Indra, the eleventh son of Aditi, begot three sons, named Jayanta, Ṛṣabha and Mīḍhuṣa, in the womb of his wife, Paulomī. Thus we have heard.

|| 6.18.8 ||

urukramasya devasya

māyā-vāmana-rūpiṇaḥ

kīrtau patnyāṁ bṛhacchlokas

tasyāsan saubhagādayaḥ

Urukrama, or Vāmana, the twelfth son of Aditi, who appeared through the Lord's spiritual potency, begot one son, named Bṛhatśloka, in the womb of his wife Kīrti. Bṛhatśloka had many sons, headed by Saubhaga.

Māyā here refers to the eternal *svarūpa-śakti* of the Lord, which is also called *māyā.* Madhva gives the following scriptural evidence for this meaning. *Ato māyāmayaṁ viṣṇuṁ pravadanti manīṣiṇaḥ:* the wise called Viṣṇu the person made of *māyā.*

|| 6.18.9 ||

tat-karma-guṇa-vīryāṇi

kāśyapasya mahātmanaḥ

paścād vakṣyāmahe 'dityāṁ

yathaivāvatatāra ha

Later I shall describe how Urukrama, Vāmanadeva, the son of the great sage Kaśyapa, appeared from Aditi.

This will be explained in the Eighth Canto.

|| 6.18.10 ||

atha kaśyapa-dāyādān

daiteyān kīrtayāmi te

yatra bhāgavataḥ śrīmān

prahrādo balir eva ca

I will now describe the demon sons of Diti, who were begotten by Kaśyapa. In this demoniac family the great devotee Prahlāda Mahārāja and Bali Mahārāja also appeared.

Here a new subject begins. *Dāyadān* means sons. *Daiteyān* means the sons of Diti.

|| 6.18.11 ||

diter dvāv eva dāyādau

daitya-dānava-vanditau

hiraṇyakaśipur nāma

hiraṇyākṣaś ca kīrtitau

Two sons named Hiraṇyakaśipu and Hiraṇyākṣa, worshiped by the Daityas and Dānavas, took birth from Diti's womb.

|| 6.18.12-13 ||

hiraṇyakaśipor bhāryā

kayādhur nāma dānavī

jambhasya tanayā sā tu

suṣuve caturaḥ sutān

saṁhrādaṁ prāg anuhrādaṁ

hrādaṁ prahrādam eva ca

tat-svasā siṁhikā nāma

rāhuṁ vipracito 'grahīt

The wife of Hiraṇyakaśipu known as Kayādhu, the daughter of Jambha and a descendant of Danu, gave birth to four consecutive sons, known as Saṁhlāda, Anuhlāda, Hlāda and Prahlāda, and a sister known as Siṁhikā. Siṁhikā married the demon named Vipracit and gave birth to Rāhu.

From Vipracit Siṁhikā obtained Rahu as her son.

|| 6.18.14 ||

śiro 'harad yasya hariś

cakreṇa pibato 'mṛtam

saṁhrādasya kṛtir bhāryā-

sūta pañcajanaṁ tataḥ

When Rāhu drank nectar among the *devatās,* the Supreme Lord severed his head. The wife of Saṁhlāda was named Kṛti. By union with Saṁhlāda, Kṛti gave birth to a son named Pañcajana.

|| 6.18.15 ||

hrādasya dhamanir bhāryā-

sūta vātāpim ilvalam

yo 'gastyāya tv atithaye

pece vātāpim ilvalaḥ

The wife of Hlāda, Dhamani, gave birth to two sons, named Vātāpi and Ilvala. When Agastya became Ilvala's guest, Ilvala served him a feast by cooking Vātāpi, who was in the shape of a ram.

Ilvala cooked his brother Vātāpi in the form of a ram and served him to Agastya.

|| 6.18.16 ||

anuhrādasya sūryāyāṁ

bāṣkalo mahiṣas tathā

virocanas tu prāhrādir

devyāṁ tasyābhavad baliḥ

The wife of Anuhlāda named Sūryā gave birth to two sons, named Bāṣkala and Mahiṣa. Prahlāda had one son, Virocana, whose wife gave birth to Bali Mahārāja.

|| 6.18.17 ||

bāṇa-jyeṣṭhaṁ putra-śatam

aśanāyāṁ tato 'bhavat

tasyānubhāvaṁ suślokyaṁ

paścād evābhidhāsyate

Thereafter, Bali Mahārāja begot one hundred sons in the womb of Aśanā, of whom Bāṇa was the eldest. The activities of Bali Mahārāja, which are very laudable, will be described later [in the Eighth Canto].

Neuter gender of *anubhāvam* is poetic license. Or it can indicate an external perspective on his actions.

|| 6.18.18 ||

bāṇa ārādhya giriśaṁ

lebhe tad-gaṇa-mukhyatām

yat-pārśve bhagavān āste

hy adyāpi pura-pālakaḥ

Since King Bāṇa was a great worshiper of Lord Śiva, he became one of Lord Śiva's most celebrated associates. Even now, Lord Śiva, standing by his side, protects King Bāṇa's capital.

|| 6.18.19 ||

marutaś ca diteḥ putrāś

catvāriṁśan navādhikāḥ

ta āsann aprajāḥ sarve

nītā indreṇa sātmatām

The forty-nine Maruts, also born from the womb of Diti, did not have sons. Although they were born of Diti, King Indra gave them a position as *devatās.*

Sātmatām means that they attained the position of *devatās,* worshipped just like Indra.

|| 6.18.20||

śrī-rājovāca

kathaṁ ta āsuraṁ bhāvam

apohyautpattikaṁ guro

indreṇa prāpitāḥ sātmyaṁ

kiṁ tat sādhu kṛtaṁ hi taiḥ

King Parīkṣit said: O *guru*! Why did Indra convert person born with demonic mentality into *devatās*? Did they perform any pious activities?

|| 6.18.21 ||

ime śraddadhate brahmann

ṛṣayo hi mayā saha

parijñānāya bhagavaṁs

tan no vyākhyātum arhasi

My dear *brāhmaṇa*! All the sages present along with me are eager to know about this. Therefore, O great soul, kindly explain to us the reason.

Parīkṣit puts his faith in the sages. They have faith that you will make known to them the secret reason.

|| 6.18.22 ||

śrī-sūta uvāca

tad viṣṇurātasya sa bādarāyaṇir

vaco niśamyādṛtam alpam arthavat

sabhājayan san nibhṛtena cetasā

jagāda satrāyaṇa sarva-darśanaḥ

Sūta Gosvāmī said: O sage Śaunaka! After hearing Mahārāja Parīkṣit speak respectful, precise words holding many meanings, omniscient Śukadeva Gosvāmī praised him and, with perfectly concentrated mind, replied.

Arthavat means "with many meanings." One meaning is obtained from the story. Performing tamasic *bhakti* to the Lord with the goal of harming others, one becomes purified in heart, and along with developing *bhakti* without *tamas,* one gains liberation from *saṁsāra* and gives up the tendency for violence to others. Diti is the proof of this. That is the first meaning of the story. Those with crooked hearts, who see faults in others, though they are intelligent, do not see those same faults in themselves. Diti is also an example of this, with her words starting in verse 24. This is the second meaning. A learned person can be cheated by the attraction of a woman. Kaśyapa is an example of this. That is the third meaning. *Alpam* means "with measured syllables." *Sannibhṛtena* means "completely concentrated mind." *Satrāyaṇa* is Śaunaka.

|| 6.18.23 ||

śrī-śuka uvāca

hata-putrā ditiḥ śakra-

pārṣṇi-grāheṇa viṣṇunā

manyunā śoka-dīptena

jvalantī paryacintayat

Śukadeva Gosvāmī said: Diti, whose two sons Hiraṇyākṣa and Hiraṇyakaśipu had been killed by Viṣṇu with Indra's help, burning with anger intensified by lamentation, contemplated as follows.

Śakra-pārṣṇi-grahena means "with Indra helping from the back, or supporting indirectly."

|| 6.18.24 ||

kadā nu bhrātṛ-hantāram

indriyārāmam ulbaṇam

aklinna-hṛdayaṁ pāpaṁ

ghātayitvā śaye sukham

I will rest in peace after having killed the sinful, cruel, heard-hearted Indra, a sense enjoyer, and a killer of two brothers.

Ulbanam means cruel. *Sukham śaye* means “I sleep peacefully.”

|| 6.18.25 ||

kṛmi-viḍ-bhasma-saṁjñāsīd

yasyeśābhihitasya ca

bhūta-dhruk tat-kṛte svārthaṁ

kiṁ veda nirayo yataḥ

For maintaining his body which has been defined as worms, stool and ashes, the king, in committing violence, does not know his own benefit, since he will go to hell as a result.

After death the body of he who is called a king, if remaining for two or three days becomes worms. If eaten by dogs, it becomes stool. If it is burned by sons, it becomes ashes. That has been the definition of the body of a king, since this has been seen from examples of previous kings. Past tense is used.

Does one who commits violence to other beings, for maintaining his body, know his own benefit? He does not, because he goes to hell. This implies that Indra is without intelligence. She also is without intelligence because she wants to kill Indra. One can see that both she and Indra commit violence, both are hard-hearted, and both do not know their own benefit. In this way a person with real intelligence can determine the lack of discernment of unintelligent people.

|| 6.18.26 ||

āśāsānasya tasyedaṁ

dhruvam unnaddha-cetasaḥ

mada-śoṣaka indrasya

bhūyād yena suto hi me

Because of his evil actions, may I have a son who can destroy the pride of uncontrolled Indra, who thinks he is eternal!

May I have a son to destroy Indra's pride, because of his evil actions (*yena*)! This is my prayer. Indra thinks his body is eternal, and has an uncurbed mind.

|| 6.18.27-28 ||

iti bhāvena sā bhartur

ācacārāsakṛt priyam

śuśrūṣayānurāgeṇa

praśrayeṇa damena ca

bhaktyā paramayā rājan

manojñair valgu-bhāṣitaiḥ

mano jagrāha bhāva-jñā

sasmitāpāṅga-vīkṣaṇaiḥ

Thinking in this way, Diti began constantly acting to satisfy Kaśyapa. Knowing his mind, she gained control of his mind with her great devotion, self-control, humility, with affectionate service, sweet, charming words and glances.

When a woman satisfies her husband, her desires are fulfilled. Therefore I will satisfy my husband by service. This was her thought.

|| 6.18.29 ||

evaṁ striyā jaḍībhūto

vidvān api manojñayā

bāḍham ity āha vivaśo

na tac citraṁ hi yoṣiti

Though learned, Kaśyapa was bewildered by his attractive wife. He helplessly agreed to satisfy her. That was not an astonishing behavior towards his wife.

He said, “Yes, I will satisfy your desire.” That is not astonishing.

|| 6.18.30 ||

vilokyaikānta-bhūtāni

bhūtāny ādau prajāpatiḥ

striyaṁ cakre sva-dehārdhaṁ

yayā puṁsāṁ matir hṛtā

In the beginning of creation, Lord Brahmā, seeing that all the living entities were single, created woman from the better half of man's body, by whom the men’s minds are captivated.

Ekānta-bhūtāni means the men were without association. By woman, men’s minds became captivated. They entered the continuous river of *saṁsāra.*

|| 6.18.31 ||

evaṁ śuśrūṣitas tāta

bhagavān kaśyapaḥ striyā

prahasya parama-prīto

ditim āhābhinandya ca

O dear one! Powerful Kaśyapa, being extremely pleased after being served by his wife, smiled, and, welcoming her, spoke as follows.

|| 6.18.32 ||

śrī-kaśyapa uvāca

varaṁ varaya vāmoru

prītas te 'ham anindite

striyā bhartari suprīte

kaḥ kāma iha cāgamaḥ

Kaśyapa Muni said: O beautiful woman, O irreproachable lady! I am pleased by your behavior. Please ask me for any benediction. If a husband is pleased, what desires cannot be fulfilled, either in this world or in the next?

Agamaḥ means unobtainable.

|| 6.18.33-34 ||

patir eva hi nārīṇāṁ

daivataṁ paramaṁ smṛtam

mānasaḥ sarva-bhūtānāṁ

vāsudevaḥ śriyaḥ patiḥ

sa eva devatā-liṅgair

nāma-rūpa-vikalpitaiḥ

ijyate bhagavān pumbhiḥ

strībhiś ca pati-rūpa-dhṛk

A husband is the supreme object of worship for a woman. Vāsudeva, the husband of the goddess of fortune and presiding deity of *citta* within all beings, is worshiped through the various names and forms representing *devatās* by fruitive workers. Similarly, a husband, the representative of the Lord, is worshipped by a woman.

The husband is a *jīva.* How can he be the Lord (*daivatam*)? The Supreme Lord Vāsudeva, who is the presiding deity of the *citta* (*manasaḥ*), is worshipped by *karma-yogīs* by indications of the *devatās*, such as names like Indra and forms like his form holding a thunderbolt, variously combined. Thus the Lord is addressed by various names and forms with words like "*indrāya svāhā*" and "*agnaye svāhā*." Similarly the Lord in the form of a husband is worshipped by his wife.

|| 6.18.35 ||

tasmāt pati-vratā nāryaḥ

śreyas-kāmāḥ sumadhyame

yajante 'nanya-bhāvena

patim ātmānam īśvaram

O beautiful wife! A wife devoted to her husband, desiring the highest benefit, should very devoutly worship her husband as a representative of Vāsudeva.

|| 6.18.36 ||

so 'haṁ tvayārcito bhadre

īdṛg-bhāvena bhaktitaḥ

taṁ te sampādaye kāmam

asatīnāṁ sudurlabham

O auspicious wife! Because you have worshiped me with great devotion, I shall reward you by fulfilling your desires, which are unobtainable for an unchaste wife.

|| 6.18.37 ||

ditir uvāca

varado yadi me brahman

putram indra-haṇaṁ vṛṇe

amṛtyuṁ mṛta-putrāhaṁ

yena me ghātitau sutau

Diti said: O great soul! If you are a giver of benedictions, I ask for an immortal son who can kill Indra, who killed my two sons.

Indra-haṇam means “killer of Indra.” But it can also mean a follower of Indra since *han* can mean “to go.” *Amṛtum* means “not to be killed by anyone.” It also means that he will be a *devatā,* immortal. One *devatā* Māruta would be divided into forty-nine parts. Thus the word *putram* is in the singular.

|| 6.18.38 ||

niśamya tad-vaco vipro

vimanāḥ paryatapyata

aho adharmaḥ sumahān

adya me samupasthitaḥ

Upon hearing Diti's request, sorrowful Kaśyapa experienced great pained. "Great sin has come to me today."

Kaśypa was full of sorrow because granting her wish meant the death of Indra.

|| 6.18.39 ||

aho arthendriyārāmo

yoṣin-mayyeha māyayā

gṛhīta-cetāḥ kṛpaṇaḥ

patiṣye narake dhruvam

Attached to material enjoyment and captivated by *māyā* in the form of my wife, being in a miserable position, I will certainly fall to hell.

|| 6.18.40 ||

ko 'tikramo 'nuvartantyāḥ

svabhāvam iha yoṣitaḥ

dhiṅ māṁ batābudhaṁ svārthe

yad ahaṁ tv ajitendriyaḥ

What offense is there if a woman follows her cruel nature? But what misfortune for me, ignorant of my own benefit, since I have uncontrolled senses!

What offense is there for woman who simply follows her nature of cruelty?

|| 6.18.41 ||

śarat-padmotsavaṁ vaktraṁ

vacaś ca śravaṇāmṛtam

hṛdayaṁ kṣura-dhārābhaṁ

strīṇāṁ ko veda ceṣṭitam

Who knows the dealings of women, who have faces like lotuses blooming in autumn, words sweet to the ears, and hearts sharp like a razor blade?

He explains the nature of women.

|| 6.18.42 ||

na hi kaścit priyaḥ strīṇām

añjasā svāśiṣātmanām

patiṁ putraṁ bhrātaraṁ vā

ghnanty arthe ghātayanti ca

No one is dear to women. For their own interests, by their own will, they will themselves kill or have others kill their husband, son, or brother.

Svāśiṣā ātmanām means “of women who make efforts *(ātmā*) by their own desire.” Thus they do not act for the happiness of the husband. It can be taken as a compound in which the noun ending is not dropped (*āśiśā*).

|| 6.18.43 ||

pratiśrutaṁ dadāmīti

vacas tan na mṛṣā bhavet

vadhaṁ nārhati cendro 'pi

tatredam upakalpate

I made a promise to her, and this promise cannot be violated, but also, Indra should not to be killed. In these circumstances, the solution I have is suitable.

Tatredam upakalpate means “this is suitable.” The meaning is this. I will teach her a Vaiṣṇava austerity. When her heart becomes purified by that austerity, she will no longer have anger at Indra. Thus she will not want to kill him. She will not kill Indra because the Vaiṣṇava vow she undertakes will not bestow evil results even if desired. However, then the words of request in her prayer will be nullified. Since *han* can

mean “go” as well as “kill,” she will have a son who will follow Indra instead of killing him, who will be a *devatā,* not a demon. Because of the length of the vow, there will certainly be some irregularity in her performance. But by that vow, her mind will concentrate while she is unaware of it. Though there may be irregularity in a Vaiṣṇava vow, the result will still be given. Her efforts will thus be successful.

|| 6.18.44 ||

iti sañcintya bhagavān

mārīcaḥ kurunandana

uvāca kiñcit kupita

ātmānaṁ ca vigarhayan

O Parīkṣit! Kaśyapa, thinking in this way and somewhat angry, while condemning himself, spoke to Diti as follows.

|| 6.18.45 ||

śrī-kaśyapa uvāca

putras te bhavitā bhadre

indra-hādeva-bāndhavaḥ

saṁvatsaraṁ vratam idaṁ

yady añjo dhārayiṣyasi

Kaśyapa Muni said: My gentle wife! If you execute this vow properly for one year, you will get a son who will kill Indra and will be a friend of the demons.

The meaning desired by Diti was that she would get a son who would kill Indra and be a friend of the demons. Kaśyapa’s meaning however was that she would get a son who would follow Indra and be a friend of the *devatās.*

|| 6.18.46 ||

ditir uvāca

dhārayiṣye vrataṁ brahman

brūhi kāryāṇi yāni me

yāni ceha niṣiddhāni

na vrataṁ ghnanti yāny uta

Diti said: O *brāhmaṇa*! I will follow the vow. Please tell me what should be done and what is forbidden for me, and what will not break the vow.

|| 6.18.47 ||

śrī-kaśyapa uvāca

na hiṁsyād bhūta-jātāni

na śapen nānṛtaṁ vadet

na chindyān nakha-romāṇi

na spṛśed yad amaṅgalam

Kaśyapa Muni said: Do harm to anyone. Do not curse anyone, and do not speak lies. Do not cut your nails and hair, and do not touch impure things.

The first rule forbids her from desiring to kill Indra.

|| 6.18.48 ||

nāpsu snāyān na kupyeta

na sambhāṣeta durjanaiḥ

na vasītādhauta-vāsaḥ

srajaṁ ca vidhṛtāṁ kvacit

Do not enter the water while bathing, never become angry, and do not even speak with sinful people. Never wear clothes that have not been properly washed, and do not put on a garland that has already been worn.

Do not bath by entering water. Do not wear unwashed cloth. One should not wear a garland already worn by someone else (*vidhṛtam*).

|| 6.18.49 ||

nocchiṣṭaṁ caṇḍikānnaṁ ca

sāmiṣaṁ vṛṣalāhṛtam

bhuñjītodakyayā dṛṣṭaṁ

piben nāñjalinā tv apaḥ

Never eat leftover food, never eat food offered to the goddess Kālī, and do not eat anything contaminated by flesh or fish, brought by a *śūdra,* or seen by a woman in her menstrual period. Do not drink water by joining your palms.

There are five restrictions in eating. *Caṇḍikānnam* means food offered to Durgā. If food is touched by ants it also *caṇḍikānnam,* and therefore forbidden. *Caṇḍika* means an ant according to the dictionary. *Udakyayā* means "by a women in her menstrual period."

|| 6.18.50 ||

nocchiṣṭāspṛṣṭa-salilā

sandhyāyāṁ mukta-mūrdhajā

anarcitāsaṁyata-vāk

nāsaṁvītā bahiś caret

You should not go out on the street with food in you mouth or on the hands. You should not go outside without first having washed your mouth. You should not go outside in the evening, without binding your hair, without ornaments, without controlled speaking, and without being covered.

For going out of the house, there are seven forbidden items. *Aspṛṣta-salilā* means without doing *ācamana.* *Anarcitā* means "without ornaments." *Asamvītā* means without covering the whole body."

|| 6.18.51 ||

nādhauta-pādāprayatā

nārdra-pādā udak-śirāḥ

śayīta nāparāṅ nānyair

na nagnā na ca sandhyayoḥ

You should not lie down without having first washed your feet, without being purified, and you should not lie down with wet feet, with your head pointed

west, with head pointed north, naked, in the company of others, or during the sunrise or sunset.

There are eight items forbidden for sleeping. *Aprayatā* means impure. *Amara-koṣa* says *pavitraḥ* and *prayataḥ* are synonyms for "pure." The head should not point west (*na aparāṇ*).

|| 6.18.52 ||

dhauta-vāsā śucir nityaṁ

sarva-maṅgala-saṁyutā

pūjayet prātarāśāt prāg

go-viprāñ śriyam acyutam

Wearing washed clothing, being always pure, adorned with turmeric, sandalwood pulp and other auspicious items, before breakfast in the morning one should worship the cows, the *brāhmaṇas*, the goddess of fortune and the Supreme Lord.

Now the positive rules are described. *Prātar āśāt* means "in the morning before eating."

|| 6.18.53 ||

striyo vīravatīś cārcet

srag-gandha-bali-maṇḍanaiḥ

patiṁ cārcyopatiṣṭheta

dhyāyet koṣṭha-gataṁ ca tam

With flower garlands, sandalwood pulp, ornaments and other paraphernalia, a woman following this vow should worship women whose husbands are living. She should worship her husband and offer him prayers. She should meditate upon him, thinking that he is situated in her womb.

Vīra-vatīḥ means "with living husbands." *Koṣṭhah-gataḥ* means "in the womb."

|| 6.18.54 ||

sāṁvatsaraṁ puṁsavanaṁ

vratam etad aviplutam

dhārayiṣyasi cet tubhyaṁ

śakra-hā bhavitā sutaḥ

If you perform this ceremony called *puṁsavana* without violations, you will give birth to a son who is *śakra-hā* (either the killer of Indra, or follower of Indra).

Puṁsavanam means “giving a son.”

|| 6.18.55 ||

bāḍham ity abhyupetyātha

ditī rājan mahā-manāḥ

kaśyapād garbham ādhatta

vrataṁ cāñjo dadhāra sā

O King! Diti agreed to undergo this vow. With great jubilation, taking semen from Kaśyapa, she followed the vow properly.

|| 6.18.56 ||

mātṛ-ṣvasur abhiprāyam

indra ājñāya mānada

śuśrūṣaṇenāśrama-sthāṁ

ditiṁ paryacarat kaviḥ

O respectful King! Intelligent Indra, understanding Diti's purpose, engaged himself in the service of Diti, who was at that time residing in a hermitage.

Mātṛṣvasuḥ means “of Diti.”

|| 6.18.57 ||

nityaṁ vanāt sumanasaḥ

phala-mūla-samit-kuśān

patrāṅkura-mṛdo 'paś ca

kāle kāla upāharat

Indra daily brought flowers, fruits, roots, wood, *kuśa* grass, leaves, sprouts, earth and water at the proper time.

|| 6.18.58 ||

evaṁ tasyā vrata-sthāyā

vrata-cchidraṁ harir nṛpa

prepsuḥ paryacaraj jihmo

mṛga-heva mṛgākṛtiḥ

O King Parīkṣit! Just as a hunter becomes like a deer to kill the deer, so Indra served Diti with deceit, in order to find a fault in the vow of Diti who was fixed in her vow.

Indra desired to find some fault in her vow. This however was his misconception. Since whatever faults exist are nullified by remembering and glorifying Viṣṇu, her vow should also become faultless, even if there was a fault. It is said:

yasya smṛtyā ca nāmoktyā tapo-yajña-kriyādīṣu

nūnaṁ sampūrṇatām eti sadyo vande tam acyutam

I offer my obeisances unto the infallible Lord, because simply by either remembering him or chanting his name all penances, sacrifices or fruitive activities become perfect. *Skanda Purāṇa*

mantratas tantrataś chidraṁ deśa-kālārha-vastutaḥ

sarvaṁ karoti niśchidram anusaṅkīrtanaṁ tava

There may be discrepancies in pronouncing the *mantras* and observing the regulative principles, because of discrepancies in regard to time, place, person and paraphernalia. But when your name is chanted, everything becomes faultless. SB 8.23.16

It will be said later that Indra would not find any fault in her performance of vows. *Mahāpuruṣa-pūjāyāḥ siddhiḥ kāpy ānuṣaṅgiṇī*: liberation is a secondary result of worship of the Lord. (SB 6.18.73) *Jihmaḥ* means deception. The hunter disguises himself as a deer to cheat the deer. Similarly Indra disguised himself as a devoted servant to cheat Diti.

|| 6.18.59 ||

nādhyagacchad vrata-cchidraṁ

tat-paro 'tha mahī-pate

cintāṁ tīvrāṁ gataḥ śakraḥ

kena me syāc chivaṁ tv iha

O master of the entire world! When Indra could find no faults, he became intensely worried. He thought, "How will there be good fortune for me?"

|| 6.18.60 ||

ekadā sā tu sandhyāyām

ucchiṣṭā vrata-karśitā

aspṛṣṭa-vāry-adhautāṅghriḥ

suṣvāpa vidhi-mohitā

Having grown thin because of strictly following the vow, Diti, forgetting the rules, once went to sleep after eating, without performing *ācamana* and without washing her feet, during the twilight.

She did not perform *ācamana* or wash her feet.

|| 6.18.61 ||

labdhvā tad-antaraṁ śakro

nidrāpahṛta-cetasaḥ

diteḥ praviṣṭa udaraṁ

yogeśo yoga-māyayā

Finding this fault, Indra, who is the master of *yoga*, entered Diti's womb while she was unconscious during sleep by his power of *yoga.*

He entered by the power (*māyayā*) of *yoga* which allowed him to enter another's body.

|| 6.18.62 ||

cakarta saptadhā garbhaṁ

vajreṇa kanaka-prabham

rudantaṁ saptadhaikaikaṁ

mā rodīr iti tān punaḥ

Indra, with the help of his thunderbolt, cut into seven pieces her embryo, which glowed like gold, and which began to cry. Indra told them, "Do not cry," and then he cut each of them into seven pieces again.

He said, "Do not cry" to comfort them. But then he cut them into seven more parts each. Some say that a single *jīva* can expand his body into forty-nine forms for a short time like a *yogī* or like someone else enjoying a lot of both piety and sin. Others say that knowing the future event, forty-nine j*īvas* entered into one body, and then entered each of the forty-nine parts when cut by Indra. Others say that forty-eight more *jīvas* entered each of the other parts the moment that Indra cut up the one fetus, just as separate *jīvas* enter each branch when a person cuts branches off a creeper or bush and plants them in the ground.

|| 6.18.63 ||

tam ūcuḥ pāṭyamānās te

sarve prāñjalayo nṛpa

kiṁ na indra jighāṁsasi

bhrātaro marutas tava

O King! The cut pieces pleaded to Indra with folded hands. "O Indra! Why are you are killing your brothers, the Maruts?"

|| 6.18.64 ||

mā bhaiṣṭa bhrātaro mahyaṁ

yūyam ity āha kauśikaḥ

ananya-bhāvān pārṣadān

ātmano marutāṁ gaṇān

Indra spoke to the group of Maruts, his devoted followers. "You are my brothers. Do not fear."

Mahyam here stands *for mama.* *Kauśikaḥ* is Indra. *Śruti* says *saptagaṇā vai marutaḥ*: there are seven groups of Maruts.

|| 6.18.65 ||

na mamāra diter garbhaḥ

śrīnivāsānukampayā

bahudhā kuliśa-kṣuṇṇo

drauṇy-astreṇa yathā bhavān

Just as you, Parīkṣit, were burned by the *brahmāstra* of Aśvatthāmā but did not die, that one embryo which was cut into forty-nine pieces did not die by the mercy of the Lord.

|| 6.18.66-67 ||

sakṛd iṣṭvādi-puruṣaṁ

puruṣo yāti sāmyatām

saṁvatsaraṁ kiñcid ūnaṁ

dityā yad dharir arcitaḥ

sajūr indreṇa pañcāśad

devās te maruto 'bhavan

vyapohya mātṛ-doṣaṁ te

hariṇā soma-pāḥ kṛtāḥ

If one worships the Supreme Lord even once, he attains the same bodily features as Viṣṇu. Because Diti worshiped Lord Viṣṇu for almost one year, the forty-nine Maruts became fifty *devatās* along with Indra. Viṣṇu removed the fault of their mother, and they became drinkers of *soma.*

Sāmyatām means “attaining similar human form.” *Sajūḥ* means “with.”

|| 6.18.68 ||

ditir utthāya dadṛśe

kumārān anala-prabhān

indreṇa sahitān devī

paryatuṣyad aninditā

When she got up from bed, Diti, purified, saw her forty-nine sons, brilliant as fire, along with Indra. She was pleased.

|| 6.18.69 ||

athendram āha tātāham

ādityānāṁ bhayāvaham

apatyam icchanty acaraṁ

vratam etat suduṣkaram

Thereafter, Diti said to Indra: My dear son, I adhered to this difficult vow with the desire for a son to be feared by you twelve Ādityas.

|| 6.18.70 ||

ekaḥ saṅkalpitaḥ putraḥ

sapta saptābhavan katham

yadi te viditaṁ putra

satyaṁ kathaya mā mṛṣā

I prayed for only one son, who has become forty-nine sons. How has this happened? O my son Indra! If you know how this has happened, please tell me. Do not speak lies.

|| 6.18.71 ||

indra uvāca

amba te 'haṁ vyavasitam

upadhāryāgato 'ntikam

labdhāntaro 'cchidaṁ garbham

artha-buddhir na dharma-dṛk

Indra said: O mother! Understanding your vow, in my own interests, I was situated nearby, and, finding a fault, I cut the embryo up, not thinking of what was proper conduct.

When Diti spoke truthfully, Indra also spoke truthfully. *Labdhāntaraḥ* means “finding a fault.”

|| 6.18.72 ||

kṛtto me saptadhā garbha

āsan sapta kumārakāḥ

te 'pi caikaikaśo vṛkṇāḥ

saptadhā nāpi mamrire

First I cut the child in the womb into seven pieces, which became seven children. Then I cut each of the children into seven pieces again, but they did not die.

|| 6.18.73 ||

tatas tat paramāścaryaṁ

vīkṣya vyavasitaṁ mayā

mahāpuruṣa-pūjāyāḥ

siddhiḥ kāpy ānuṣaṅgiṇī

Seeing that great wonder, I discerned the truth. Even liberation is a mere secondary result of worship of Lord Viṣṇu.

Vyavastiam means "I determined." Two and half verses explain about Viṣṇu worship. Liberation (*siddhiḥ*) is a secondary result of the worship.

|| 6.18.74 ||

ārādhanaṁ bhagavata

īhamānā nirāśiṣaḥ

ye tu necchanty api paraṁ

te svārtha-kuśalāḥ smṛtāḥ

Those who, desiring only worship of the Supreme Lord and being without material desires, do not even want liberation, are considered expert in understanding their highest benefit.

Param means liberation. Those who desire liberation are ignorant of their own interests, desiring grass instead of the great treasure available. Because of the presence of the six great qualities in the Lord present before them, those who desire worship of the Lord are considered successful. It is said:

satyaṁ diśaty arthitam arthito nṛṇāṁ

naivārthado yat punar arthitā yataḥ

svayaṁ vidhatte bhajatām anicchatām

icchāpidhānaṁ nija-pāda-pallavam

The Lord certainly gives desired objects to devotees who request them, but he does not give in such a way that the devotee will ask again after finishing his enjoyment. He gives his lotus feet, which include all desirables, to those worshippers who do not desire material benefits. SB 5.19.27

|| 6.18.75 ||

ārādhyātma-pradaṁ devaṁ

svātmānaṁ jagad-īśvaram

ko vṛṇīta guṇa-sparśaṁ

budhaḥ syān narake 'pi yat

What intelligent person, having worshipped the Lord of the universe, who is the performer of pastimes, having worshipped the Lord with a beautiful form who gives himself to the devotee, would accept material happiness, which is available in hell?

Devam here means “the Lord who is absorbed in pastimes.” *Svātmānam (su ātmānam)* means “beautiful form.”

|| 6.18.76 ||

tad idaṁ mama daurjanyaṁ

bāliśasya mahīyasi

kṣantum arhasi mātas tvaṁ

diṣṭyā garbho mṛtotthitaḥ

O mother! O best of all women! I am a fool. Kindly excuse me for my sinful deed. The dead embryo has become alive by good fortune.

|| 6.18.77||

śrī-śuka uvāca

indras tayābhyanujñātaḥ

śuddha-bhāvena tuṣṭayā

marudbhiḥ saha tāṁ natvā

jagāma tri-divaṁ prabhuḥ

Śukadeva Gosvāmī said: Taking permission of Diti, who was satisfied by his good behavior, Indra offered his respects to her and left for the heavenly planets with his brothers the Maruts.

|| 6.18.78 ||

evaṁ te sarvam ākhyātaṁ

yan māṁ tvaṁ paripṛcchasi

maṅgalaṁ marutāṁ janma

kiṁ bhūyaḥ kathayāmi te

I have replied to the questions you have asked me, in regard to the auspicious birth of the Maruts. What else should I explain?

Thus ends the commentary on the Eighteenth Chapter of the Sixth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Nineteen

The Puṁsavana Vow

|| 6.19.1 ||

śrī-rājovāca

vrataṁ puṁsavanaṁ brahman

bhavatā yad udīritam

tasya veditum icchāmi

yena viṣṇuḥ prasīdati

Mahārāja Parīkṣit said: O *brāhmaṇa*! I wish to know the rules of the *puṁsavana* rite you mentioned, by which Viṣṇu is pleased.

In the Nineteenth chapter, on being asked by the King, Śukadeva describes in detail the *puṁsavana* vow, which destroys cruelty in the heart and pleases Viṣṇu.

I wish to know the rules (this word is omitted but should be supplied) of the vow.

|| 6.19.2-3 ||

śrī-śuka uvāca

śukle mārgaśire pakṣe

yoṣid bhartur anujñayā

ārabheta vratam idaṁ

sārva-kāmikam āditaḥ

niśamya marutāṁ janma

brāhmaṇān anumantrya ca

snātvā śukla-datī śukle

vasītālaṅkṛtāmbare

pūjayet prātarāśāt prāg

bhagavantaṁ śriyā saha

Śukadeva Gosvāmī said: On the first day of the bright fortnight of the month of Agrahāyaṇa [November-December],[99] with permission of her husband, a woman should begin this vow, which fulfils all desires. The woman should hear the story of the Maruts' birth, and, under the instructions of *brāhmaṇas*, after cleaning her teeth, bathing, and wearing white cloth and ornaments, should worship Lord Viṣṇu and Lakṣmī before taking breakfast.

Mārgaśire means in the month of *mārgaśīrṣa, Āditaḥ* means "on the first day of the waxing moon."

|| 6.19.4 ||

[99] This is another name of the same month.

alaṁ te nirapekṣāya

pūrṇa-kāma namo 'stu te

mahāvibhūti-pataye

namaḥ sakala-siddhaye

O Lord, complete in your desires! I offer my respectful obeisances unto you, the independent Lord, the master of great wealth, the giver of all perfections.

Alam te namaḥ astu means "May I offer plentiful respect to you." The *devatās* depend on their servants to accomplish their own powers, but you do not. That is expressed in this verse. Therefore you are called independent (*nirapekṣāya*) because you are endowed with all great powers by your very nature. You are full in your desires. How will I please you by my offerings? You are the master of great wealth. How can I possibly please you by offering houses, gardens, elephants, servants, singing, dancing, drums, instruments and chanting of the Vedas? You are the giver of Svarga, liberation and *prema* (*sakala-siddhaye*). How can I please you by offering *karma, jñāna, yoga* or *bhakti sādhana.*

|| 6.19.5 ||

yathā tvaṁ kṛpayā bhūtyā

tejasā mahimaujasā

juṣṭa īśa guṇaiḥ sarvais

tato 'si bhagavān prabhuḥ

Just as you are endowed with mercy, by which your powers are hidden, so you are situated as the Supreme Lord, worthy of worship, by being endowed with the *śakti* of Mahā-lakṣmī, the *śakti* of independence, the *śakti* of wealth, all strength and other qualities.

By your mercy, everything happens. Just as you are endowed with mercy, you are the Lord because of being endowed with other powers. The meaning is this. You are served (*juṣṭaḥ*) by your *kṛpā-śakti.* You wait for the *tulasī* leaf offered by the devotee. Thus you are not independent. You ask the devotee "Please give me something to eat, because I am hungry today." Thus you are not full in your desires. You say to a devotee in his dream, "My house and garden are worn out. Where will I play?" Thus you are without wealth. Though you have all powers of *yoga,* bound by the ropes of *prema* of the devotee, you cannot go anywhere. Thus you do not have all *siddhis.* By your power as Mahā-lakṣmī (*bhūtyā*), by your power of complete independence (*tejasā*), by your power of great wealth (*mahimnā*), by your strength (*ojasā*), and all

other qualities (such as having all your statements come true), you remain independent and full in your own desires in this world. You alone are the Supreme Lord, the master worthy of worship.

|| 6.19.6 ||

viṣṇu-patni mahā-māye

mahāpuruṣa-lakṣaṇe

prīyethā me mahā-bhāge

loka-mātar namo 'stu te

O wife of Lord Viṣṇu! O internal energy of Lord Viṣṇu, possessing his qualities! O goddess of fortune! Please be kind to me. O mother of the world! I offer my respectful obeisances unto you.

|| 6.19.7 ||

oṁ namo bhagavate mahā-puruṣāya mahānubhāvāya mahāvibhūti-pataye saha mahā-vibhūtibhir balim upaharāmīti; anenāhar-ahar mantreṇa viṣṇor āvāhanārghya-pādyopasparśana-snāna-vāsa-upavīta-vibhūṣaṇa-gandha-puṣpa-dhūpa-dīpopahārādy-upacārān susamā-hitopāharet.

“I offer respects to Viṣṇu, full in six powers, to the supreme person, the final authority, husband of Lakṣmī. I offer gifts along with great wealth.” Daily one should call the Lord, using this Viṣṇu *mantra*, and offer *arghya*, foot water, *ācamana,* bathing water, garments, sacred thread, ornaments, scents, flowers, incense, lamps, and gifts with great attention.

The *mantra* used in worship is mentioned in the verse.

|| 6.19.8 ||

haviḥ-śeṣaṁ ca juhuyād

anale dvādaśāhutī

oṁ namo bhagavate mahā-puruṣāya mahāvibhūti-pataye svāheti

One should chant the following *mantra* while offering twelve oblations consisting of the remnants from the worship of Viṣṇu into the fire: *oṁ namo bhagavate mahā-puruṣāya mahāvibhūti-pataye svāhā.*

Haviḥ-śeṣam means remnants from the worship of Viṣṇu.

|| 6.19.9 ||

śriyaṁ viṣṇuṁ ca varadāv

āśiṣāṁ prabhavāv ubhau

bhaktyā sampūjayen nityaṁ

yadīcchet sarva-sampadaḥ

If one desires all wealth, one should daily worship with devotion Viṣṇu and Lakṣmī, the bestowers of blessings and fulfillers of desires.

|| 6.19.10 ||

praṇamed daṇḍavad bhūmau

bhakti-prahveṇa cetasā

daśa-vāraṁ japen mantraṁ

tataḥ stotram udīrayet

One should offer obeisances on the earth to the Lord with a mind humbled by *bhakti.* One should chant the above *mantra* ten times. Then one should chant the following prayer.

|| 6.19.11 ||

yuvāṁ tu viśvasya vibhū

jagataḥ kāraṇaṁ param

iyaṁ hi prakṛtiḥ sūkṣmā

māyā-śaktir duratyayā

You two are the lords of the universe, the supreme cause of the universe. Lakṣmī is also *prakṛti* or *māyā-śakti*, difficult to understand and hard to overcome.

|| 6.19.12 ||

tasyā adhīśvaraḥ sākṣāt

tvam eva puruṣaḥ paraḥ

tvaṁ sarva-yajña ijyeyaṁ

kriyeyaṁ phala-bhug bhavān

You are the master of Lakṣmī. You are the Supreme Person. You are all sacrifices personified. Lakṣmī is the secular activity of the sacrifice and the worship performed in meditation, whereas you are the enjoyer of the worship.

Ijyā refers to the contemplation of the activities that a man performs in preparation for a sacrifice. *Kriyā* refers to activities in the sacrifice not restricted to persons initiated into sacrifice

|| 6.19.13 ||

guṇa-vyaktir iyaṁ devī

vyañjako guṇa-bhug bhavān

tvaṁ hi sarva-śarīry ātmā

śrīḥ śarīrendriyāśayāḥ

nāma-rūpe bhagavatī

pratyayas tvam apāśrayaḥ

Lakṣmī is the reservoir of all qualities, whereas you manifest and enjoy all these qualities. You live as the soul of all living entities, and the goddess of fortune is the form of their bodies, senses and minds. You are the revealer of names and forms and the shelter and the support of names and forms.

Pratyayaḥ means the revealer of the names and forms. You are also the support *(apāśrayaḥ*) of the names and forms.

|| 6.19.14 ||

yathā yuvāṁ tri-lokasya

varadau parameṣṭhinau

tathā ma uttamaśloka

santu satyā mahāśiṣaḥ

You are both the supreme rulers and benedictors of the three worlds. O Uttamaśloka! May my desires be fulfilled!

|| 6.19.15 ||

ity abhiṣṭūya varadaṁ

śrīnivāsaṁ śriyā saha

tan niḥsāryopaharaṇaṁ

dattvācamanam arcayet

Offering prayers to Viṣṇu and Lakṣmī according to the process mentioned above, one should then remove old articles. After offering them *ācamana,* one should worship them again.

Tan niḥsārya means “removing old offerings.”

|| 6.19.16 ||

tataḥ stuvīta stotreṇa

bhakti-prahveṇa cetasā

yajñocchiṣṭam avaghrāya

punar abhyarcayed dharim

Thereafter, with devotion and humility, one should offer prayers. After smelling the remnants of the food offered, one should again worship the Lord.

|| 6.19.17 ||

patiṁ ca parayā bhaktyā

mahāpuruṣa-cetasā

priyais tais tair upanamet

prema-śīlaḥ svayaṁ patiḥ

bibhṛyāt sarva-karmāṇi

patnyā uccāvacāni ca

Accepting her husband as the representative of the Supreme Lord, the wife should worship him with unalloyed devotion by offering him what was offered to the Lord. The husband, being very pleased, should execute all actions high and low for his wife.

|| 6.19.18 ||

kṛtam ekatareṇāpi

dam-patyor ubhayor api

patnyāṁ kuryād anarhāyāṁ

patir etat samāhitaḥ

Between the husband and wife, one of them is sufficient to execute this devotional service. If the wife is unable to execute this process, the husband should carefully do so.

Between the husband and wife, either of them can do the rites.

|| 6.19.19-20 ||

viṣṇor vratam idaṁ bibhran

na vihanyāt kathañcana

viprān striyo vīravatīḥ

srag-gandha-bali-maṇḍanaiḥ

arced ahar-ahar bhaktyā

devaṁ niyamam āsthitā

udvāsya devaṁ sve dhāmni

tan-niveditam agrataḥ

adyād ātma-viśuddhy-arthaṁ

sarva-kāma-samṛddhaye

One should execute the vow for Viṣṇu and should not deviate from it for any reason. With devotion, one should daily worship women with living husbands and *brāhmaṇas* by means of garlands, scents, food and ornaments used in the worship. Fixed in the rules of worship, placing the Lord to rest, one should divide the offerings to the Lord and then eat, for purifying the mind in order to fulfill one's desires.

Na vihanyāt means one should not break the vow. *Agrataḥ* means "dividing up the remnants properly." The ablative can be used to express a missing participle.

|| 6.19.21 ||

etena pūjā-vidhinā

māsān dvādaśa hāyanam

nītvāthoparamet sādhvī

kārtike carame 'hani

The chaste wife, after passing one year doing this worship, should fast on the full-moon day in the month of Kārttika [October-November].

Carame ahani means the full moon.[100]

|| 6.19.22 ||

śvo-bhūte 'pa upaspṛśya

kṛṣṇam abhyarcya pūrvavat

payaḥ-śṛtena juhuyāc

caruṇā saha sarpiṣā

pāka-yajña-vidhānena

[100] Since the vow starts after the dark moon of the following month (Mārgaśira), during the waxing phase of the moon, and the vow ends on the full moon of Kārttika month, the vow does not last a full year, but would be two weeks short. Only in the case of adding an extra Puruṣottama month would there be over a full year's vow.

dvādaśaivāhutīḥ patiḥ

.

The next morning, after performing *ācamana* and worshiping the Lord as before, the husband should offer twelve oblations of rice cooked in milk and ghee according to the rules in cooking rice for full moon rituals.

Svo 'bhūte means "early the next morning." *Pāka-yajña-vidhānena* means "according the rules for cooking rice for the full moon observances.

|| 6.19.23 ||

āśiṣaḥ śirasādāya

dvijaiḥ prītaiḥ samīritāḥ

praṇamya śirasā bhaktyā

bhuñjīta tad-anujñayā

When satisfied *brāhmaṇas* bestow their blessings, he should devotedly offer them obeisances with his head, and with their permission he should take the remnants.

|| 6.19.24 ||

ācāryam agrataḥ kṛtvā

vāg-yataḥ saha bandhubhiḥ

dadyāt patnyai caroḥ śeṣaṁ

suprajāstvaṁ susaubhagam

Offering to the *guru* first, with controlled speech he should take his meal with friends, and then give his wife the remnants of the cooked rice which will ensure good progeny and very good fortune.

Śeṣam suprajaṣtvam susaubhagam means food remnants which will produce a good son and very good fortune. Or the last sentence can be taken as a separate sentence: May she have a good son and good fortune!

|| 6.19.25 ||

etac caritvā vidhivad vrataṁ vibhor

abhīpsitārthaṁ labhate pumān iha

strī caitad āsthāya labheta saubhagaṁ

śriyaṁ prajāṁ jīva-patiṁ yaśo gṛham

If this vow is observed according to the rules, even in this life a man will be able to achieve all the benedictions he desires from the Lord. A wife who performs this vow will receive good fortune, wealth, sons, a long-living husband, a good reputation and a good home.

The woman will obtain a husband who lives (*jīva-patim*).

|| 6.19.26-28 ||

kanyā ca vindeta samagra-lakṣaṇaṁ

patiṁ tv avīrā hata-kilbiṣāṁ gatim

mṛta-prajā jīva-sutā dhaneśvarī

sudurbhagā subhagā rūpam agryam

vinded virūpā virujā vimucyate

ya āmayāvīndriya-kalya-deham

etat paṭhann abhyudaye ca karmaṇy

ananta-tṛptiḥ pitṛ-devatānām

tuṣṭāḥ prayacchanti samasta-kāmān

homāvasāne huta-bhuk śrī-hariś ca

rājan mahan marutāṁ janma puṇyaṁ

diter vrataṁ cābhihitaṁ mahat te

If an unmarried girl observes this vow, she will get a good husband. Woman who has no husband or son can be promoted to the spiritual world. A woman whose children have died after birth can get a child with a long life and also possess wealth. A woman who is unfortunate will become fortunate and an

ugly woman will become beautiful. A diseased man can gain relief from special diseases and obtain a body with functioning senses. If one recites this narration during the *śrāddha* ceremony, the *devatās* and inhabitants of Pitṛloka will be extremely pleased. The *devatās,* Pitṛs and Viṣṇu, being pleased, will bestow upon him all desires.

O King Parīkṣit! I have completely described the great vow of Diti and the great, virtuous birth of the Maruts.

Avīrā means a woman without a husband or sons. A woman whose son has died will have a son who lives and also become wealth. A man who is diseased will be freed of the particular disease and receive a body capable of using the senses. *Abhyudaye* means at *śrāddha* ceremony. They and Viṣṇu (*huta-bhuk*) will also be pleased (*tuṣṭāḥ*).

The commentary *Śārātha-darśinī* on Nineteenth Chapter of the Sixth Canto has been completed to give pleasure to the hearts of the devotees in accordance with the views of the *ācāryas.* The devotees, flowing with mercy, continuously chanting the names of Kṛṣṇa, should tolerate my chattering, though I am approaching death, having been destroyed by fever from the three *doṣas.* I have completed the commentary on the Sixth Canto on the ninth lunar day of the waxing moon of Vaiśakha month, on Wednesday, at the base of a desire tree moist with drops of water from the waves of the shining Yamunā River.

CANTO 7

Chapter One

Impartiality of the Lord

|| 7.1.1 ||

śrī-rājovāca

samaḥ priyaḥ suhṛd brahman

bhūtānāṁ bhagavān svayam

indrasyārthe kathaṁ daityān

avadhīd viṣamo yathā

The King said: O *brāhmaṇa!* How did the Lord, the best friend of all beings, who is equal and affectionate to all beings, kill the demons for Indra as if partial?

Offering respects to *guru* and Kṛṣṇa, the ocean of mercy, I take shelter of Śrī-śukadeva, the eye of the universe, and master of the worlds. I offer myself and everything I possess to he who is the life of the *gopīs,* the controller, for service to his dear devotees

Two types of *ūti,* inclination, are described in the Seventh Canto: inauspicious, arising from of anger of the demons, auspicious, arising from the mercy of the devotees. This Canto also glorifies devotees of three types—*śuddha-bhaktas*, persons having *bhakti* mixed with *jñāna* or *karma (karma-miśra-bhaktas, jñāna-miśra-bhaktas*), and persons having *jñāna* mixed with a little *bhakti*. The inclinations of Hiraṇyakaśipu, which were inauspicious, were inborn. The cause was the ancient anger of the Kumāras. The inclination for pure *bhakti* of Prahlāda, his son, which was very auspicious, arose from accepting mercy from Nārada's feet. That *bhakti,* which appears within the devotees, gave rise to the Lord's mercy upon him and protected him from the king. That creeper of *bhakti,* growing in a great field composed of humility, respect and other qualities, is nourished by the devotee by watering it through hearing and chanting.

The topic of ten chapters is pure *bhakti.* Five chapters show how *bhakti*, attained through a *guru* of similar *bhakti,* is a minor element of *karma* or *jñāna*, or a major element with a mixture of *karma* or *jñāna* in order to attain one's respectively. These processes gradually become the states of *prema, śānta-bhakti* and liberation. These are the topics of the chapters of the Seventh Canto.

In the First Chapter Śukadeva dispels doubt about partiality in Viṣṇu and briefly relates the story of the three births of Jaya and Vijaya

In the previous canto it was said that Diti, whose two sons had been killed by Viṣṇu, who was instigated by Indra, burned with anger inflamed by lamentation. (SB 6.18.23) Parīkṣit, as if not tolerating partiality of Viṣṇu in favoring Indra, but actually understanding the truth, desired to relish the nectar of the conclusion from the mouth of Śukadeva. Therefore he asks this question in three verses. If the Lord is equal, how can he show partiality? If he is affectionate to all beings, why is the Lord not affectionate to the demons? If he is the friend of all beings, why is he not friendly to the demons?

|| 7.1.2 ||

na hy asyārthaḥ sura-gaṇaiḥ

sākṣān niḥśreyasātmanaḥ

naivāsurebhyo vidveṣo

nodvegaś cāguṇasya hi

The Lord who has a form of pure bliss has nothing to gain from siding with the *devatās.* And the Lord, because he is without material qualities, cannot have hatred or fear of the demons.

One cannot say that the Lord will derive happiness from the *devatās* and thus side with them. He has a *svarūpa* (*ātmā*) of the highest bliss (*niḥśreyasa*). Nothing else can produce happiness in him. And one cannot say that the disturbances of the demons make him suffer, and that thus he hates them. He has no anxiety from demons and no hatred of them because he is beyond the *guṇas.*

|| 7.1.3 ||

iti naḥ sumahā-bhāga

nārāyaṇa-guṇān prati

saṁśayaḥ sumahāñ jātas

tad bhavāṁś chettum arhati

O greatly fortunate sage! You should dispel this great doubt I have concerning the favoritism and ill-will of Nārāyaṇa.

Guṇān means Nārāyaṇa's displaying of favoring and disfavoring.

|| 7.1.4-5 ||

śrī-ṛṣir uvāca

sādhu pṛṣṭaṁ mahārāja

hareś caritam adbhutam

yad bhāgavata-māhātmyaṁ

bhagavad-bhakti-vardhanam

gīyate paramaṁ puṇyam

ṛṣibhir nāradādibhiḥ

natvā kṛṣṇāya munaye

kathayiṣye hareḥ kathām

Śukadeva said: O great King! You have asked the correct question, because in answer to that question the astonishing activities of the Lord, which increase *bhakti* and glorify devotees, are sung by sages like Nārada. Offering respects to Vyāsadeva, I will speak about the Lord.

This is the correct questions because (*yat*) by that question the activities of the Lord must necessarily be described to answer you. *Kṛṣṇāya* means "to Vyāsa."

|| 7.1.6 ||

nirguṇo 'pi hy ajo 'vyakto

bhagavān prakṛteḥ paraḥ

sva-māyā-guṇam āviśya

bādhya-bādhakatāṁ gataḥ

Though the Lord is without material qualities, and unborn, unmanifest, and superior to matter, he enters into matter and causes the appearance of a subordinate *guṇa* or dominant *guṇa.*

Situated (*adhiṣṭhāya*) in the *guṇas,* he seemed to take on the qualities of being oppressed by *guṇas* or oppressing *guṇas*. The quality of unequal vision is imposed on the Lord, the controller of the *guṇas.*

|| 7.1.7 ||

sattvaṁ rajas tama iti

prakṛter nātmano guṇāḥ

na teṣāṁ yugapad rājan

hrāsa ullāsa eva vā

***Sattva, rajas* and *tamas* belong to *prakṛti*, and do not influence the Lord. O King! They do not increase or decrease simultaneously.**

In his *svarūpa,* the Lord is at all times equal. The *guṇas* belong to *prakṛti,* and do not influence the Lord *(ātmanaḥ).* This means that, though *prakṛti* is his *śakti*, it does not arise from his *svarūpa.*

|| 7.1.8 ||

jaya-kāle tu sattvasya

devarṣīn rajaso 'surān

tamaso yakṣa-rakṣāṁsi

tat-kālānuguṇo 'bhajat

When *sattva* becomes prominent he favors the *devatās* and sages. When *rajas* becomes prominent he favors the demons. When *tamas* becomes prominent he favors the Yakṣas and Rākṣasas. The Lord acts according to the dictates of time.

The inequality of the Lord seen everywhere is based on the inequality of the *guṇas,* according to their increase or diminution. Diminution and increase do not occur for

one *guṇa* at the same time, but in sequence. Decrease is caused by oppression by other *guṇa*s and increase is caused by oppressing other *guṇas.* By decrease or increase of the *guṇas* one can infer the decrease or increase of *devatās*, demons and Rākṣasas. Since the *guṇas* themselves are insentient, they cannot increase or decrease by themselves. The Lord must enter as their controller. When *sattva* becomes prominent, he favors *devatās* and sages. As much as *sattva* becomes prominent, the bodies suitable for *sattva* become prominent. Entering into their bodies, the Lord increases their strength, and restricts the demons and Rākṣasas. When *rajas* becomes prominent, he favors the demons. When *tamas* becomes prominent he favors the Yakṣas and Rākṣasas. He acts in accordance with time. The cause of the increase of a *guṇa* is time, not the Lord himself.

|| 7.1.9 ||

jyotir-ādir ivābhāti

saṅghātān na vivicyate

vidanty ātmānam ātma-sthaṁ

mathitvā kavayo 'ntataḥ

The Lord resides in all beings just as fire resides in wood, water in a cup or ether in a pot, but he is not perceived from seeing the material bodies. The wise know the Paramātmā situated in all beings by inferring through the effects, after discarding false doctrines.

An example is given to show how, with the increase or decrease of a *guṇa,* the bodies suitable to the *guṇa* increase or decrease. Fire is latent in wood, water is in a cup and ether is in a pot. When there is more wood there is more fire and when there is less wood there is less fire. One does not call this inequality. Similarly, when there is more *sattva,* encouraging to *devatās*, there are more forms of *devatās.* At that time, *rajas* favoring demons decreases, and there are less demons. If the demons are suppressed and the *devatās* are the suppressors, one can say that the Lord favors the *devatās* and disfavors the demons. When *rajas* increases, then one can say the Lord favors the demons and disfavors the *devatās.* From the common viewpoint this may seem like favoritism but it is not, for when *sattva* becomes prominent the Lord favors the *devatās* and when *sattva* is not prominent, he does not favor them.

"In the example, we can understand that fire resides in wood by our intelligence. Do we perceive the Lord in the bodies of the *devatās,* demons and Rākṣasas?" From the bodies of the *devatās* and others he is not perceived. The Lord is not perceived like others. "Then how do we know that he favors some?" The skilful people (*kavayaḥ*) know the Paramātmā (*ātma-stham*) by inferring through the effects (*mathitvā*). They know at the end *(antantah*), after rejecting theories like *svabhāva-vāda* or *karma-vāda.* Instead of *vidanti* there is a version with *vindanti,* but the meaning is the same.

“The Lord, favoring Indra, sometimes kills the demons in sight of everyone. When *rajas* and *tamas* increase, sometimes the Lord favors the demons and rejects the *devatās.* If that were so, it would make his equality perfect.” The answer to this is found in another meaning of the verse. *Jyotirādiḥ iva* means “just as elements like fire which have the sense objects of form, taste, smell and touch existing within them.” These are visible in objects, but because of the combination they are not clearly visible, though they are still present within. The Lord is visible to various degrees in this world in the *devatās* and *asuras.* And he resides internally. Because of a predominance of *sattva*, and not being covered by it, the sense object called form (or color) is perceived in the light. At a slight distance we see whiteness in milk. At a distance of 200,000 *yojanas* we see the white moon. This is clearly perceived by the eye. Because of the prominence of *sattva* in the *devatās,* and not being hidden by *sattva,* the Supreme Lord within them manifests as the form of Upendra clearly.

Because of the prominence of *tamas* and *rajas* in water and other elements, and being covered by those *guṇas,* sound, touch, smell and taste are not clearly visible in them. Because of the existence of some *sattva* with *rajas* and *tamas,* and thus the impossibility of being completely covered over, there is perception of the sense object when the object comes in contact with the gross sense organ (but not at a great distance.) Thus an object with taste in contact with the tongue gives experience of taste. An object with sound in ether, in contact with the ear, gives experience of sound. An object with coolness in contact with the skin gives the sensation of touch. A fragrant object in the air in contact with the nose gives the experience of smell.

Similarly because the predominance of *rajas* and *tamas* in the demons and Rākṣasas, and being covered by those *guṇas,* the Lord within them is not clearly seen as favoring them. If the sun is covered by clouds and not by sunshine, then it is not very visible. If it is not covered by clouds and is covered with sunshine, it is very visible. Similarly if the Lord is covered by *tamas,* then he is not visible, and if covered by *sattva,* he is visible. “Well, with lack of clear perception of the Lord’s partiality to the demons, how can we know it exists?” The wise understand its existence by seeing the effects--such as the *devatās* being defeated.

|| 7.1.10 ||

yadā sisṛkṣuḥ pura ātmanaḥ paro

rajaḥ sṛjaty eṣa pṛthak sva-māyayā

sattvaṁ vicitrāsu riraṁsur īśvaraḥ

śayiṣyamāṇas tama īrayaty asau

When the Lord desires to create bodies of the *jīva* he manifests *rajas* by his energy. When he desires to have pastimes he manifests *sattva.* When he desires to destroy, he inspires *tamas.*

One should not worry that the Lord is dependent on the *guṇas*, since according to the *guṇas* he is visible to various degrees. His creation of the *guṇas* takes place without effort. When the Lord desires to create bodies for enjoyment of the *jīva* (*ātmanaḥ*), he manifests *rajas* separately, which was previously situated in equilibrium. When he desires to enjoy in various bodies of the living entities—to protect the righteous, he manifests *sattva* separately. When he desires to destroy, he inspires *tamas* separately.

|| 7.1.11 ||

kālaṁ carantaṁ sṛjatīśa āśrayaṁ

pradhāna-pumbhyāṁ nara-deva satya-kṛt

O King! The Supreme Lord, creator of a real universe, creates time, which acts as a cause, an assistant to the Lord, and which exists along with *prakṛti* and *jīva.*

The previous verse mentioned that when the Lord desires to create he manifested *rajas.* This would imply that the Lord is controlled by time. This verse rejects that idea. O King! The Lord creates time, which acts as the cause assisting the Lord, since time is a form of his action. The meaning is this. When the Lord desires to create, by his own will, the time for creation with increase of *rajas* appears. When the Lord desires to maintain, the time for protection with increase of *sattva* appears. When he desires to destroy, the time of destruction with increase of *tamas* appears. These particular times are created by the Lord. Thus the meaning should be “When the time of creation appears, then creation takes place.” “When” should mean “special time.” This is created by the Lord.

It was also said that at the time of prominence of *sattva,* the *devatās* are favored. This again may indicate the Lord’s dependence on time. But this verse refutes that conception. Time exists along with *māyā-śakti (pradhāna)* and his expansions (*pumbhyām*).[101] Because he is their cause, he is independent. Because matter is the product, the whole universe is dependent on him. “But the universe, the product, is illusory. Some say that it is futile to argue about dependence or independence of illusory objects.” The Lord is the creator of real objects (*satya-kṛt*). Therefore one should not say that the universe, the product of his real *śakti,* is illusory. This false philosophy implies that if the effects are all illusory, the Supreme Lord to be inferred from the effects cannot be proved. Madhva quotes *śruti* to prove the point. *Satyaṁ hy evedaṁ viśvam asṛjata*: the Lord created the real universe.

[101] This probably means the *jīva.*

|| 7.1.12 ||

ya eṣa rājann api kāla īśitā

sattvaṁ surānīkam ivaidhayaty ataḥ

tat-pratyanīkān asurān sura-priyo

rajas-tamaskān pramiṇoty uruśravāḥ

O King! The Lord as time, friend of the *devatās*, increases the *devatās* in *sattva* by the Lord's influence, and destroys the demons inimical to them, covered by *rajas* and *tamas.*

Since time is the product of the Lord, the nature of the product is applied to the Lord as well. Thus the Lord is described as time. The Lord increases the *devatās* with predominance of *sattva.* He destroys the demons who are enemies of the *devatās.* But time is the cause of disturbance of the *guṇas,* and not the Lord. Though a person makes a house, controls it and lives in it, the height or coolness of the house is not the height and coolness of that person.

The Lord is affectionate to the *devatās (sura-priyaḥ).* Though this is favoritism, it is his ornament, not a fault. This has been explained elsewhere. It is said:

samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ

ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham

I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto me in devotion is a friend, is in me, and I am also a friend to him.

BG 9.29

Sometimes the *devatās* are defeated. This is arranged by the Lord to rid the *devatās* of their pride. "How can you say that the Lord is affectionate to all beings and is friend of everyone?" He is *uruśravāḥ,* most famous. His fame is proclaimed as the friend of all and most affectionate to all when he gives Pūtanā and others a place in the spiritual world even though they committed the greatest sins.

aho bakī yaṁ stana-kāla-kūṭaṁ

jighāṁsayāpāyayad apy asādhvī

lebhe gatiṁ dhātry-ucitāṁ tato ’nyaṁ

kaṁ vā dayāluṁ śaraṇaṁ vrajema

Oh! Evil Pūtanā, who offered her poisonous breast to Kṛṣṇa to drink with the intention of killing him, attained the position of a nurse in the spiritual world. How else is so merciful? I surrender to him! SB 3.2.23

|| 7.1.13 ||

atraivodāhṛtaḥ pūrvam

itihāsaḥ surarṣiṇā

prītyā mahā-kratau rājan

pṛcchate 'jāta-śatrave

Formerly, when Mahārāja Yudhiṣṭhira was performing the Rājasūya sacrifice, Nārada, responding to his inquiry, recited a story in this connection.

To clarify the meaning of his statements, Śukadeva tells a story concerning the Lord’s equal friendship with all beings.

|| 7.1.14-15 ||

dṛṣṭvā mahādbhutaṁ rājā

rājasūye mahā-kratau

vāsudeve bhagavati

sāyujyaṁ cedibhū-bhujaḥ

tatrāsīnaṁ sura-ṛṣiṁ

rājā pāṇḍu-sutaḥ kratau

papraccha vismita-manā

munīnāṁ śṛṇvatām idam

O King! At the Rājasūya sacrifice, Mahārāja Yudhiṣṭhira saw Śiśupāla merge into the body of Kṛṣṇa. Therefore, struck with wonder, in the presence of the

sages he inquired about the reason for this from Nārada, who was seated there.

|| 7.1.16 ||

śrī-yudhiṣṭhira uvāca

aho aty-adbhutaṁ hy etad

durlabhaikāntinām api

vāsudeve pare tattve

prāptiś caidyasya vidviṣaḥ

Yudhiṣṭhira said: It is astonishing that the envious Śiśupāla attained Vāsudeva. This attainment is difficult for even unattached persons.

Ekāntinām means persons who are unattached to anything.

|| 7.1.17 ||

etad veditum icchāmaḥ

sarva eva vayaṁ mune

bhagavan-nindayā veno

dvijais tamasi pātitaḥ

O sage! We all desire to know. King Vena fell to hell through the *brāhmaṇas* for criticizing the Lord.

|| 7.1.18 ||

damaghoṣa-sutaḥ pāpa

ārabhya kala-bhāṣaṇāt

sampraty amarṣī govinde

dantavakraś ca durmatiḥ

From of his childhood, when he could not even speak properly, up until now, evil Śiśupāla, the son of Damaghoṣa, was envious of Kṛṣṇa.

Kala-bhācanāt means “from when he could only a few soft words when a baby.”

|| 7.1.19 ||

śapator asakṛd viṣṇuṁ

yad brahma param avyayam

śvitro na jāto jihvāyāṁ

nāndhaṁ viviśatus tamaḥ

Although these two men—Śiśupāla and Dantavakra—repeatedly blasphemed the indestructible Supreme Brahman, Kṛṣṇa, their tongues were not attacked by white leprosy, nor did they enter the darkest region of hell.

Param brahman means Kṛṣṇa.

|| 7.1.20 ||

kathaṁ tasmin bhagavati

duravagrāhya-dhāmani

paśyatāṁ sarva-lokānāṁ

layam īyatur añjasā

How was it possible for Śiśupāla and Dantavakra in the presence of all persons, to enter easily into the body of Kṛṣṇa, whose body is difficult to attain?

Temporarily they merged into the Lord in the vision of those watching. *Sāyujya* (verse 14) means that they joined the Lord. For some time they remained with him, and then they attained *sārūpypa.* Yudhiṣṭhira would hear of Dantavakra’s liberation from Nārada later, but it is expressed in the past tense because he understood Dantavakra would die. “While others watched” indicates that the impossible was proven by the witnesses.

|| 7.1.21 ||

etad bhrāmyati me buddhir

dīpārcir iva vāyunā

brūhy etad adbhutatamaṁ

bhagavān hy atra kāraṇam

My intelligence waivers because of this, like a flame in the wind. O omniscient sage! Please tell me the most astonishing cause of this event.

My intelligence waives as a result of this event. Tell me the most astonishing cause, since you know everything (Bhagavān). "What cases your intelligence to waive?" Tell me the cause of their joining the Lord.

|| 7.1.22 ||

śrī-bādarāyaṇir uvāca

rājñas tad vaca ākarṇya

nārado bhagavān ṛṣiḥ

tuṣṭaḥ prāha tam ābhāṣya

śṛṇvatyās tat-sadaḥ kathāḥ

Śukadeva Gosvāmī said: After hearing the request of Mahārāja Yudhiṣṭhira, Nārada Muni, the most powerful sage, being pleased, addressing the King, then replied while the assembly listened to the discussion.

Śṛṇvatyās tat-sadaḥ kathāḥ means "while the assembly listened to the talk." *Ābhāsya* means "calling to the king." O King! Please understand this.

|| 7.1.23 ||

śrī-nārada uvāca

nindana-stava-satkāra-

nyakkārārthaṁ kalevaram

pradhāna-parayo rājann

avivekena kalpitam

A body subject to criticism and praise, honor and dishonor is created by lack of discrimination between the self and non-self.

In order to explain that the Lord was not pained by the criticism of Śiśupāla, first he explains that the *jñānīs* do not feel happiness or distress by praise or criticism. Only persons attached to the body react with happiness and distress. The body which is a cause of verbal criticism and praise, bodily and mental respect and disrespect, is produced by lack of distinction of *ātmā* and non-*ātmā.*

|| 7.1.24 ||

hiṁsā tad-abhimānena

daṇḍa-pāruṣyayor yathā

vaiṣamyam iha bhūtānāṁ

mamāham iti pārthiva

O King! Ideas of violence arise by identification with the body. When ideas of punishment and threats arise, there is unequal treatment for all beings in this world. One thinks, "These are my enemies. These are my friends. I will kill these enemies and protect these friends."

Happiness and distress arise by thinking "He criticizes or praises me" because of identification with the body. "He attacks me" arises in the same way when there is beating and threatening (*pāruṣyam*), such as "I will beat you," arises in the same way. This unevenness (*vaiṣamyam*) is accomplished for all beings in this world. "These are my enemies. These are my friends. I will kill these enemies and protect these friends."

|| 7.1.25 ||

yan-nibaddho 'bhimāno 'yaṁ

tad-vadhāt prāṇināṁ vadhaḥ

tathā na yasya kaivalyād

abhimāno 'khilātmanaḥ

parasya dama-kartur hi

hiṁsā kenāsya kalpyate

Because of the bodily conception of life, the conditioned soul thinks that when the body is annihilated the living being is annihilated. Because of having no false identity, the supreme controller, identifying himself as Paramātmā, different from matter and the *jīva,* the Lord as a punisher, does not have a concept of being a killer or being killed.

Just as an ignorant person bound in the body thinks he has been killed when the body is killed, so the Supreme Lord with no material body, identifying himself as Kṛṣṇa, cannot think of violence, since he has no false identity, since he is simply Paramātmā (*kaivalyāt*). The meaning is this. For all *jīvas* there is a body which is not *ātmā* and an *ātmā*. If Kṛṣṇa were to have a body and *ātmā*, then he would also have false identity like the *jīvas*. But Kṛṣṇa's body is not different from Kṛṣṇa. Paramātmā, arising from Kṛṣṇa's s*varūpa*, identifies himself as Kṛṣṇa, and is made completely of Kṛṣṇa. He also identifies as the *antaryāmī* (*akhilātmanaḥ*), a portion of the Lord, but does not identify himself as the *jīva's* body or the *jīva,* which do not arise from the *svarūpa* of the Lord. He is different (*parasya*) from the *jīva* and anything made of *māyā*. Because of not identifying with things not arising from the Lord's *svarūpa,* how can he hate anything, and who will hate him? Identifying himself as Paramātmā in the body which is also Paramātmā, whom will he hate and who, knowing him as Paramātmā, will hate him? Does the Lord harm persons like Śiśupāla who hate him? He punishes them for their own benefit (*dama-kartuh*), since he is the friend of all beings.

|| 7.1.26 ||

tasmād vairānubandhena

nirvaireṇa bhayena vā

snehāt kāmena vā yuñjyāt

kathañcin nekṣate pṛthak

By continuous enmity, by favorable relationships, or by conjugal feelings arising from strong spiritual affection out of fear of transgressing morality as an unmarried lover, or even as a married lover, the mind should concentrate on the Lord. One will realize a relationship with the Lord only according to the mode of practice.

"What is wrong with criticizing the Lord, since it does not affect the Lord in any way?" The criticizer will generate bad *karma* for himself. This stated through *kaimutya.*

nindāṁ bhagavataḥ śṛṇvaṁs tat-parasya janasya vā

tato nāpaiti yaḥ so 'pi yāty adhaḥ sukṛtāc cyutaḥ

One who hears blasphemy of the Supreme Lord or his devotees should immediately take action or should leave. Otherwise he will be put into hellish life.

This is true. There are two types of criticism: favorable and unfavorable. The favorable type of criticism is a transformation of *prema.*

mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā

striyam akṛta virūpāṁ strī-jitaḥ kāma-yānām

balim api balim attvāveṣṭayad dhvāṅkṣa-vad yas

tad alam asita-sakhyair dustyajas tat-kathārthaḥ

Like a hunter, he cruelly shot the king of the monkeys with arrows. Because he was conquered by a woman, he disfigured another woman who came to him with lusty desires. And even after consuming the gifts of Bali Mahārāja, he bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about him. SB 10.47.17

This is a spurt of light from the crest jewel of *prema,* not attained by anyone except the *gopīs*. Unfavorable criticism has two types: that arising from absorption in the Lord, and that which does not arise from absorption in the Lord. The first type takes place in Śiśupāla. The bad *karma* created by his criticism was destroyed immediately by his absorption in the Lord. By *bhakti-yoga,* he attained a neutral condition, and then attained qualification for *vaidhi-bhakti.* That is now described in seven verses.

The meaning of the first statement in this verse therefore is: since the Lord is not pained by criticism and the sins of the criticizer are destroyed by that absorption, the mind should concentrate on the Lord with absorption as an enemy. *Nirvaireṇa* means "without enmity, with *bhakti-yoga."* It refers to parental or other relationships mentioned as *sambandha* in verse 31. *Kāma* means *kāma* generated by *prema (snehāt). Sneha* cannot be regarded as a separate *sādhana*, since all the other *sādhanas* are in the instrumental case. The result is described. One should not see the Lord differently at all, but should directly see him according to one's own emotions. However, in the case of those who have enmity or fear, the words mean "Either of these persons, having hatred or fear, does not see himself different from the Lord." By attaining *sāyujya*, they realize themselves non-different from him. One statement can have a different meaning according to a difference in the person in question.

The word *yuñjyāt* is in the potential mood. The mind should become absorbed in the Lord by continuous enmity, *bhakti* or conjugal feelings. This is a command. This however cannot apply to Śiśupāla and others, since they have no attraction for the Lord. One cannot also explain it as an order for others persons to have enmity towards the Lord seeing the example of Śiśupāla and others, since it is impossible to make a command to a devotee to do something unfavorable for the Lord. It is said *ānukūlyasya grahaṇaṁ prātikūlyasya varjanam:* those who surrender to the Lord accept what is favorable and reject what is unfavorable for the Lord. Nor does

continuous enmity directed to other people by Śiśupāla generate absorption in the Lord, for this is contrary to thousands of contrary statements:

tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān |

kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu ||

I cast those hateful, cruel, and lowest of humans, constantly doing evil, into repeated birth and death in the wombs of demons. BG 16.19

One should also not say that continuous enmity for the Lord, after producing genuine attraction for the Lord, will not produce hell, since this genuine attraction did not occur in Śiśupāla. One should also not say that this is an arrangement for persons other than Śiśupāla, since one cannot find actions directed with enmity to the Lord in all the rules of scripture.

His enmity certainly created absorption in the Lord. By understanding that the Lord would kill him, he heard, saw and respected the Lord, just as a person, understanding that a tiger or snake will kill him, becomes absorbed in that animal with fear, and not in any other object.

Therefore some persons explain the verse as follows. Since the Lord gives benefit even to those with animosity, the mind should become absorbed in the Lord with a mood opposite to animosity, since that animosity is not proper. The word “therefore” at the beginning of the verse thus has a negative implied in it, but not written. The meaning would be “Therefore, those with animosity, giving it up, with a mood other than enmity, should engage the mind in the Lord as friend, or parent etc.”

What type of enmity is necessary? Continuous enmity *(anubandhena*) should be there, and this produces complete absorption in the Lord. One who has continuous enmity has absorption in the Lord. Weak enmity is excluded.

Snehāt kāmena means “by lust caused only by affection.” This is further described by the word *bhayena*: by lust following after the young women of Vraja who had fear arising from rejecting the moral path of their elders.

Bhayena vā indicates that there is also lust without fear. This indicates persons following after devotees like Rukmiṇī who had conjugal feelings in marriage without fear. Scriptures indicate both unmarried and married conjugal relationships.

jārabhāvena susnehaṁ sudṛṭaṁ sarvato ’dhikam

Strong affection greater than anything else arises by thinking of the Lord as one’s unmarried lover. *Bṛhad-vāmana Purāṇa*

agni-putrā mahātmānas tapasā strītvam āpire

bhartārañ ca jagad-yoniṁ vāsudevam ajaṁ vibhum

The great sons of Agni by austerities became women. Their husband was the unborn Lord Kṛṣṇa, cause of the universe. *Kurma Purāṇa*

|| 7.1.27 ||

yathā vairānubandhena

martyas tan-mayatām iyāt

na tathā bhakti-yogena

iti me niścitā matiḥ

By devotional service one cannot achieve such intense absorption in thought of the Supreme Lord as one can through enmity toward him. That is my opinion.

There is immeasurable glory of a great criticizer in part, because of absorbing his mind through enmity. By continuous enmity, a person who knows that the Lord will kill him (*martyaḥ*), and no other person, achieves complete absorption in the Lord (*tan-mayatām*) and nothing else, just as a lusty man always thinks of a woman. One does not become absorbed so quickly by *bhakti-yoga.* The word “quickly” should be added to the verse. I have discerned this. One does not have to ask for other proof. If an envious mind is greater than *bhakti* in causing absorption in the Lord, what can be said of *bhakti-yoga* which has absorption of mind in the Lord! Previously Parīkṣit has said that he was surprised that their tongues were not attacked by white leprosy, and that they did not enter the darkest region of hellish life.

You criticized continuous enmity thinking that such practice was not desirable in Śiśupāla and others, whereas I have praised it more than *bhakti,* which is the best of all practices. Why? Assuming that Śiśupāla and others will have a hellish end, though their inimical attitude is criticized on the path of *bhāva,* it is praised more than the purifying power of *bhakti* in one aspect: its power to produce quick absorption in the

Lord. But then how much more will I praise the parental affection of Vasudeva, the friendly relationships of others, what to speak of Nanda's and others' relationships, which are respected on the path of *bhāva,* and which cause extreme absorption in the Lord at every moment! This is hinted at. *Rāgānuga-bhakti* of recent practitioners, desiring parental and other *bhāvas* following after Nanda and others, excels even *vaidhi-bhakti.* This is another hint.

|| 7.1.28-29 ||

kīṭaḥ peśaskṛtā ruddhaḥ

kuḍyāyāṁ tam anusmaran

saṁrambha-bhaya-yogena

vindate tat-svarūpatām

evaṁ kṛṣṇe bhagavati

māyā-manuja īśvare

vaireṇa pūta-pāpmānas

tam āpur anucintayā

A worm confined in a hole of a wall by a bee, always thinking of the bee in fear and enmity, later becomes a bee simply because of such remembrance. Similarly, if the conditioned souls out of enmity think of Kṛṣṇa, who is merciful to even the sinful, and become free from their sins, they attain him.

Among those with thoughts of enmity towards the Lord, some like Śiśupāla attained *sārūpya.* An example is given in two verses. An insect is sealed in a hole by a type of bee (*peśaskṛtā*) and thinking of the bee with hatred (*saṁrambha*) and fear, it becomes a bee. *Māyā-manuje* means "to the Lord who is merciful (*māyā*) to men, even if they hate him." Or it can mean "to the Lord who appears among men in his *svarūpa* (*māyā*)." *Śruti* says

> *svarūpa-bhūtayā nitya-śaktyā māyākhyayā yutaḥ*
>
> *ato māyā-mayaṁ viṣṇuṁ pravadanti sanātanam*
>
> They call the eternal Viṣṇu *māyā-mayam*, because he is endowed with his eternal *śakti* arising from his *svarūpa*, which is called *māyā.*

Those who are purified of their sin of criticizing the Lord attain *sārūpya* by meditation arising from enmity.

|| 7.1.30 ||

kāmād dveṣād bhayāt snehād

yathā bhaktyeśvare manaḥ

āveśya tad-aghaṁ hitvā

bahavas tad-gatiṁ gatāḥ

Just as by *vaidhi-bhakti* one can attain one's spiritual goals, many persons have attained suitable forms after asorbing their minds in the Lord out of lust, hatred, fear, and family relationships filled with affection, and after giving up absorption in enmity of the Lord (in the case of hatred and fear).

All persons with moods favorable or unfavorable towards the Lord attain him. However, by reasoning, one should understand that, according to the *sādhana,* the result will be different. That is described in this verse. "Giving up sin arising from hatred of the Lord (*tad-aghaṁ hitvā)"* means "giving up absorption in the Lord based on hatred." This phrase does not apply to those who have conjugal desire for the Lord, since there is no sin in this type of *kāma.* This word *kāma* refers to the *gopīs:*

> uktaṁ purastād etat te caidyaḥ siddhiṁ yathā gataḥ
> dviṣann api hṛṣīkeśaṁ kim utādhokṣaja-priyāḥ
>
> This point was explained to you previously. Since even Śiśupāla, who hated Kṛṣṇa, achieved perfection, then what to speak of the Lord's dear *gopīs.* SB 10.29.13

If those who hate the Lord attain him, how much more those who have affection for him will attain! *Tad-gatiṁ* means one's cherished goal of *prema,* or liberation as the case may be.

|| 7.1.31 ||

gopyaḥ kāmād bhayāt kaṁso

dveṣāc caidyādayo nṛpāḥ

sambandhād vṛṣṇayaḥ snehād

yūyaṁ bhaktyā vayaṁ vibho

My dear King Yudhiṣṭhira! The *gopīs* by their conjugal desires, Kaṁsa by his fear, Śiśupāla and other kings by envy, and the Yadus and you Pāṇḍavas by your affectionate family relationships with Kṛṣṇa, and we, by our *vaidhi-bhakti,* have obtained the mercy of Kṛṣṇa.

The different persons holding these emotions are listed in this verse. As was previously explained the lust mentioned here is love arising from intense spiritual affection, not from material lust. That material term would apply to Kubjā and others. Fear means fear arising from a person's knowledge that Kṛṣṇa will kill that person. The Yādavas (*vṛṣṇayaḥ*)--you, the Pāṇḍavas--achieved me by *sambandhāt*, by relationships of seeing me as a son, a brother, or cousin, which are full of affection. This excludes Satrājit, Prasena, Śatadhanva, Karṇa, Duryodhana and others, who did not have affection, though they may have had a family relationship. *Sneha* should not be taken as a separate type of *sādhana,* since later only five types of moods are mentioned. *Vayam* refers to Nārada. The verb is in the previous verse. Nārada and others achieved the goal by *bhakti.* The *gopīs* achieved the position of lovers of Kṛṣṇa filled with *prema.* Kāmsa achieved *sāyujya*. Śiśupāla, Dantavakra, and Pauṇḍraka achieved *sārūpya.* Other enemies achieved *sāyujya, sālokya* or other goals suitable to them. The Yādavas and Pāṇḍavas attained the position of associates of the Lord in friendship and other moods. Nārada and others (who performed *vaidhi-bhakti*) attains the position of associates with *aiśvarya-jñāna* (reverence). According to the *sādhana,* they achieved goals which can be understood by seeing the different statements concerning these persons.

Hari-vaṁśa says *yādavānāṁ hitārthāya dhṛto girivaro māyā:* I held up Govardhana for the benefit of the Yādavas. Thus Nanda and others of Vṛndāvana can be considered Vṛṣṇis also. However they had extreme affection unmixed with *aiśvarya-jñāna*. Thus their relationships of seeing Kṛṣṇa as their son or friend were even more intense than those of the Yādavas. Thus the Vṛṣṇis mentioned in the verse refers mainly to the inhabitants of Vṛndāvana.

|| 7.1.32 ||

katamo 'pi na venaḥ syāt

pañcānāṁ puruṣaṁ prati

tasmāt kenāpy upāyena

manaḥ kṛṣṇe niveśayet

Any of the five types of persons, but not King Vena, will attain their objectives in relation to the Lord. Therefore, one should somehow think of Kṛṣṇa, by one of the favorable methods.

"But persons like Vena, who hated the Lord and criticized him like Śiśupāla went to hell." This verse explains. Some persons will not be counted among the five moods previously mentioned in relation to the Lord (*puruṣam*), because of not being suitable receptacles for those moods. Some persons are not like the *gopīs* with affectionate conjugal feelings; they are not like Kaṁsa with fear; they are not like Śiśupāla, filled with hatred, and absorbved in the Lord, thinking that the Lord

would kill him; not like Vṛ;sṇis with some family relationship; and not like Nārada with *vaidhi-bhakti.* Persons not like Śiśupāla, for instance Vena, who simply nourish an unfavorable mood, go to hell. Therefore one should concentrate on Kṛṣṇa with a favorable method. The tense is in the potential as with verse 26, with the same meaning.

|| 7.1.33 ||

mātṛ-ṣvasreyo vaś caidyo

dantavakraś ca pāṇḍava

pārṣada-pravarau viṣṇor

vipra-śāpāt pada-cyutau

O Pāṇḍava! Your two cousins Śiśupāla and Dantavakra, the sons of your maternal aunt, were formerly associates of Lord Viṣṇu, but because they were cursed by *brāhmaṇas,* they fell from Vaikuṇṭha to this material world.

Having come to a conclusion about the topic of Śiśupāla in terms of the path of *bhāva,* the cause of Śiśupāla's hatred of Kṛṣṇa is now explained. *Pada-cyutau* means "the two fell from Vaikuṇṭha."

|| 7.1.34 ||

śrī-yudhiṣṭhira uvāca

kīdṛśaḥ kasya vā śāpo

hari-dāsābhimarśanaḥ

aśraddheya ivābhāti

harer ekāntināṁ bhavaḥ

Mahārāja Yudhiṣṭhira inquired: What kind of curse and whose curse could affect the two servants of the Lord? This is incredible. It appears that the devotees situated with the Lord can take birth in the material world.

What curse could affect (*abhimarśaṇaḥ*) the two devotees? It cannot be believed that they could be cursed. It is impossible.

|| 7.1.35 ||

dehendriyāsu-hīnānāṁ

vaikuṇṭha-pura-vāsinām

deha-sambandha-sambaddham

etad ākhyātum arhasi

The inhabitants of Vaikuṇṭha are completely spiritual, having no material body, senses or life airs. Therefore, please tell the story of how they became bound with bodies in this world.

This elaborates why it is impossible that they fell. Inhabitants of Vaikuṇṭha have no material body, senses or life air arising from material birth. They have *śuddha-sattva* bodies. Śrīdhara Svāmī says the sentence should mean "Please tell the story (*sambaddham*) of how they took bodies."

|| 7.1.36 ||

śrī-nārada uvāca

ekadā brahmaṇaḥ putrā

viṣṇu-lokaṁ yadṛcchayā

sanandanādayo jagmuś

caranto bhuvana-trayam

Nārada said: Once, when the four sons of Lord Brahmā named Sanaka, Sanandana, Sanātana and Sanat-kumāra were wandering throughout the three worlds, they came by chance to Viṣṇuloka.

|| 7.1.37 ||

pañca-ṣaḍḍhāyanārbhābhāḥ

pūrveṣām api pūrvajāḥ

dig-vāsasaḥ śiśūn matvā

dvāḥ-sthau tān pratyaṣedhatām

Although these four great sages were older than Brahmā's other sons like Marīci, they appeared like small naked children, only five or six years old. The two gatekeepers, thinking them ordinary children, forbad them to enter.

The Kumāras had the beauty (*ābhāh*) of five or six year old children, but were older than Marīci and others (*pūrveṣām*). The gate keepers considered them naked babies.

|| 7.1.38 ||

aśapan kupitā evaṁ

yuvāṁ vāsaṁ na cārhathaḥ

rajas-tamobhyāṁ rahite

pāda-mūle madhudviṣaḥ

pāpiṣṭhām āsurīṁ yoniṁ

bāliśau yātam āśv ataḥ

The four sages angrily cursed them. "O fools! You are unfit to live at the shelter of the Lord's lotus feet, which are free from *tamas* and *rajas.* Go immediately and take birth in a family of most sinful demons."

|| 7.1.39 ||

evaṁ śaptau sva-bhavanāt

patantau tau kṛpālubhiḥ

proktau punar janmabhir vāṁ

tribhir lokāya kalpatām

While Jaya and Vijaya, thus cursed by the sages, were falling to the material world, they were again addressed by the merciful sages. "After three births you will be able to return to your positions in Vaikuṇṭha."

“You will be able to attain Vaikuṇṭha (*lokāya kalpatām*) after three births.”

|| 7.1.40 ||

jajñāte tau diteḥ putrau

daitya-dānava-vanditau

hiraṇyakaśipur jyeṣṭho

hiraṇyākṣo 'nujas tataḥ

These two associates of the Lord took birth as the two sons of Diti, Hiraṇyakaśipu being the elder and Hiraṇyākṣa the younger, who were worshipped by the Daityas and Dānavas.

|| 7.1.41 ||

hato hiraṇyakaśipur

hariṇā siṁha-rūpiṇā

hiraṇyākṣo dharoddhāre

bibhratā śaukaraṁ vapuḥ

Appearing as Nṛsiṁhadeva, the Supreme Lord killed Hiraṇyakaśipu. The Lord, taking the form of Varāha and lifting up the earth, killed Hiraṇyākṣa.

While lifting the earth (*dharoddhāre*), Varāha killed Hiraṇyākṣa.

|| 7.1.42 ||

hiraṇyakaśipuḥ putraṁ

prahlādaṁ keśava-priyam

jighāṁsur akaron nānā

yātanā mṛtyu-hetave

Desiring to kill his son Prahlāda, who was a great devotee of Lord Viṣṇu, Hiraṇyakaśipu tortured him in many ways to kill him.

|| 7.1.43 ||

taṁ sarva-bhūtātma-bhūtaṁ

praśāntaṁ sama-darśanam

bhagavat-tejasā spṛṣṭaṁ

nāśaknod dhantum udyamaiḥ

In spite of his many attempts, Hiraṇyakaśipu was unable to kill Prahlāda, who was dear to all beings like one's own self, who was peaceful, who saw all others' happiness and distress as his won, and who was imbued with the Lord's power.

Prahlāda was dear like one's very self to all beings (*sarva-bhūtātma-bhūtam*). He was peaceful, because of having no hatred towards his father, who tried to kill him. He saw his and others' happiness and distress equally.

|| 7.1.44 ||

tatas tau rākṣasau jātau

keśinyāṁ viśravaḥ-sutau

rāvaṇaḥ kumbhakarṇaś ca

sarva-lokopatāpanau

Next, the two doorkeepers of Lord Viṣṇu, born as Rāvaṇa and Kumbhakarṇa, begotten by Viśravā in the womb of Keśinī, again afflicted the whole world.

|| 7.1.45 ||

tatrāpi rāghavo bhūtvā

nyahanac chāpa-muktaye

rāma-vīryaṁ śroṣyasi tvaṁ

mārkaṇḍeya-mukhāt prabho

O King! To relieve Jaya and Vijaya of the curse, Lord Rāmacandra appeared and killed Rāvaṇa and Kumbhakarṇa. You will hear of Rāmacandra's activities from Mārkaṇḍeya.

|| 7.1.46 ||

tāv atra kṣatriyau jātau

mātṛ-ṣvasrātmajau tava

adhunā śāpa-nirmuktau

kṛṣṇa-cakra-hatāṁhasau

In their third birth, the same Jaya and Vijaya appeared in a family of *kṣatriyas* as your cousins, the sons of your aunt. When their sins were destroyed by Kṛṣṇa's *cakra,* they were free from the curse.

Their sin was destroyed by Kṛṣṇa's *cakra.* Their offense was external only. They took the forms of Śiśupāla and Dantavakra, but they were not killed. This is Śrīdhara Svāmī's explanation. Just as the impurities of gold are destroyed by fire, but the gold is not destroyed, so the two were purified of the external covering of contamination, but were not destroyed. Jaya and Vijaya, in the form of two masses of effulgence entered Kṛṣṇa, as was seen by the public.

|| 7.1.47 ||

vairānubandha-tīvreṇa

dhyānenācyuta-sātmatām

nītau punar hareḥ pārśvaṁ

jagmatur viṣṇu-pārṣadau

These two associates of Lord Viṣṇu—Jaya and Vijaya—by meditation with intense, continuous hatred of the Lord, entered Kṛṣṇa, and then went to the side of the Lord as his two associates in Vaikuṇṭha.

Acyuta-sātmatām nitau means that they attained the state of their forms *(ātmatām)* being situated with Kṛṣṇa by intense meditation. After Kṛṣṇa's disappearance pastime, they returned to the side of Nārāyaṇa, since Nārāyaṇa was also within Kṛṣṇa's body up to the time of Kṛṣṇa's disappearance.[102] Thus Jaya and Vijaya also entered Kṛṣṇa's body and remained there. That Śiśupāla and Dantavakra merged with Kṛṣṇa is a perception of the common people.

|| 7.1.48 ||

śrī-yudhiṣṭhira uvāca

vidveṣo dayite putre

katham āsīn mahātmani

brūhi me bhagavan yena

[102] When Kṛsṇa appears, all other forms enter into Kṛṣṇa's body.

prahlādasyācyutātmatā

Mahārāja Yudhiṣṭhira said: O exalted sage Nārada! Why did Hiraṇyakaśipu hate his beloved son, a great devotee? Please explain how Prahlāda Mahārāja developed complete concentration on the Lord.

Please explain that by which Prahlāda developed complete concentration on Acyuta.

Thus ends the commentary on the First Chapter of the Seventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Two

Hiraṇyakaśipu Instructs is Family Members

|| 7.2.1 ||

śrī-nārada uvāca

bhrātary evaṁ vinihate

hariṇā kroḍa-mūrtinā

hiraṇyakaśipū rājan

paryatapyad ruṣā śucā

Nārada said: O Yudhiṣṭhira! When Lord Viṣṇu, in the form of Varāha, the boar, killed Hiraṇyākṣa, Hiraṇyākṣa's brother Hiraṇyakaśipu was afflicted with anger and grief.

The Second Chapter describes how Hiraṇyakaśipu, in grief for his brother’s death, engaged in destruction of *dharma* and pacified his friends by relating a history giving instructions on knowledge. In order explain that the cause of hating Prahlāda was hatred of the Lord, first Nārada explains the cause of hatred of the Lord.

|| 7.2.2 ||

āha cedaṁ ruṣā pūrṇaḥ

sandaṣṭa-daśana-cchadaḥ

kopojjvaladbhyāṁ cakṣurbhyāṁ

nirīkṣan dhūmram ambaram

Filled with rage and biting his lips, Hiraṇyakaśipu, gazing at the smoky sky with eyes that blazed in anger, spoke.

He looked at the sky towards Vaikuṇṭha, the abode of Viṣṇu, thinking, “I will destroy Viṣṇu and his abode with my hands.” The sky became smoky from the fire coming from his eyes.

|| 7.2.3 ||

karāla-daṁṣṭrogra-dṛṣṭyā

duṣprekṣya-bhrukuṭī-mukhaḥ

śūlam udyamya sadasi

dānavān idam abravīt

Exhibiting his terrifying teeth, his fierce glance and frowning eyebrows, frightening to see, he took up his trident and began speaking to the assembled demons.

|| 7.2.4-5 ||

bho bho dānava-daiteyā

dvimūrdhaṁs tryakṣa śambara

śatabāho hayagrīva

namuce pāka ilvala

vipracitte mama vacaḥ

puloman śakunādayaḥ

śṛṇutānantaraṁ sarve

kriyatām āśu mā ciram

O Dānavas and Daityas! O Dvimūrdha, Tryakṣa, Śambara and Śatabāhu ! O Hayagrīva, Namuci, Pāka and Ilvala! O Vipracitti, Puloman, Śakuna and other demons! All of you, please hear me and then act without delay.

|| 7.2.6 ||

sapatnair ghātitaḥ kṣudrair

bhrātā me dayitaḥ suhṛt

pārṣṇi-grāheṇa hariṇā

samenāpy upadhāvanaiḥ

My insignificant enemies, the *devatās,* joined with Viṣṇu, supposedly neutral, to kill my very dear friend and brother Hiraṇyākṣa.

Though Viṣṇu is equal to all, he has sided with the *devatās* out of greed, because of their worship (*upadhāvanaiḥ*).

|| 7.2.7-8 ||

tasya tyakta-svabhāvasya

ghṛṇer māyā-vanaukasaḥ

bhajantaṁ bhajamānasya

bālasyevāsthirātmanaḥ

mac-chūla-bhinna-grīvasya

bhūriṇā rudhireṇa vai

asṛk-priyaṁ tarpayiṣye

bhrātaraṁ me gata-vyathaḥ

Viṣṇu has given up his neutral nature. Though he was shining, he is now an animal under the control of *māyā.* He has accepted the nature of an ordinary person and acts unsteadily like a small child. Relieving my pain, I will satisfy my brother, fond of blood, with the profuse blood from the neck of Viṣṇu severed by my trident.

If you think you should also worship Viṣṇu, please do not say that. You should remain and work for me. I will kill him all alone. This is expressed in two verses. “But the scriptures say the Viṣṇu is supreme. Why then do you want to kill him?” He is famous as Paramātmā for being equal, but he has given up his neutrality. If he has given up that position, then what is his position as Paramātmā now? Rather, he has given up that position and is now simply an animal. He who was shining (*ghṛṇeḥ*) previously is

now an animal (Matsya, Kūrma) under the control of *māyā.* He has become an ordinary person (*bhajantam*), and is restless like a child controlled by sweets.

The words also have opposite meaning. Actually out of affection for his devotees he gives up his neutrality, takes the form of *avatāras,* shines, becomes like an ordinary person, and is restless like a child. These are his ornaments, not faults. *Ghṛṇeḥ* means "having pure effulgence." *Māyā* means "by his mercy he accepts different forms."

Mac-chūla-bhinna-grīvasya also means "My trident will break into pieces on his neck, since my material trident cannot enter his body." I will satisfy my brother with the *kuṅkuma* coming from the body of Viṣṇu. *Rudhira* can mean *kuṅkuma* according to the dictionary.

|| 7.2.9 ||

tasmin kūṭe 'hite naṣṭe

kṛtta-mūle vanas-patau

viṭapā iva śuṣyanti

viṣṇu-prāṇā divaukasaḥ

The *devatās*, whose life is Viṣṇu, will wither away when cheating Viṣṇu is dead, just as branches wither away when the root is cut.

Kūṭe ahite means "Viṣṇu having deceptive actions." But it also means "Viṣṇu who fights against cheaters like me." Thus this is my good fortune. There is also good fortune for the *devatās.* They live only for Viṣṇu. *Nāṣṭe* can also mean that Viṣṇu becomes invisible, since he cannot be destroyed. When he disappears from their sight, just as a tree dries up when the root is cut, so the *devatās*, whose life is Viṣṇu, will dry up, out of separation. The *devatās* are fortunate, having Viṣṇu as their very life.

|| 7.2.10 ||

tāvad yāta bhuvaṁ yūyaṁ

brahma-kṣatra-samedhitām

sūdayadhvaṁ tapo-yajña-

svādhyāya-vrata-dāninaḥ

While I am engaged in killing Lord Viṣṇu, go down to the planet earth, which is flourishing due to *brāhmaṇas'* austerity and *kṣatriya* strength. Destroy all the people engaged in austerity, sacrifice, Vedic study, vows, and charity.

Go to the earth flourishing because of austerity of *brāhmaṇas* and strength of *kṣatriyas*. Why? Destroy the performers of charity and vows.

|| 7.2.11 ||

viṣṇur dvija-kriyā-mūlo

yajño dharmamayaḥ pumān

devarṣi-pitṛ-bhūtānāṁ

dharmasya ca parāyaṇam

Viṣṇu has his roots in the activities of the *brāhmaṇas.* He is sacrifice, the embodiment of *dharma*, the shelter of *dharma,* and the shelter of the *devatās,* sages, Pitṛs and all beings.

When the *brāhmaṇas* are destroyed, Viṣṇu himself will be destroyed. When the *brāhmaṇas* are destroyed, their actions will stop. Thus the root of Viṣṇu will be destroyed. With destruction of sacrifice and *dharma*, Viṣṇu's form will be destroyed. He is the supreme shelter of the *devatās* and sages. With the destruction of the *devatās*, he will die, out of lamentation.

|| 7.2.12 ||

yatra yatra dvijā gāvo

vedā varṇāśrama-kriyāḥ

taṁ taṁ janapadaṁ yāta

sandīpayata vṛścata

Go wherever there are cows and *brāhmaṇas,* study of the Vedas, and activities of *varṇāśrama.* Burn the cities and cut down the trees.

Sandīpayata means “burn.” If the cities are burned, then the inhabitants will be burned also. Cut down the trees upon which they live.

|| 7.2.13 ||

iti te bhartṛ-nirdeśam

ādāya śirasādṛtāḥ

tathā prajānāṁ kadanaṁ

vidadhuḥ kadana-priyāḥ

Thus the demons, being fond of evil, took Hiraṇyakaśipu's instructions on their heads with great respect and began persecuting the citizens.

Kadanam means difficulties.

|| 7.2.14 ||

pura-grāma-vrajodyāna-

kṣetrārāmāśramākarān

kheṭa-kharvaṭa-ghoṣāṁś ca

dadahuḥ pattanāni ca

The demons set fire to the cities, villages, pasturing grounds, flower gardens, agricultural fields, orchards, hermitages, mines, farm houses, the mountain villages, the villages of the cow herders, and the government capitals.

Pura means towns with markets. *Grāma* means towns without markets. *Vraja* means places for cows. *Udyāna* means forest with lots of flowers. *Kṣetra* means fields of grains. *Ārāma* means forests with fruits. *Āśrama* means the houses of sages. *Ākara* means mines for jewels and minerals. *Kheta* means houses of farmers. *Kharvaṭa* means a village in a valley of a mountain. *Ghoṣa* is the house of a cowherd. *Pattanam* is a capital city.

|| 7.2.15 ||

kecit khanitrair bibhiduḥ

setu-prākāra-gopurān

ājīvyāṁś cicchidur vṛkṣān

kecit paraśu-pāṇayaḥ

prādahañ śaraṇāny eke

prajānāṁ jvalitolmukaiḥ

Some of the demons took shovels and broke down the bridges, the protective walls and the gates of the cities. Some took axes and began cutting the trees that produced fruits. Some of the demons took firebrands and set fire to the residential quarters of the citizens.

|| 7.2.16 ||

evaṁ viprakṛte loke

daityendrānucarair muhuḥ

divaṁ devāḥ parityajya

bhuvi cerur alakṣitāḥ

When all the people were disturbed again and again by the followers of Hiraṇyakaśipu, the *devatās,* not receiving the results of sacrifice, left the heavenly planets and, unobserved by the demons, began wandering the earth.

When the people were disturbed, the *devatās* left heaven because of not receiving their share of sacrifice.

|| 7.2.17 ||

hiraṇyakaśipur bhrātuḥ

samparetasya duḥkhitaḥ

kṛtvā kaṭodakādīni

bhrātṛ-putrān asāntvayat

After performing the death rites of his brother, grieving Hiraṇyakaśipu consoled his nephews.

Kaṭodakam means water given to the Pretas. The word *ādi* indicates the performance of *preta-śrāddha* rites as well.

|| 7.2.18-19 ||

śakuniṁ śambaraṁ dhṛṣṭiṁ

bhūtasantāpanaṁ vṛkam

kālanābhaṁ mahānābhaṁ

hariśmaśrum athotkacam

tan-mātaraṁ ruṣābhānuṁ

ditiṁ ca jananīṁ girā

ślakṣṇayā deśa-kāla-jña

idam āha janeśvara

O King! Hiraṇyakaśipu, judging time and place, with sweet words spoke to his nephews, whose names were Śakuni, Śambara, Dhṛṣṭi, Bhūtasantāpana, Vṛka, Kālanābha, Mahānābha, Hariśmaśru and Utkaca, and to their mother, Ruṣābhānu, and as well as to his own mother, Diti.

|| 7.2.20 ||

śrī-hiraṇyakaśipur uvāca

ambāmba he vadhūḥ putrā

vīraṁ mārhatha śocitum

ripor abhimukhe ślāghyaḥ

śūrāṇāṁ vadha īpsitaḥ

Hiraṇyakaśipu said: My dear mother, sister-in-law and nephews! You should not lament for the death of the great hero, for a hero's death in front of his enemy is glorious and desirable.

Vadhūḥ means the wife of his brother.

|| 7.2.21 ||

bhūtānām iha saṁvāsaḥ

prapāyām iva suvrate

daivenaikatra nītānām

unnītānāṁ sva-karmabhiḥ

Persons are brought together to live in one place by *karma* and are taken away by *karma,* just as living entities gather at a watering hole and then depart.

You should rid yourself of lamentation out of separation from relative. It is like living entities coming together at a drinking place and departing.

|| 7.2.22 ||

nitya ātmāvyayaḥ śuddhaḥ

sarvagaḥ sarva-vit paraḥ

dhatte 'sāv ātmano liṅgaṁ

māyayā visṛjan guṇān

The *ātmā* is eternal, without decay, pure, capable of going to all planets, experiences life everywhere, and is different from the body. By its ignorance, the *ātmā* accepts for itself a subtle body, in order to accept and reject various gross bodies.

I have said all this from the common man's viewpoint to make you understand. You should also understand by philosophy that Hiraṇyākṣa is an *ātmā,* not a body. Hear about his real form as an *ātmā.* He is eternal, without death, without decay, without contamination, and all-pervading. All-pervasion is a quality of the Lord, but because of his demon mentality, he applies this term to the *jīva.* But the *jīva* goes to all planets and therefore can be called *sarvagaḥ.* He knows everything about happiness and distress. He is different from the subtle body *(paraḥ*). This *ātmā* accepts his body by ignorance (*māyayā*). Why? He accepts the subtle body in order to accept gross bodies high or low (*guṇān*). And then he rejects these gross bodies. *Viṣṛjan* has both meanings.

|| 7.2.23 ||

yathāmbhasā pracalatā

taravo 'pi calā iva

cakṣuṣā bhrāmyamāṇena

dṛśyate calatīva bhūḥ

Because of the movements of the water, the trees on the bank of a river, when reflected on the water, seem to move. Similarly, when the eyes move because of some mental derangement, the land appears to move.

Since it accepts the subtle body, the *ātmā* is different from the subtle body. An example is given. The trees, reflected in water, seem to move because of moving water. The trees do no move, since they are different from the water. Similarly the qualities of the subtle body, lamentation and illusion, are falsely projected on the *ātmā.* Since the *ātmā* is different from the subtle body, lamentation and illusion do not belong to the *ātmā.* The attributes of the covering on the soul (subtle body) are projected on the *ātmā.* Having given that example, an example of the qualities of a sense being applied to the object perceived by the sense is given. Because of the rolling eye, the earth appears to move. The earth is caught by the defective eye, just as a man haunted by a ghost.

|| 7.2.24 ||

evaṁ guṇair bhrāmyamāṇe

manasy avikalaḥ pumān

yāti tat-sāmyatāṁ bhadre

hy aliṅgo liṅgavān iva

O my gentle mother! When the mind is agitated by the movements of the *guṇas*, the living entity, although pure and not identical with the subtle body, takes on the qualities of the mind, as if he were the subtle body.

The *ātmā* absorbed in the body, is controlled by the body, and is overcome by the qualities of the body. The *ātmā* is pure but becomes like the mind, accepting the qualities of the mind**.**

|| 7.2.25-26 ||

eṣa ātma-viparyāso

hy aliṅge liṅga-bhāvanā

eṣa priyāpriyair yogo

viyogaḥ karma-saṁsṛtiḥ

sambhavaś ca vināśaś ca

śokaś ca vividhaḥ smṛtaḥ

avivekaś ca cintā ca

vivekāsmṛtir eva ca

The condition of the *ātmā,* which is different from its gross and subtle bodies, becomes reversed when it identifies with these bodies. From this cause appears attaining what is desired and undesired, losing what is desired or undesired, *karma,* changing bodies, birth, death, lamentation, lack of discrimination, anxiety, and loss of discrimination after having possessed it.

Though the *ātmā* is not the body, it identifies with it (*liṅga-bhāvanā*). This is an inversion of the *ātmā's* condition. Because of this reversal, there is connection with desired objects and undesired objects, and separation from desired objects and undesired objects. There is *karma* and accepting various bodies (*saṁsṛtiḥ*). *Vivekāsmṛtir* means disappearance of discrimination, after it has been present.

|| 7.2.27 ||

atrāpy udāharantīmam

itihāsaṁ purātanam

yamasya preta-bandhūnāṁ

saṁvādaṁ taṁ nibodhata

In this regard, an example is given from an old history. Please hear the discussion between Yamarāja and the friends of a dead person.

This is a story of lamenting for something that does not deserve lamentation. It is a discussion of Yamarāja with the friends of deceased person (*preta*).

|| 7.2.28 ||

uśīnareṣv abhūd rājā

suyajña iti viśrutaḥ

sapatnair nihato yuddhe

jñātayas tam upāsata

In Uśīnara there was a famous king named Suyajña. He was killed during war by enemies. The relatives sat around his dead body.

|| 7.2.29-31 ||

viśīrṇa-ratna-kavacaṁ

vibhraṣṭābharaṇa-srajam

śara-nirbhinna-hṛdayaṁ

śayānam asṛg-āvilam

prakīrṇa-keśaṁ dhvastākṣaṁ

rabhasā daṣṭa-dacchadam

rajaḥ-kuṇṭha-mukhāmbhojaṁ

chinnāyudha-bhujaṁ mṛdhe

uśīnarendraṁ vidhinā tathā kṛtaṁ

patiṁ mahiṣyaḥ prasamīkṣya duḥkhitāḥ

hatāḥ sma nātheti karair uro bhṛśaṁ

ghnantyo muhus tat-padayor upāpatan

When the queens saw their husband, King of Uśīnara, killed by fate, biting his lips in anger, his bejeweled armor smashed, his ornaments and garlands fallen from their places, his heart pierced by arrows, body smeared with blood, his hair scattered and his eyes lusterless, his lotus face covered with dust, his arms and weapons broken, they began to lament. "O lord, now that you have been killed, we also have been killed." They fell down at the feet of the dead King, pounding their breasts repeatedly.

The King had bitten his lip in anger (*rabhasā*), while fighting, and at that moment he had been hit by the weapon of the enemy. He died in that condition.

|| 7.2.32 ||

rudatya uccair dayitāṅghri-paṅkajaṁ

siñcantya asraiḥ kuca-kuṅkumāruṇaiḥ

visrasta-keśābharaṇāḥ śucaṁ nṛṇāṁ

sṛjantya ākrandanayā vilepire

As the queens loudly cried, their tears, reddened by *kuṅkuma* powder on their breasts, moistened the lotus feet of their husband. With their hair and ornaments in disarray, causing grief in all people, they lamented by crying.

|| 7.2.33 ||

aho vidhātrākaruṇena naḥ prabho

bhavān praṇīto dṛg-agocarāṁ daśām

uśīnarāṇām asi vṛttidaḥ purā

kṛto 'dhunā yena śucāṁ vivardhanaḥ

O lord! You have now been taken somewhere beyond our sight by cruel providence, which has made you, previously the maintainer of Uśīnara, increase the lamentation of the population of Uśīnara.

They lament. You have been taken by providence, which has made you now increase the lamentation of the population.

.

|| 7.2.34 ||

tvayā kṛtajñena vayaṁ mahī-pate

kathaṁ vinā syāma suhṛttamena te

tatrānuyānaṁ tava vīra pādayoḥ

śuśrūṣatīnāṁ diśa yatra yāsyasi

O King! O hero! How shall we exist without you, a grateful husband and best friend? Please give us the order to follow you wherever you will go to serve your feet.

Give us the order to follow you where you go in order to serve your feet. This means “We will die also.”

|| 7.2.35 ||

evaṁ vilapatīnāṁ vai

parigṛhya mṛtaṁ patim

anicchatīnāṁ nirhāram

arko 'staṁ sannyavartata

While the lamenting wives, holding the dead body on their laps, did not want to the body go for burning, the sun set.

Nirhāram means “taking the body for burning.” The sun gave up the western mountain (*astam*) and stopped its movement (*sannyavartata*).

|| 7.2.36 ||

tatra ha preta-bandhūnām

āśrutya paridevitam

āha tān bālako bhūtvā

yamaḥ svayam upāgataḥ

Hearing the lamentation of the friends of the departed king, Yamarāja took the form of a boy, went there, and spoke to them.

Yamarāja personally went. Some say that generally Yama comes personally for pious persons and takes them to his city after their bodies are burned. Some explain that, among the women, a few were devotees, so Yama’s servants could not approach. Thus Yama himself came to take the body from them. Yamarāja took the form of a boy, because others could not enter such a form, because a child speaking is very sweet, and because a boy speaking philosophy would be astonishing and would inspire them to take up the instructions.

|| 7.2.37 ||

śrī-yama uvāca

aho amīṣāṁ vayasādhikānāṁ

vipaśyatāṁ loka-vidhiṁ vimohaḥ

yatrāgatas tatra gataṁ manuṣyaṁ

svayaṁ sadharmā api śocanty apārtham

Śrī Yamarāja said: Persons older than me, seeing the law of birth and death, are bewildered. The body goes to some unknown place from which it has come. Persons who take birth and die are lamenting uselessly.

Yatra means “from an unknown state.” It is said in the *Gītā:*

avyaktādīni bhūtāni vyakta-madhyāni-bhārata |

avyakta-nidhanāny eva tatra kā paridevanā ||

Living entities are invisible in the beginning, manifest in the middle, and invisible at the end. What is there to lament in this? BG 2.28

|| 7.2.38 ||

aho vayaṁ dhanyatamā yad atra

tyaktāḥ pitṛbhyāṁ na vicintayāmaḥ

abhakṣyamāṇāḥ abalā vṛkādibhiḥ

sa rakṣitā rakṣati yo hi garbhe

Oh women! I am fortunate because, though abandoned by my mother and father, I have not been eaten by wolves. Thus I do not worry. He who protects me in the womb is my protector now.

Though young I have understanding, but these persons do not. He speaks in amazement.

|| 7.2.39 ||

ya icchayeśaḥ sṛjatīdam avyayo

ya eva rakṣaty avalumpate ca yaḥ

tasyābalāḥ krīḍanam āhur īśituś

carācaraṁ nigraha-saṅgrahe prabhuḥ

O women! They say that the world of moving and non-moving beings is simply the playing of the unchanging Lord who, by his will, creates, maintains and destroys this world. The Lord is capable of destroying and protecting.

“O child! The Lord protected you in the womb. Why did he not protect our husband during war?” The Lord acts by his will, not on the request of others. “Why does he desire independently?” He is the controller. Because he has supreme power, independent of all others, seeking a cause for his will would simply negate his position of supreme power. “Why does he carry out creation and destruction?” O women! It is only his play. The Lord is fully capable of destroying *(nigrahe)* and protecting (*saṁgrahe*).

|| 7.2.40 ||

pathi cyutaṁ tiṣṭhati diṣṭa-rakṣitaṁ

gṛhe sthitaṁ tad-vihataṁ vinaśyati

jīvaty anātho 'pi tad-īkṣito vane

gṛhe 'bhigupto 'sya hato na jīvati

What is dropped on the road is protected by the Lord. What remains in a house, and is rejected by the Lord, is destroyed. An unsheltered person lives in the forest by the mercy of the Lord. A person protected in his house, disregarded by the Lord, does not live.

The Lord’s power is illustrated by positive and negative examples. *Diṣṭa-rakṣitam* means “protected by the Lord.” What is neglected by the Lord is destroyed. What is glanced upon by the Lord is protected. A person overlooked by the Lord is destroyed by others.

|| 7.2.41 ||

bhūtāni tais tair nija-yoni-karmabhir

bhavanti kāle na bhavanti sarvaśaḥ

na tatra hātmā prakṛtāv api sthitas

tasyā guṇair anyatamo hi badhyate

The bodies of all beings appear and disappear by their k*armas* caused by themselves. The Paramātmā, different, though situated in the body, is not bound by the qualities of the body.

"But then there is inequality in the Lord, because he favors one and ignores another." The bodies of men and animals (*bhūtāni*) appear by individual *karmas*, causing their specific bodies. By one *karma* producing birth, a person becomes a pig. All (*sarvaśaḥ*) bodies appear and disappear in time. This is clear (*ha*). Though situated in a body (*prakṛtau*), the Paramātmā *(ātmā),* being different *(anyatamaḥ*), is not bound by the qualities of the body such as birth and death. Paramātmā makes the *jīva* experience the results of his good and bad *karmas* by his presence alone. That is his favoring or ignoring.

|| 7.2.42 ||

idaṁ śarīraṁ puruṣasya mohajaṁ

yathā pṛthag bhautikam īyate gṛham

yathaudakaiḥ pārthiva-taijasair janaḥ

kālena jāto vikṛto vinaśyati

The body is produced from bewilderment of the *jīva.* Paramātmā is different from the body just as the person living in a house is different from the house, and just as a body made of water, earth and fire is born, matures and dies in time.

This verse explained the Lord's being different. The body is produced out of bewilderment of the *jīva.* It is different from the Paramātmā situated within it, just a house with walls and doors is different from the person living in the house. The difference is further explained. Just as foam made of water particles, a pot made of clay, and earrings made from fire are produced and then destroyed, the body, produced from atoms of water, earth and fire, is born, develops and then is destroyed. However, this is not so for the *ātmā.*

|| 7.2.43 ||

yathānalo dāruṣu bhinna īyate

yathānilo deha-gataḥ pṛthak sthitaḥ

yathā nabhaḥ sarva-gataṁ na sajjate

tathā pumān sarva-guṇāśrayaḥ paraḥ

Just as fire is perceived to be different from wood, and air within the body is different from the body, so *ātmā,* situated in the body, is different from it.

Just as ether, all-pervading, does not mix with anything, the *ātmā*, shelter of the body and senses, is different from the body.

Examples of being situated in the same place but being different are given. Fire, though situated in wood, is perceived as different from wood because of its power to burn and illuminate. Air, though within the body, is perceived to exist separately in the nostrils. An example is given to show how the *ātmā,* though situated in the body, does not take on the qualities of the body. Just as ether does not mix with other things, the *jīva,* though the shelter of body and senses (*sarva-guṇa*), or though it takes shelter of them, it remains separate. Why do not you not become detached from this body of your husband, who died by his *karma,* ignored by the Lord?

|| 7.2.44 ||

uoisuyajño nanv ayaṁ śete

mūḍhā yam anuśocatha

yaḥ śrotā yo 'nuvakteha

sa na dṛśyeta karhicit

O fools! The person named Suyajña, for whom you lament, is still lying before you.

He who spoke and heard was not visible at any time.

“This king, defeated in battle, now sleeps. How can we ignore him, and not show affection?” But his body is still here. “Up until now he would hear and respond to our lamentation.” Even before this time, he could not be seen. What you saw before–the body, you can also see now.

|| 7.2.45 ||

na śrotā nānuvaktāyaṁ

mukhyo 'py atra mahān asuḥ

yas tv ihendriyavān ātmā

sa cānyaḥ prāṇa-dehayoḥ

The main life air, *mahat-tattva*, is also not the hearer or speaker. The *ātmā* who possesses the senses, who is different from the life air and body, is the hearer and speaker.

"As long as the life air was present, he could hear and speak. When the life air left, he could not do so. Therefore the life air is the hearer and speaker." That is not so, though the life air is important. *Śruti* says *prāṇo vai mukhyaḥ:* the *prāṇa* is the chief. Even the main life air (*mahān*),[103] the cause of the activities of all the senses, is not the hearer or speaker because it is unconscious. Who is the hearer and speaker? He who possesses the senses, the *jīva,* different from the life air, body and senses, because he is conscious, is the hearer and speaker.

|| 7.2.46 ||

bhūtendriya-mano-liṅgān

dehān uccāvacān vibhuḥ

bhajaty utsṛjati hy anyas

tac cāpi svena tejasā

The *jīva* accepts and gives up gross bodies which also have a subtle body composed of mind and senses. In some cases, he gives up the subtle body by knowledge.

"The King has gone somewhere. What is he doing?" He accepts and gives up gross bodies in which he attains (*bhūta*) a subtle body (*liṅgam*) composed of senses and mind, just as he has accepted and given up the present body. However, by the strength of knowledge gained by good fortune (*svena tejasā*), he sometimes gives up the subtle body as well.

|| 7.2.47 ||

yāval liṅgānvito hy ātmā

tāvat karma-nibandhanam

tato viparyayaḥ kleśo

māyā-yogo 'nuvartate

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[103] *Sūtrātmā* or Mukhya-prāṇa is a deity embodying all *jīvas* in the subtle state of *mahat-tattva*, before *ahaṅkāra* becomes manifest.

As long as the *jīva* keeps the subtle body, he continues in the bondage of *karma.* From bondage, arise false identity, misery, and contact with *māyā.*

Only when the *jīva* gives up the subtle body does he become liberated.

|| 7.2.48 ||

vitathābhiniveśo 'yaṁ

yad guṇeṣv artha-dṛg-vacaḥ

yathā manorathaḥ svapnaḥ

sarvam aindriyakaṁ mṛṣā

Seeing and speaking about the effects of the *guṇas* as permanent things are a useless misconception. It is like the objects of daydreams or dreams during sleep. All things perceived by the senses are illusory.

Therefore, you should strive for liberation from the bondage of *karma*. You should not strive for the results of *karma* such as Svarga, since material happiness and distress are flickering like a dream. This identity is useless (*vitatha*). Seeing and speaking about the effects of the *guṇas*, such as happiness, as being permanent things is useless. "We drank *soma* and became immortal, and enjoyed with Apsarās." This identity is similar to daydreaming about deriving bliss from sons or wealth, or dreaming about enjoying women or attaining Svarga. This universe perceived by the senses is false.

|| 7.2.49 ||

atha nityam anityaṁ vā

neha śocanti tad-vidaḥ

nānyathā śakyate kartuṁ

sva-bhāvaḥ śocatām iti

Some say the world is permanent. Some say it is transient. But they do not lament. The nature of those who lament is to say, "I cannot do anything else except lament."

Mīmāṁsakas say that the world is permanent. Sāṇkhya says the world is temporary but real. “Then we cannot understand the world at all.” It is not possible to do anything. That is the nature of those who lament.

|| 7.2.50 ||

lubdhako vipine kaścit

pakṣiṇāṁ nirmito 'ntakaḥ

vitatya jālaṁ vidadhe

tatra tatra pralobhayan

Once a hunter, appointed as the killer of the birds by the Lord, spread his net, lured birds with food, and captured them.

Though lamentation may be one’s nature, it creates problems. Yamarāja tells a story. The hunter, appointed by the Lord, used to catch (*vidadhe*) birds. Another version has *pralobhanam.* He lured them with food.

|| 7.2.51 ||

kuliṅga-mithunaṁ tatra

vicarat samadṛśyata

tayoḥ kuliṅgī sahasā

lubdhakena pralobhitā

While wandering in the forest, the hunter saw a pair of *kuliṅga* birds. Of the two, the female was lured by the hunter.

|| 7.2.52 ||

sāsajjata sicas tantryāṁ

mahiṣyaḥ kāla-yantritā

kuliṅgas tāṁ tathāpannāṁ

nirīkṣya bhṛśa-duḥkhitaḥ

snehād akalpaḥ kṛpaṇaḥ

kṛpaṇāṁ paryadevayat

O queens of Suyajña! The female was caught in the ropes of the net. The male *kuliṅga* bird, seeing his wife captured, became very unhappy. Because of affection, the poor bird, being unable to release her, began to lament for his wife.

Sicas tantryām means the ropes of the net. *Mahiṣyaḥ* means "O queens!"

|| 7.2.53 ||

aho akaruṇo devaḥ

striyākaruṇayā vibhuḥ

kṛpaṇaṁ mām anuśocantyā

dīnayā kiṁ kariṣyati

Alas, how merciless is the Lord! Why afflict my poor wife who was kind to me and is lamenting for a wretch like me?

Devaḥ means the Lord. My wife was merciful to me (*karuṇayā*).

|| 7.2.54 ||

kāmaṁ nayatu māṁ devaḥ

kim ardhenātmano hi me

dīnena jīvatā duḥkham

anena vidhurāyuṣā

Let the Lord take me also. What is the use of this miserable half of my body, even if it lives a long time, since it will only experience suffering?

|| 7.2.55 ||

kathaṁ tv ajāta-pakṣāṁs tān

mātṛ-hīnān bibharmy aham

manda-bhāgyāḥ pratīkṣante

nīḍe me mātaraṁ prajāḥ

How will I maintain the baby birds without wings, in the absence of their mother? I am unfortunate. They are waiting form their mother in the nest.

|| 7.2.56 ||

evaṁ kuliṅgaṁ vilapantam ārāt

priyā-viyogāturam aśru-kaṇṭham

sa eva taṁ śākunikaḥ śareṇa

vivyādha kāla-prahito vilīnaḥ

The hiding hunter, inspired by time, pierced with his arrow that lamenting bird, grieved by separation from his wife, with tears in its eyes.

|| 7.2.57 ||

evaṁ yūyam apaśyantya

ātmāpāyam abuddhayaḥ

nainaṁ prāpsyatha śocantyaḥ

patiṁ varṣa-śatair api

Ignorant women! Simply lamenting for your husband for a hundred years, while not seeing your own death, you will not regain him.

Ātmāpāyam means “one’s own death.”

|| 7.2.58 ||

śrī-hiraṇyakaśipur uvāca

bāla evaṁ pravadati

sarve vismita-cetasaḥ

jñātayo menire sarvam

anityam ayathotthitam

Hiraṇyakaśipu said: While Yamarāja in the form of a small boy was speaking, all the relatives, struck with wonder, began to consider that the world is temporary and that it disappears just as it arose.

They thought this world is temporary, because just as it has arisen somehow, it will not remain.

|| 7.2.59 ||

yama etad upākhyāya

tatraivāntaradhīyata

jñātayo hi suyajñasya

cakrur yat sāmparāyikam

After instructing all the foolish relatives of Suyajña, Yamarāja disappeared. Then the relatives of King Suyajña performed the funeral rites.

|| 7.2.60 ||

ataḥ śocata mā yūyaṁ

paraṁ cātmānam eva vā

ka ātmā kaḥ paro vātra

svīyaḥ pārakya eva vā

sva-parābhiniveśena

vinājñānena dehinām

Therefore none of you should be aggrieved for your or anyone’s body. By identifying the self and the other, which arises only from ignorance, the living entities thinking “Who am I? Who is he? What is mine? What is his?”

By identifying self and other, which is only because of ignorance, the living entities think, “Who am I? Who is he?”

|| 7.2.61 ||

śrī-nārada uvāca

iti daitya-pater vākyaṁ

ditir ākarṇya sasnuṣā

putra-śokaṁ kṣaṇāt tyaktvā

tattve cittam adhārayat

.

Nārada said: Diti, hearing the instructions of Hiraṇyakaśipu along with her daughter-in-law, Ruṣābhānu, Hiraṇyākṣa's wife, immediately gave up her grief over her son's death and thus engaged her mind in understanding the truth.

Thus ends the commentary on the Second Chapter of the Seventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Three

Hiraṇyakaśipu Meets Brahmā

|| 7.3.1 ||

śrī-nārada uvāca

hiraṇyakaśipū rājann

ajeyam ajarāmaram

ātmānam apratidvandvam

eka-rājaṁ vyadhitsata

Nārada: O King Yudhiṣṭhira! Hiraṇyakaśipu wanted to be the sole king, without a rival, unconquerable, free from old age, and deathless.

The Third Chapter describes how Hiraṇyakaśipu performed penance, disturbed the happiness of the *devatās,* and after praising Brahmā a long time, attained various benedictions. With the intention of being the only king, he desired to rule one kingdom extending up to Brahmaloka**.**

|| 7.3.2 ||

sa tepe mandara-droṇyāṁ

tapaḥ parama-dāruṇam

ūrdhva-bāhur nabho-dṛṣṭiḥ

pādāṅguṣṭhāśritāvaniḥ

Therefore, in a valley of Mandara mountain, Hiraṇyakaśipu began performing extreme austerities by standing with his toes on the ground, keeping his arms upward and looking toward the sky.

Therefore he performed austerities.

|| 7.3.3 ||

jaṭā-dīdhitibhī reje

saṁvartārka ivāṁśubhiḥ

tasmiṁs tapas tapyamāne

devāḥ sthānāni bhejire

He shone like the sun at the time of devastation by the rays from his brilliant locks of hair. When he was performing austerities, the *devatās* returned to their abodes.

Sthānāni means their houses.

|| 7.3.4 ||

tasya mūrdhnaḥ samudbhūtaḥ

sadhūmo 'gnis tapomayaḥ

tīryag ūrdhvam adho lokān

prātapad viṣvag īritaḥ

Because of Hiraṇyakaśipu's severe austerities, fire and smoke emanated from his head, and, spreading up, down, sideways, and all around, heated up all the planets.

|| 7.3.5 ||

cukṣubhur nady-udanvantaḥ

sadvīpādriś cacāla bhūḥ

nipetuḥ sagrahās tārā

jajvaluś ca diśo daśa

All the rivers and oceans were agitated. The surface of the globe, with its mountains and islands, began trembling, and the stars and planets fell. All directions were ablaze.

|| 7.3.6 ||

tena taptā divaṁ tyaktvā

brahmalokaṁ yayuḥ surāḥ

dhātre vijñāpayām āsur

deva-deva jagat-pate

daityendra-tapasā taptā

divi sthātuṁ na śaknumaḥ

Scorched because of Hiraṇyakaśipu's penances, the *devatās* left their planets and went to Brahmaloka. They informed the creator as follows: O lord of the *devatās*! O master of the universe! Because of the penance of Hiraṇyakaśipu, we have become scorched and cannot stay on our planets.

|| 7.3.7 ||

tasya copaśamaṁ bhūman

vidhehi yadi manyase

lokā na yāvan naṅkṣyanti

bali-hārās tavābhibhūḥ

O great person, ruling everywhere! If you think it proper, stop his austerity so that those who offer worship will not be destroyed.

Abhibhūḥ means “he who is everywhere.” O Lord of everything!

|| 7.3.8 ||

tasyāyaṁ kila saṅkalpaś

carato duścaraṁ tapaḥ

śrūyatāṁ kiṁ na viditas

tavāthāpi niveditam

He has made a vow to perform extreme austerity. Please hear what we reveal if it is not already known to you.

|| 7.3.9-10 ||

sṛṣṭvā carācaram idaṁ

tapo-yoga-samādhinā

adhyāste sarva-dhiṣṇyebhyaḥ

parameṣṭhī nijāsanam

tad ahaṁ vardhamānena

tapo-yoga-samādhinā

kālātmanoś ca nityatvāt

sādhayiṣye tathātmanaḥ

Brahmā sits on his throne after creating the universe of moving and non-moving beings by concentration, *yoga* and austerity. By greater austerity, *yoga* and concentration of mind I will achieve power greater than that of Brahmā, and achieve his post for myself, since the *ātmā* and time are eternal.

Sarva-dhiṣṇyebhyaḥ vardhamānena means “I will achieve power greater than Brahmā.” “Brahmā has a very long life, and thus performed great austerity a long time. How can you perform such long austerity?” Though my gross body with a short

life will be repeatedly destroyed, because time and the *ātmā* are eternal, after performing austerities for many births, I will achieve the post of Brahmā for myself.

|| 7.3.11 ||

anyathedaṁ vidhāsye 'ham

ayathā pūrvam ojasā

kim anyaiḥ kāla-nirdhūtaiḥ

kalpānte vaiṣṇavādibhiḥ

By dint of my severe austerities, I shall reverse the results of pious and impious activities. By my power, what was previously the rule will be opposite. What is the use of other places like Dhruvaloka, which will be destroyed by time at the end of the millennium?

I will make the world opposite. Those who suffer by vows like celibacy, and austerity will attain hell in the next life and will have to suffer. Those who are only absorbed in material enjoyment in this life will attain the enjoyment of Svarga in the next life. Material enjoyment will be the recommended piety and *sādhana.* Restricting enjoyment will be a sin and not recommended. This will be instituted. “But this has not happened in any previous lifetimes of Brahmās.” I will make previous rules just the opposite by my power. “Why do you consider Brahmā’s post that you cherish to be better than all others?” What is the use of other places like Dhruvaloka which are temporary? The demons will consider Dhruvaloka temporary.

|| 7.3.12 ||

iti śuśruma nirbandhaṁ

tapaḥ paramam āsthitaḥ

vidhatsvānantaraṁ yuktaṁ

svayaṁ tri-bhuvaneśvara

O lord of the three worlds! We have heard that Hiraṇyakaśipu is now engaged in severe austerity with insistence on taking your post. Please, without delay, take suitable action.

We have heard that he is insistent (*nirbandham*) on taking your post. Therefore he is fixed in extreme austerity.

|| 7.3.13 ||

tavāsanaṁ dvija-gavāṁ

pārameṣṭhyaṁ jagat-pate

bhavāya śreyase bhūtyai

kṣemāya vijayāya ca

O lord of the universe! Your position within this universe is certainly the best for the worlds and for the cows and *brāhmaṇas*, for the flourishing of *dharma*, for auspiciousness and improvement.

Your position is for producing the best for the world (*bhavāya śreyase*). If he takes the pose he will create the opposite. Your post is for the flourishing of *dharma* for the created people and planets (*bhūtyai*). If he controls, there will be destruction of *dharma.* Your post is for auspiciousness and improvement. If he reigns there will be inauspiciousness and ruination.

|| 7.3.14 ||

iti vijñāpito devair

bhagavān ātmabhūr nṛpa

parito bhṛgu-dakṣādyair

yayau daityeśvarāśramam

O King! Thus informed by the *devatās,* powerful Brahmā, accompanied by Bhṛgu, Dakṣa and other great sages, immediately went to the hermitage of Hiraṇyakaśipu. .

Brahmā went with the intention of stopping his austerities by offering benedictions.

|| 7.3.15-16 ||

na dadarśa praticchannaṁ

valmīka-tṛṇa-kīcakaiḥ

pipīlikābhir ācīrṇaṁ

medas-tvaṅ-māṁsa-śoṇitam

tapantaṁ tapasā lokān

yathābhrāpihitaṁ ravim

vilakṣya vismitaḥ prāha

hasaṁs taṁ haṁsa-vāhanaḥ

Lord Brahmā, carried by a swan, at first could not see Hiraṇyakaśipu, whose body was covered by an anthill, grass and bamboo. Then Lord Brahmā saw him, with skin, fat, flesh and blood devoured by ants. Like a cloud-covered sun, he was burning the worlds by his austerity. Struck with wonder, Lord Brahmā smiled and spoke to him.

First Brahmā did not see him since he was covered by the anthill. Then seeing him, he spoke. *Ācīrṇam* means "completely eaten up." He was like the sun covered by a cloud.

|| 7.3.17 ||

śrī-brahmovāca

uttiṣṭhottiṣṭha bhadraṁ te

tapaḥ-siddho 'si kāśyapa

varado 'ham anuprāpto

vriyatām īpsito varaḥ

Lord Brahmā said: O son of Kaśyapa! Please get up! All good fortune unto you! Your austerity will bear fruit now. I, who will give you benedictions, have arrived. Ask your desired boon.

|| 7.3.18 ||

adrākṣam aham etaṁ te

hṛt-sāraṁ mahad-adbhutam

daṁśa-bhakṣita-dehasya

prāṇā hy asthiṣu śerate

I have seen your most astonishing fortitude. Since body has been eaten by insects, you life air has taken shelter of your bones.

Hṛt-sāram means fortitude.

|| 7.3.19 ||

naitat pūrvarṣayaś cakrur

na kariṣyanti cāpare

nirambur dhārayet prāṇān

ko vai divya-samāḥ śatam

Even previous sages like Bhṛgu have not performs such austerities, and no one will do so in the future. Who can sustain his life without even drinking water for one hundred celestial years?

|| 7.3.20 ||

vyavasāyena te 'nena

duṣkareṇa manasvinām

tapo-niṣṭhena bhavatā

jito 'haṁ diti-nandana

O son of Diti! Because of you determination and steadiness in austerity which is difficult for sages, I have been conquered by you.

|| 7.3.21 ||

tatas ta āśiṣaḥ sarvā

dadāmy asura-puṅgava

martasya te hy amartasya

darśanaṁ nāphalaṁ mama

O best of the demons! For this reason I will give you all benedictions. The audience of you, a mortal, with me, an immortal, will not go in vain.

Because Hiraṇyakaśipu was born from demons, he is bound to die. Therefore he is called *martasya.* The meaning is instrumental case (*martyena tvayā*).

|| 7.3.22 ||

śrī-nārada uvāca

ity uktvādi-bhavo devo

bhakṣitāṅgaṁ pipīlikaiḥ

kamaṇḍalu-jalenaukṣad

divyenāmogha-rādhasā

Nārada said: After speaking, Lord Brahmā, the original entity of this universe, sprinkled divine, potent water from his pot upon Hiraṇyakaśipu's body, which had been eaten away by ants.

Pipīlikaiḥ means “by ants and gnats.” *Ādibhavaḥ* is Brahmā. Brahmā sprinkled him with water which would give fruitful results (*amogha-rādhasā*).

|| 7.3.23 ||

sa tat kīcaka-valmīkāt

saha-ojo-balānvitaḥ

sarvāvayava-sampanno

vajra-saṁhanano yuvā

utthitas tapta-hemābho

vibhāvasur ivaidhasaḥ

Becoming endowed with strength of mind, senses and body, Hiraṇyakaśipu, firm as a thunderbolt and shining like molten gold, then arose from the anthill and the bamboo grove, with his limbs fully restored, like fire arising from wood.

His limbs were strong as thunderbolts (*vajra-saṁhananaḥ*).

|| 7.3.24 ||

sa nirīkṣyāmbare devaṁ

haṁsa-vāham upasthitam

nanāma śirasā bhūmau

tad-darśana-mahotsavaḥ

Seeing Lord Brahmā present before him in the sky, carried by his swan airplane, Hiraṇyakaśipu, pleased on seeing him, offered respects on the ground with his head.

|| 7.3.25 ||

utthāya prāñjaliḥ prahva

īkṣamāṇo dṛśā vibhum

harṣāśru-pulakodbhedo

girā gadgadayāgṛṇāt

Then, rising and seeing Lord Brahmā before him, with tears in his eyes and hairs standing on end out of joy, with folded hands and a faltering voice, he uttered prayers to Lord Brahmā.

|| 7.3.26-27 ||

śrī-hiraṇyakaśipur uvāca

kalpānte kāla-sṛṣṭena

yo 'ndhena tamasāvṛtam

abhivyanag jagad idaṁ

svayañjyotiḥ sva-rociṣā

ātmanā tri-vṛtā cedaṁ

sṛjaty avati lumpati

rajaḥ-sattva-tamo-dhāmne

parāya mahate namaḥ

Hiraṇyakaśipu said: I offer respects to the great, supreme, self-effulgent lord, the shelter of *rajas, sattva* and *tamas,* who manifests by his effulgence the universe covered with darkness at the end of his day through the influence of time, and who creates, maintains and destroys this universe by accepting the three *guṇas.*

Abhivyanak means he manifested. He creates and destroys by himself, by accepting the three *guṇas* (*tri-vṛtā).*

|| 7.3.28 ||

nama ādyāya bījāya

jñāna-vijñāna-mūrtaye

prāṇendriya-mano-buddhi-

vikārair vyaktim īyuṣe

I offer my obeisances to the original person within this universe, the seed, the form of knowledge and realization, who has taken a form by transformations of the life air, senses, mind and intelligence.

He has taken a form (*īyuṣe vyaktim*) by transformation of life airs, mind, senses and intelligence.

|| 7.3.29 ||

tvam īśiṣe jagatas tasthuṣaś ca

prāṇena mukhyena patiḥ prajānām

cittasya cittair mana-indriyāṇāṁ

patir mahān bhūta-guṇāśayeśaḥ

You control the moving and non-moving beings by the chief *prāṇa*. You are the lord of the progeny, lord of the *citta* of the progeny by being their consciousness. You are the lord of the mind and senses, the lord of the gross elements, and the lord of the *tan-mātras* and their impressions.

You are the controller (*īśiṣe*) through the chief *prāṇa, sūtrātmā.*[104] You are the master of the progeny and master of their *citta*, by being their consciousness which arises from transformations of *citta*. You are the master of the minds and the senses controlled by the mind. You are the master of the great elements and their sense objects and their impressions.

|| 7.3.30 ||

tvaṁ sapta-tantūn vitanoṣi tanvā

trayyā catur-hotraka-vidyayā ca

tvam eka ātmātmavatām anādir

ananta-pāraḥ kavir antarātmā

You propagate the seven forms of sacrifice by knowledge known to the four priests and by the three Vedas. You are the one *ātmā* of all beings, without beginning or end, omniscient, and the soul within all beings.

You alone propagate the seven parts of sacrifice such as *agniṣṭoma* by the Vedas and by knowledge of the activities understood by the four priests--*hotā, udghātā, adhvaryū* and *brahma.* You are the *jīva* of all beings. You are the *antaryāmī* of all beings (*antarātmā*).

|| 7.3.31 ||

tvam eva kālo 'nimiṣo janānām

āyur lavādy-avayavaiḥ kṣiṇoṣi

kūṭa-stha ātmā parameṣṭhy ajo mahāṁs

tvaṁ jīva-lokasya ca jīva ātmā

You are unblinking time, and reduce the life span of all beings by times divisions. You are the unchanging *antaryāmī,* and unborn, great. You are the *jīva* of all *jīvas.* You are the antar*yāmī.*

You are unchanging (*kūṭa-sthaḥ*), since you do not undergo transformations. You are the *antaryāmī (ātmā).* You are the *ātmā* of all the bodies of the *jīvas.* The previous verse mentioned *ātmātmavatām,* which has the same meaning. However in the

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[104] *Sūtrātmā* or Mukhya-prāṇa is a deity embodying all *jīvas* in the subtle state of *mahat-tattva*, before *ahaṅkāra* becomes manifest.

previous verse, it specifically refers to the Lord of the performers of sacrifice, as the instigator of actions of sacrifice and performer of the actions. This verse refers to the Lord in all other persons.

|| 7.3.32 ||

tvattaḥ paraṁ nāparam apy anejad

ejac ca kiñcid vyatiriktam asti

vidyāḥ kalās te tanavaś ca sarvā

hiraṇyagarbho 'si bṛhat tri-pṛṣṭhaḥ

No cause or effect, no non-moving or moving being, is separate from you. The Vedas and its *aṅgas* are all your bodies. You are the person containing the universe in your belly. You are Brahman. You are separate from the three *guṇas.*

You are separate from the cause (*param*) and effect (*aparam*), from non-moving (a*nejat*) and moving (*ejat*) beings. *Vidyā* means the Vedas, Upavedas, sources of knowledge and *kalāḥ* refers to the *aṅgas* of the Vedas. They are your bodies. *Hiraṇyagarbhaḥ* means the form with the universe in his belly. *Brhad* refers to Brahman. You are separate (*pṛṣṭhaḥ*) from the three *guṇas*.

|| 7.3.33 ||

vyaktaṁ vibho sthūlam idaṁ śarīraṁ

yenendriya-prāṇa-mano-guṇāṁs tvam

bhuṅkṣe sthito dhāmani pārameṣṭhye

avyakta ātmā puruṣaḥ purāṇaḥ

O lord! The universe is your gross body by which you enjoy the senses, life airs, mind and sense objects, but you are still situated in your *svarūpa* of great power. Thus you are Brahman, Paramātmā and Bhagavān.

This universe, as the universal form, is your gross body by which you enjoy the senses, life airs and mind and sense objects (*guṇān*), but, situated in your *svarūpa* (*dhāman*i) of great power (*pārameṣṭhye*), you enjoy, without a disappearance of you *svarūpa*.

Therefore you are Brahman (*avyaktaḥ),* Paramātmā (*ātmā*), and Bhagavān (*puruṣaḥ purāṇaḥ*).

|| 7.3.34 ||

anantāvyakta-rūpeṇa

yenedam akhilaṁ tatam

cid-acic-chakti-yuktāya

tasmai bhagavate namaḥ

I offer respect to you, the powerful lord, endowed with spiritual and material potencies by which you pervade the whole world with an unlimited and unmanifest form.

You are endowed with both *cit-śakti* from your *svarūpa* and *acit-śakti* of *prakṛti* for performing spiritual and material pastimes.

|| 7.3.35 ||

yadi dāsyasy abhimatān

varān me varadottama

bhūtebhyas tvad-visṛṣṭebhyo

mṛtyur mā bhūn mama prabho

O my lord! O best of the givers of benediction! If you will kindly grant me the benediction that I desire, then please let me not die from any of the living entities created by you.

“Enough of glorification! Please accept a boon.” Hiraṇyakaśipu thought, “If I ask to be immortal, it will be impossible to fulfill, since, he wills say that he also will die at the end of the *mahākalpa*. Thus he will refuse m request. Therefore, by intelligence, I will ask for boon that will result in me being immortal. Let me not die from all beings created by Brahmā. Who else is there?”

|| 7.3.36 ||

nāntar bahir divā naktam

anyasmād api cāyudhaiḥ

na bhūmau nāmbare mṛtyur

na narair na mṛgair api

Grant me that I not die within any residence or outside any residence, during the daytime or at night, not by any weapon or something other than a weapon, nor on the ground or in the sky, nor by man or animal.

Death should happen naturally. If all places and times are excluded for death, the natural death will also be excluded. The forms of Viṣṇu such as Varāha are all created by Brahmā, but Viṣṇu is without form. If he, without form, throws his *cakra* or other weapons, my boon will be useless. This is my worry. Thus let me not be destroyed by any weapon or anything else! Though the words inside and outside covers all places, Viṣṇu could think of some particular loophole related to the meaning of the two words. Thus particular places must also be excluded. "Not on earth" refers to all the seven lower planets down to Pātala. "Not in the sky" refers to all the upper planets. All these are excluded. Fearing other beings like Dakṣa, he then says that all men should be excluded as well.

|| 7.3.37-38 ||

vyasubhir vāsumadbhir vā

surāsura-mahoragaiḥ

apratidvandvatāṁ yuddhe

aika-patyaṁ ca dehinām

sarveṣāṁ loka-pālānāṁ

mahimānaṁ yathātmanaḥ

tapo-yoga-prabhāvāṇāṁ

yan na riṣyati karhicit

Let me not die by non-living things or living beings, *devatās,* demons or snakes. Let me not be defeated in battle and have great lordship over all beings and all protectors of planets. Let me have powers of austerity and yoga just as you have, whose potency will never be destroyed!

Because it is impossible to mention all species of living entity he recites these verses. *Vyasubhiḥ* means "by things without life." *Asumadbhiḥ* means "by forms with life." Thus I cannot be killed by objects of any sort. Thinking that he had could not die, he

then asked for another boon. Let me have no rival in battle and supremacy over all beings. Just as you have (*yathā ātmanaḥ*), give me power by austerity and *yoga* whose power is not destroyed.

Thus ends the commentary on the Third Chapter of the Seventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Four

Hiraṇyakaśipu Conquers the Devatās

|| 7.4.1 ||

śrī-nārada uvāca

evaṁ vṛtaḥ śata-dhṛtir

hiraṇyakaśipor atha

prādāt tat-tapasā prīto

varāṁs tasya sudurlabhān

Nārada said: Thus requested, Brahmā, pleased with Hiraṇyakaśipu's austerities, granted his wishes which were difficult to grant.

The Fourth Chapter describes how Hiraṇyakaśipu, in hatred of Viṣṇu, defeated the *devatās,* and also describes the qualities of Prahlāda which arose from his *prema-bhakti. Hiraṇyakaśipor* should be *hiraṇyakaśipunā* and *tasya* should be *tasmai.*

|| 7.4.2 ||

śrī-brahmovāca

tāteme durlabhāḥ puṁsāṁ

yān vṛṇīṣe varān mama

tathāpi vitarāmy aṅga

varān yadyapi durlabhān

Brahmā said: O dear Hiraṇyakaśipu! Although these benedictions which you have requested are difficult to obtain, I shall grant you those rare boons.

Though those boons are rarely attained, I will grant those difficult boons, if you can tolerate them. “Difficult” means that though he would attain those boons, they would still not be attained.

|| 7.4.3 ||

tato jagāma bhagavān

amoghānugraho vibhuḥ

pūjito 'sura-varyeṇa

stūyamānaḥ prajeśvaraiḥ

Then Lord Brahmā, whose mercy is infallible, who is worshiped by the best of the demons and praised by the *devatās,* departed.

|| 7.4.4 ||

evaṁ labdha-varo daityo

bibhrad dhemamayaṁ vapuḥ

bhagavaty akarod dveṣaṁ

bhrātur vadham anusmaran

The demon Hiraṇyakaśipu, having thus been blessed by Brahmā and having acquired a golden body, on remembering the death of his brother, continued his hatred of Viṣṇu.

|| 7.4.5-7 ||

sa vijitya diśaḥ sarvā

lokāṁś ca trīn mahāsuraḥ

devāsura-manuṣyendra-

gandharva-garuḍoragān

siddha-cāraṇa-vidyādhrān

ṛṣīn pitṛ-patīn manūn

yakṣa-rakṣaḥ-piśāceśān

preta-bhūta-patīn api

sarva-sattva-patīñ jitvā

vaśam ānīya viśva-jit

jahāra loka-pālānāṁ

sthānāni saha tejasā

The great demon Hiraṇyakaśipu conquered all directions and all the planets in the three worlds. After conquering the *devatās,* demons, human beings, the Gandharvas, the bird descendents of Garuḍa, the great serpents, the Siddhas, Cāraṇas and Vidyādharas, the sages, the leaders of the Pitṛs, the Manus, the Yakṣas, the Rākṣasas, the leaders of the Piśācas, the leaders of the ghosts and the leaders of all living beings and bringing them under control, he stole the places of the *devatās* and their powers.

Garuḍāḥ means birds which were of Garuḍa's species.

|| 7.4.8 ||

devodyāna-śriyā juṣṭam

adhyāste sma tri-piṣṭapam

mahendra-bhavanaṁ sākṣān

nirmitaṁ viśvakarmaṇā

trailokya-lakṣmy-āyatanam

adhyuvāsākhilarddhimat

Hiraṇyakaśipu, possessing all wealth, began residing in the heavenly palace of Indra, the abode of the wealth of the three worlds, which was built by Viśvakarmā and endowed with beautiful celestial gardens.

|| 7.4.8-12 ||

yatra vidruma-sopānā

mahā-mārakatā bhuvaḥ

yatra sphāṭika-kuḍyāni

vaidūrya-stambha-paṅktayaḥ

yatra citra-vitānāni

padmarāgāsanāni ca

payaḥ-phena-nibhāḥ śayyā

muktādāma-paricchadāḥ

kūjadbhir nūpurair devyaḥ

śabda-yantya itas tataḥ

ratna-sthalīṣu paśyanti

sudatīḥ sundaraṁ mukham

tasmin mahendra-bhavane mahā-balo

mahā-manā nirjita-loka eka-rāṭ

reme 'bhivandyāṅghri-yugaḥ surādibhiḥ

pratāpitair ūrjita-caṇḍa-śāsanaḥ

The steps of King Indra's residence were made of coral, the floors were bedecked with emeralds, the walls were of crystal, and the lines of columns were made of cat’s eye stone. There were colorful canopies, seats bedecked with rubies, and the beds as white as foam decorated with pearls. The ladies of the palace, with beautiful teeth, walking here and there in the palace with ankle bells tinkling, would look at their beautiful faces reflected in the gems. His feet were worshipped by the afflicted *devatās.* Ruling with severity, the sole ruler, having conquered all planets, powerful, proud Hiraṇyakaśipu, enjoyed in the palace.

|| 7.4.13 ||

tam aṅga mattaṁ madhunoru-gandhinā

vivṛtta-tāmrākṣam aśeṣa-dhiṣṇya-pāḥ

upāsatopāyana-pāṇibhir vinā

tribhis tapo-yoga-balaujasāṁ padam

O King! Being the abode of austerity, *yoga,* physical and sensual strength, intoxicated with strong smelling liquor, with rolling, red eyes, Hiraṇyakaśipu was worshipped with offerings by all the *devatās* except for Brahmā, Viṣṇu and Śiva,

He was worshipped by *devatās,* who brought gifts, but by not Brahmā, Viṣṇu or Śiva. Though he was fixed in *adharma* like King Vena, in his kingdom the lands gave products without cultivation. However, that was out of fear, because they would be immediately killed if they did not do so. Vena did not have such power. Thus he was turned to ashes by Bhṛgu and other sages. Hiraṇyakaśipu however took the powers of Bhṛgu and others in the beginning.

|| 7.4.14 ||

jagur mahendrāsanam ojasā sthitaṁ

viśvāvasus tumburur asmad-ādayaḥ

gandharva-siddhā ṛṣayo 'stuvan muhur

vidyādharāś cāpsarasaś ca pāṇḍava

O Mahārāja Yudhiṣṭhira! The two Gandharvas Viśvāvasu and Tumburu, I myself the Gandharvas, Vidyādharas, Apsaras, Siddhas and sages all offered prayers to him, fixed on Indra’s throne by his strength.

|| 7.4.15 ||

sa eva varṇāśramibhiḥ

kratubhir bhūri-dakṣiṇaiḥ

ijyamāno havir-bhāgān

agrahīt svena tejasā

Being worshiped by sacrifices offered with abundant gifts by those who followed the principles of *varṇāśrama,* Hiraṇyakaśipu, by his power, accepted the sacrificial offerings for himself.

|| 7.4.16 ||

akṛṣṭa-pacyā tasyāsīt

sapta-dvīpavatī mahī

tathā kāma-dughā gāvo

nānāścarya-padaṁ nabhaḥ

The planet earth, which consists of seven islands, delivered food grains without being plowed, just as the cows supplied abundant milk,[105] and the antariṣka delivered various wondrous products.

|| 7.4.17 ||

ratnākarāś ca ratnaughāṁs

tat-patnyaś cohur ūrmibhiḥ

kṣāra-sīdhu-ghṛta-kṣaudra-

dadhi-kṣīrāmṛtodakāḥ

The oceans of salt water, wine, ghee, sugar cane juice, yogurt, milk and sweet water, and rivers as well, delivered quantities of jewels on their waves.

Tat-patnyaḥ means the rivers. The various oceans are described.

|| 7.4.18 ||

śailā droṇībhir ākrīḍaṁ

sarvartuṣu guṇān drumāḥ

dadhāra loka-pālānām

eka eva pṛthag guṇān

The mountains with their valleys became the playground of Hiraṇyakaśipu. The trees yielded fruits of all seasons. He alone performed the functions of all the *devatās.*

[105] Another version has dyauḥ. Thus the heavens also delivered goods.

Ākṛiḍam means places for enjoying.

|| 7.4.19 ||

sa itthaṁ nirjita-kakub

eka-rāḍ viṣayān priyān

yathopajoṣaṁ bhuñjāno

nātṛpyad ajitendriyaḥ

In spite of controlling all directions and enjoying pleasing objects as much as possible, Hiraṇyakaśipu, the one rule, with uncontrolled senses, was still dissatisfied.

|| 7.4.20 ||

evam aiśvarya-mattasya

dṛptasyocchāstra-vartinaḥ

kālo mahān vyatīyāya

brahma-śāpam upeyuṣaḥ

Proud of his wealth and transgressing the rules of the scriptures, Hiraṇyakaśipu, subjected to the Kumāras' curse, thus passed a long time.

|| 7.4.21 ||

tasyogra-daṇḍa-saṁvignāḥ

sarve lokāḥ sapālakāḥ

anyatrālabdha-śaraṇāḥ

śaraṇaṁ yayur acyutam

Everyone, including the rulers of the various planets, becoming distressed by his severe punishment and without shelter anywhere, approached the Supreme Lord.

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|| 7.4.22-23 ||

tasyai namo 'stu kāṣṭhāyai

yatrātmā harir īśvaraḥ

yad gatvā na nivartante

śāntāḥ sannyāsino 'malāḥ

iti te saṁyatātmānaḥ

samāhita-dhiyo 'malāḥ

upatasthur hṛṣīkeśaṁ

vinidrā vāyu-bhojanāḥ

"We offer respects to the direction in which the peaceful, pure Lord, Paramātmā, who is unattached to the material world, exists, and from which one does not return." Without sleep, with fully controlled minds and purified intelligence, and living on only their breath, the *devatās* began worshiping Hṛṣīkeśa, master of the senses.

We offer respects to the direction where the Lord exists. Because the demon has control of all places, we cannot go any holy place (where the Lord resides) and worship him. This is the indication. Or another meaning is "We offer respects to the excellent place, where the Lord exists." All other excellent places have been conquered by the demon. *Amara-koṣa* says that *kāṣṭhā* means excellent place and direction.

|| 7.4.24 ||

teṣām āvirabhūd vāṇī

arūpā megha-niḥsvanā

sannādayantī kakubhaḥ

sādhūnām abhayaṅkarī

Then a voice without form, like the rumbling of a cloud, resounded in all directions, driving away the fear of the devotees.

|| 7.4.25-26 ||

mā bhaiṣṭa vibudha-śreṣṭhāḥ

sarveṣāṁ bhadram astu vaḥ

mad-darśanaṁ hi bhūtānāṁ

sarva-śreyopapattaye

jñātam etasya daurātmyaṁ

daiteyāpasadasya yat

tasya śāntiṁ kariṣyāmi

kālaṁ tāvat pratīkṣata

O best of the *devatās*! Do not fear! I wish all good fortune to you all. Seeing me will give the highest benefit to all beings. I shall stop the evil actions of the demon, which are known to me, but wait for the time when I will appear.

Mad-darśanam indicates "Until you see me coming from the pillar, you will suffer."

|| 7.4.27 ||

yadā deveṣu vedeṣu

goṣu vipreṣu sādhuṣu

dharme mayi ca vidveṣaḥ

sa vā āśu vinaśyati

When a person shows hatred to the *devatās,* Vedas, cows, *brāhmaṇas,* devotees, *dharma*, and me, he will be vanquished without delay.

|| 7.4.28 ||

nirvairāya praśāntāya

sva-sutāya mahātmane

prahrādāya yadā druhyed

dhaniṣye 'pi varorjitam

When Hiraṇyakaśipu afflicts the great devotee Prahlāda, his own son, who is peaceful and without enemies, I shall kill Hiraṇyakaśipu immediately, despite the benedictions of Brahmā.

“He has become strong by the blessing of Brahmā. Afflicting the *devatās* for a long time, he has not been destroyed.” I tolerate everything, but not violence to my devotee.

|| 7.4.29 ||

śrī-nārada uvāca

ity uktā loka-guruṇā

taṁ praṇamya divaukasaḥ

nyavartanta gatodvegā

menire cāsuraṁ hatam

Nārada said: Addressed in this way by the *guru* of the worlds, the *devatās,* offering their respects, returned to their places. Relieved, they considered that the demon had been killed.

|| 7.4.30 ||

tasya daitya-pateḥ putrāś

catvāraḥ paramādbhutāḥ

prahrādo 'bhūn mahāṁs teṣāṁ

guṇair mahad-upāsakaḥ

Of Hiraṇyakaśipu’s four wonderful sons, Prahlāda, a devotee of the Lord, was the best in terms of qualities.

|| 7.4.31-32 ||

brahmaṇyaḥ śīla-sampannaḥ

satya-sandho jitendriyaḥ

ātmavat sarva-bhūtānām

eka-priya-suhṛttamaḥ

dāsavat sannatāryāṅghriḥ

pitṛvad dīna-vatsalaḥ

bhrātṛvat sadṛśe snigdho

guruṣv īśvara-bhāvanaḥ

vidyārtha-rūpa-janmāḍhyo

māna-stambha-vivarjitaḥ

He was devoted to spiritual knowledge, endowed with a good nature, true to his promise, in control of his senses, the friend of all beings like Paramātmā, surrendered to the feet of the wise like a servant, kind to the suffering like a father, affectionate to equals like a brother, respectful to *guru* as the Lord, endowed with knowledge, wealth, beauty, and good birth, and free of pride and unsubmissiveness.

Sannatāryāṅghriḥ means that he was completely submissive to the feet of the wise. *Guru* is the plural to show respect. It means that he treated the *guru* who gave Vaiṣṇava *mantra* as the Lord.

|| 7.4.33 ||

nodvigna-citto vyasaneṣu niḥspṛhaḥ

śruteṣu dṛṣṭeṣu guṇeṣv avastu-dṛk

dāntendriya-prāṇa-śarīra-dhīḥ sadā

praśānta-kāmo rahitāsuro 'suraḥ

His mind was not agitated by calamities. He was without desire on hearing or seeing sense objects. He saw the world as unsubstantial. He controlled his senses, life airs, body and intelligence. Desire was always subdued. Though born in a family of demons, he did not have the nature of a demon.

He has devoid of demonic qualities, such as envy.

|| 7.4.34 ||

yasmin mahad-guṇā rājan

gṛhyante kavibhir muhuḥ

na te 'dhunā pidhīyante

yathā bhagavatīśvare

O King! Prahlāda's good qualities are glorified by the wise. Just as all good qualities are always found in the Supreme Lord, they also exist even now without covering in Prahlāda.

The great qualities of Lord such as forbearance and inscrutability are spiritual, and situated in him naturally. Those qualities are glorified by persons with discrimination (*kavibhiḥ*). These qualities are not fixed in the *jīva,* but are found in persons related to the Lord. Those qualities are perceived by the wise man's purified senses starting with the mind. That is the meaning of saying that the qualities are glorified by the wise. Those qualities are explained to be eternal: these qualities have not been covered even now. Till this time they exist, uncovered by time or *karma.* Though all this time has passed, Prahlāda remains with those qualities, in Sutala, Vaikuṇṭha or Mahāvaikuṇṭha. That is the meaning.

|| 7.4.35 ||

yaṁ sādhu-gāthā-sadasi

ripavo 'pi surā nṛpa

pratimānaṁ prakurvanti

kim utānye bhavādṛśāḥ

O King! In devotees' discourses, the enemies of the demons, namely the *devatās,* what to speak of person like you, would cite Prahlāda as an example of a great devotee.

Pratimānam means an example. In praising a devotee they would say, "This devotee is equal to Prahlāda."

|| 7.4.36 ||

guṇair alam asaṅkhyeyair

māhātmyaṁ tasya sūcyate

vāsudeve bhagavati

yasya naisargikī ratiḥ

Who could list the innumerable qualities of Prahlāda Mahārāja! It is accurately said that his greatness was his natural attraction for Vāsudeva.

The number of qualities cannot be counted. Thus who can say enough? Who else could be so excellent? Let others have good qualities, but the cause of Prahlāda's qualities was something else. What was that? They speak well of his greatness. What was that greatness? He had natural attraction for Vāsudeva. Or another meaning is "The greatness of Prahlāda who had natural attraction for Vāsudeva can only be slightly indicated since it is impossible to define fully." The next verse says *kṛṣṇa-graha-gṛhītātmā:* he was as if haunted by Kṛṣṇa. Some say Vāsudeva means Nṛsiṁha. Others say Vāsudeva refers to Kṛṣṇa because in Prahlāda's prayers in the *Viṣṇu Purāṇa* it is said *āvirbabhūva bhagavān pītāmbaradharo hariḥ*: the Lord wearing yellow cloth appeared. The next verse mentions Kṛṣṇa also: *kṛṣṇa-graha-gṛhītātma.* And also it is said later *govinda-parirambhitaḥ*: Prahlāda was embraced by Govinda. (SB 7.4.38) Others say that Prahlāda first had attraction for Vāsudeva and then later for Nṛsiṁha (when he appeared). It is mentioned in this verse that he had a natural attraction for Vāsudeva. His attraction did not develop by *sādhana* over many births as is the case with others.

|| 7.4.37 ||

nyasta-krīḍanako bālo

jaḍavat tan-manastayā

kṛṣṇa-graha-gṛhītātmā

na veda jagad īdṛśam

Prahlāda as a boy was uninterested in playing. Because his mind was fully captivated by Kṛṣṇa, he acted as if dull. He did not understand this material world.

His natural attraction is described in six verses. Though a boy, he gave up childish play. He was like a dull-witted person since his mind was always concentrated on Kṛṣṇa, which was not common to others. His mind was not attracted to Kṛṣṇa like other devotees. His mind was completely overcome by Kṛṣṇa, who was like an object of greed. Thus he did not understand the world of material dealings. He understood only the world of Kṛṣṇa.

|| 7.4.38 ||

āsīnaḥ paryaṭann aśnan

śayānaḥ prapiban bruvan

nānusandhatta etāni

govinda-parirambhitaḥ

Thus, being always embraced by Govinda, he was not aware of his actions while sitting, walking, eating, lying down, drinking and talking

He did not know his sitting, walking, eating, sleeping, drinking or talking. Why? He was embraced by Govinda. Just as a one year old baby is constantly embraced on the lap of its mother or father, Prahlāda was embraced by the Lord while doing all his activities. Prahlāda and no one else saw the Lord.

|| 7.4.39 ||

kvacid rudati vaikuṇṭha-

cintā-śabala-cetanaḥ

kvacid dhasati tac-cintā-

hlāda udgāyati kvacit

His mind troubled because of absence of the Lord, he sometimes cried, and then laughed on seeing him again. Joyful on thinking of the Lord's mercy, he sang loudly.

Just as child, not seeing the mother, cries when the mother puts him down on the ground to do household chores, Prahlāda, not seeing the Lord would think, "Where has my Lord gone, giving me up?" Thinking in that way, his mind became troubled (*śabala-cetanaḥ*) and he would cry. *Rudati* should be *rodati*. When the Lord would appear again the Lord would say, "O Prahlāda! Child! Why are you crying, just by not seeing me for a moment?" Then Prahlāda would laugh like a happy child seeing his mother who would embrace him after a long time. He would think, "My Lord makes me happy by showing himself to me by his mercy." Thinking that, he would be joyful (*tat-cintā-hlādaḥ*).

|| 7.4.40 ||

nadati kvacid utkaṇṭho

vilajjo nṛtyati kvacit

kvacit tad-bhāvanā-yuktas

tanmayo 'nucakāra ha

Sometimes in great longing he would cry out, or would dance without shame. Sometimes, lost in thoughts of the Lord, identifying with the Lord, he would imitate the Lord's pastimes.

When Prahlāda would see the Lord suddenly appear at a great distance, with intensified longing, the Lord would cry out. "O Prahlāda! Dear child! Without seeing you, I get no satisfaction, since you alone are most dear to me." When the Lord would say this, Prahlāda in great bliss would become confused and dance without shame. Then when the Lord disappeared, out of great pain of separation, he would lose himself in deep thoughts of the Lord, and identifying himself as the Lord out of the strength of the *vyabhicāri-bhāva* of *unmada* (madness), he would imitate the pastimes of Rāma and Kṛṣṇa when they appeared in this world.

|| 7.4.41 ||

kvacid utpulakas tūṣṇīm

āste saṁsparśa-nirvṛtaḥ

aspanda-praṇayānanda-

salilāmīlitekṣaṇaḥ

Sometimes with hair standing on end, he would remain silent, blissful because of the touch of the Lord's hand. Without movement, he would remain with eyes half-closed, filled with tears of joy, expressing his affection for the Lord.

His hairs would sometimes stand on end. He would think "Where shall I go? Where will I see the Lord?" Sometimes out of grief of separation he would close his eyes. Suddenly he would see the Lord in his heart. By the touch of the Lord's hand he would become blissful and his hairs would stand on end. He would not have any movements (*aspanda*). His half-closed eyes would be filled with tears of bliss, expressing his affection for the Lord.

|| 7.4.42 ||

sa uttama-śloka-padāravindayor

niṣevayākiñcana-saṅga-labdhayā

tanvan parāṁ nirvṛtim ātmano muhur

duḥsaṅga-dīnasya manaḥ śamaṁ vyadhāt

Because of association with a devotee who had nothing to do with anything material, by engaging in the service of the Lord's lotus feet, he caused his bad associates to become absorbed in the Lord and made them experience the highest bliss.

"How could Prahlāda have such steady *bhakti* in the bad of association of Hiraṇyakaśipu and others? By his association, his boyhood associates, who were also bad association, become successful. Why was there no danger of him having bad association?" The minds of those who were bad association became *śama.* The Lord says *śamo man-niṣṭhatā buddheḥ:* absorbing the intelligence in me constitutes *śama.* (SB 11.19.36) The Prahlāda made others absorb their minds in the Lord.

|| 7.4.43 ||

tasmin mahā-bhāgavate

mahā-bhāge mahātmani

hiraṇyakaśipū rājann

akarod agham ātmaje

O King Yudhiṣṭhira! The demon Hiraṇyakaśipu tormented this exalted, fortunate devotee, although Prahlāda was his own son.

|| 7.4.44 ||

śrī-yudhiṣṭhira uvāca

devarṣa etad icchāmo

vedituṁ tava suvrata

yad ātmajāya śuddhāya

pitādāt sādhave hy agham

Yudhiṣṭhira said: O best of the sages among the *devatās,* strict in vows! I wish to know why Hiraṇyakaśipu gave suffering to Prahlāda, the pure devotee, his own son.

The King asks in great astonishment what he asked at the end of the First Chapter (SB 7.1.48). *Tava* means "from you." *Agham* means suffering.

|| 7.4.45 ||

putrān vipratikūlān svān

pitaraḥ putra-vatsalāḥ

upālabhante śikṣārthaṁ

naivāgham aparo yathā

A father and mother, affectionate to their children, chastise them when they are naughty in order to teach them, but do not make them suffer like an enemy would.

They do not give suffering like an enemy (*aparaḥ*) would.

|| 7.4.46 ||

kim utānuvaśān sādhūṁs

tādṛśān guru-devatān

etat kautūhalaṁ brahmann

asmākaṁ vidhama prabho

pituḥ putrāya yad dveṣo

maraṇāya prayojitaḥ

What to speak of tormenting sons who honor their fathers, who are devotees and obedient! Please remove my doubt, that a father could have such hatred that he would try to kill his own son.

Anuvaśān means favorable. *Kautūhalam* means doubt. Please remove this doubt—what hatred of a father would be so intense that he would kill his own son?

Thus ends the commentary on the Fourth Chapter of the Seventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Five

Hiraṇyakaśipu Attacks Prahlāda

|| 7.5.1 ||

śrī-nārada uvāca

paurohityāya bhagavān

vṛtaḥ kāvyaḥ kilāsuraiḥ

ṣaṇḍāmarkau sutau tasya

daitya-rāja-gṛhāntike

Nārada said: The demons, headed by Hiraṇyakaśipu, accepted powerful Śukrācārya as their priest for ritualistic ceremonies. Śukrācārya's two sons, Ṣaṇḍa and Amarka, lived in Hiraṇyakaśipu's palace.

In the Fifth Chapter Prahlāda, asked by his father about his education, praises Kṛṣṇa, as taught by his *guru.* He is attacked by elephants and other calamities which were arranged by his father, but remains safe. Nārada begins to explain how Prahlāda's *bhakti* was the cause of hatred. *Kāvyaḥ* is Śukrācārya. The two sons lived in the palace (verb is omitted).

|| 7.5.2 ||

tau rājñā prāpitaṁ bālaṁ

prahlādaṁ naya-kovidam

pāṭhayām āsatuḥ pāṭhyān

anyāṁś cāsura-bālakān

Teaching other boys born of the demons, they also taught Prahlāda, who was already knowledgeable of politic, but was sent by the King.

|| 7.5.3 ||

yat tatra guruṇā proktaṁ

śuśruve 'nupapāṭha ca

na sādhu manasā mene

sva-parāsad-grahāśrayam

Prahlāda did not consider the political philosophy he heard and recited, which was taught by the teachers to be proper. It depended on thinking in terms of the duality of oneself and others.

He did not consider topics like punishment and politics proper. Why? It completely took shelter of thinking in terms of self and others.

|| 7.5.4 ||

ekadāsura-rāṭ putram

aṅkam āropya pāṇḍava

papraccha kathyatāṁ vatsa

manyate sādhu yad bhavān

O King Yudhiṣṭhira! Once, the King of the demons took his son Prahlāda on his lap and very affectionately inquired: My dear son! Please let me know what you consider to be the best of all the subjects.

The King thought that his son would be confused if asked about difficult subjects. What you can speak in front of me, what you studied well and know, please speak that. That was the intention of the question.

|| 7.5.5 ||

śrī-prahlāda uvāca

tat sādhu manye 'sura-varya dehināṁ

sadā samudvigna-dhiyām asad-grahāt

hitvātma-pātaṁ gṛham andha-kūpaṁ

vanaṁ gato yad dharim āśrayeta

Prahlāda said: O best of the demons! I think the best think in life is that persons whose minds are constantly disturbed by absorption in I and mine should give up the blind well of household life which degrades the self, and that they should go to the forest and take shelter of the Lord.

Prahlāda understood his intention, and considering the question “What thing do you think is the best in the world among all those things learned” he gave his opinion. Since you ask me, please here the correct answer. O best of the demons! I think it is best that those whose minds are disturbed by false absorption in me and mine (*asad-grahāt*) should give up their house, the cause of degradation of the self, and having gone to the forest, I think the best thing is that they should take shelter of the Lord. While one is still in the house, one should give up attachment to the blind well, and then go to the forest. Otherwise even if one goes to the forest, one will remain taking shelter of the blind well.

|| 7.5.6 ||

śrī-nārada uvāca

śrutvā putra-giro daityaḥ

para-pakṣa-samāhitāḥ

jahāsa buddhir bālānāṁ

bhidyate para-buddhibhiḥ

Nārada said: On hearing Prahlāda’s words, which sided with his enemy, the demon laughed. “The intelligence of these children has been spoiled by the intelligence of the enemy.”

The words were completely dedicated to Viṣṇu, his enemy. He laughed, “This boy will learn whatever is taught to him. It is not his fault. From today, Nārada and other Vaiṣṇavas should not enter the school.”

|| 7.5.7 ||

samyag vidhāryatāṁ bālo

guru-gehe dvi-jātibhiḥ

viṣṇu-pakṣaiḥ praticchannair

na bhidyetāsya dhīr yathā

Let the boy be given protection at the school, so that his intelligence will not be further influenced by Vaiṣṇavas who may go there in disguise as *brāhmaṇas.*

They have done this at school. The Vaiṣṇavas are responsible.

|| 7.5.8 ||

gṛham ānītam āhūya

prahrādaṁ daitya-yājakāḥ

praśasya ślakṣṇayā vācā

samapṛcchanta sāmabhiḥ

The demon priests, calling Prahlāda when he was brought back to the school, praised him with sweet, pacifying words, and then inquired from him.

They praised him with sweet words. “We will speak to him so that out of fear he will not speak to the Vaiṣṇavas who have been instructing him.”

|| 7.5.9 ||

vatsa prahrāda bhadraṁ te

satyaṁ kathaya mā mṛṣā

bālān ati kutas tubhyam

eṣa buddhi-viparyayaḥ

Dear boy! Good fortune you! Please speak the truth. Do not lie. How has your intelligence been changed, and become different from that of the other boys?

Good fortune to you! We will give you some sweets if you tell the truth! *Bālān ati* means “overriding the other boys.” *Tubhyam* stands for *tava.*

|| 7.5.10 ||

buddhi-bhedaḥ para-kṛta

utāho te svato 'bhavat

bhaṇyatāṁ śrotu-kāmānāṁ

gurūṇāṁ kula-nandana

O best of your family! Have the enemies polluted your mind or did you do this yourself? Please tell us. We are all your teachers and are very eager to hear.

You should tell us. They thought, “If he gives the name of some Vaiṣṇava, recognizing that person, we will bring him the assembly of the King and beat him.”

|| 7.5.11 ||

śrī-prahrāda uvāca

paraḥ svaś cety asad-grāhaḥ

puṁsāṁ yan-māyayā kṛtaḥ

vimohita-dhiyāṁ dṛṣṭas

tasmai bhagavate namaḥ

Prahlāda said: Let me offer my respectful obeisances unto the Supreme Lord, whose external energy has created the distinctions of "my friend" and "my enemy" for men of deluded intelligence, which I can see directly now.

He thinking, “These fools cooked in *saṁsāra* think I am a stupid boy” then spoke. *Asad-grāhaḥ* means “thinking of friend and enemy.” The other meaning is a crocodile (*graha),* which devours persons who have fallen in *saṁsāra* (*asat*). That conception has been created by *māyā* and previously inferred (*dṛṣṭaḥ*). Now it is directly perceived by me. You are acting in this way all the time.

|| 7.5.12 ||

sa yadānuvrataḥ puṁsāṁ

paśu-buddhir vibhidyate

anya eṣa tathānyo 'ham

iti bheda-gatāsatī

When the Lord is favorable to a *jīva*, his animal intelligence is destroyed. Conceptions of difference between me and others are wrong.

He answers the question “Where does your difference in intelligence come from?” When the Lord is favorably inclined, animal intelligence is destroyed. What is that intelligence? He (*eṣaḥ*) is my enemy (*anyaḥ*). I will kill him. Making these distinctions (*bheda*) is wrong (*asatī*).

na hi gopyaṁ hi sadhūnāṁ kṛtyaṁ sarvātmanām iha

asty asva-para-dṛṣṭīnām amitrodāsta-vidviṣām

Certainly, no secrets are to be kept by saintly personalities, who see all others as equal to themselves, who have no conception of "mine" or "another's" and who do not consider who is a friend, who is an enemy and who is neutral. SB 10.24.4

There is no difference because from the point of view of *ātmā*, all *jīvas* are similar, and from the point of view of the body, all bodies are made of the same five elements.

|| 7.5.13 ||

sa eṣa ātmā sva-parety abuddhibhir

duratyayānukramaṇo nirūpyate

muhyanti yad-vartmani veda-vādino

brahmādayo hy eṣa bhinatti me matim

People with faulty intelligence thinking in terms of self and others cannot know the Paramātmā. And even the followers of the Vedas such as Brahmā are bewildered about the path to attain him. That Lord has made my intelligence different from yours.

The Lord is difficult to understand for people with animal intelligence. Paramātmā is defined as he who cannot be approached by persons with faulty intelligence who think in terms of self and others. But one cannot say however that he is easily approached by those who know scriptures. The knowers of the Vedas are bewildered about the path to attain him, *bhakti-yoga.* What to speak of you silly fellows! This Lord has diverted my intelligence. He has made my intelligence different from yours.

|| 7.5.14 ||

yathā bhrāmyaty ayo brahman

svayam ākarṣa-sannidhau

tathā me bhidyate cetaś

cakra-pāṇer yadṛcchayā

O *brāhmaṇa*! As iron moves automatically toward the magnet, my consciousness moves towards Viṣṇu on its own, away from your consciousness.

What is this difference in intelligence? Just as iron moves on its own towards a magnet, my consciousness moves on its own towards Viṣṇu and becomes spontaneously different (*bhidyate*) from your consciousness. It does so on its own, not caused by pious *karmas,* austerity or charities. The meaning is this. The magnet by its *śakti* attracts the iron and joins with it. There is no cause or goal in that action. Just as the magnet has its nature of attracting iron, Viṣṇu has his nature. The mind of the devotee becomes attracted to the Lord, controlled by his mercy. Where is my independence in that?

|| 7.5.15 ||

śrī-nārada uvāca

etāvad brāhmaṇāyoktvā

virarāma mahā-matiḥ

taṁ sannibhartsya kupitaḥ

sudīno rāja-sevakaḥ

Nārada said: The great soul Prahlāda became silent after saying this to the *brāhmaṇa.* Angry, the King's servant, in great distress, chastised him and spoke.

The verb "spoke" should be supplied.

|| 7.5.16 ||

ānīyatām are vetram

asmākam ayaśaskaraḥ

kulāṅgārasya durbuddheś

caturtho 'syodito damaḥ

Oh, please bring me a stick! This Prahlāda is damaging our fame. For such bad intelligence, a cinder in the dynasty of the demons, the fourth method, punishment, is recommended in scriptures.

Vetram is a special stick for beating. Bring the stick because he has brought infamy to us. For such faulty intelligence, among the methods, the fourth one, punishment, is recommended in the scriptures.

|| 7.5.17 ||

daiteya-candana-vane

jāto 'yaṁ kaṇṭaka-drumaḥ

yan-mūlonmūla-paraśor

viṣṇor nālāyito 'rbhakaḥ

A thorn tree has been born in a forest of sandalwood. This boy is the handle of the axe named Viṣṇu who wants to cut down the sandalwood forest.

Prahlāda is the handle of the axe named Viṣṇu who cuts the root of the sandalwood forest of the family of demons. The wood of the *varvūra* tree is famous as an axe handle. This is the thorn tree.

|| 7.5.18 ||

iti taṁ vividhopāyair

bhīṣayaṁs tarjanādibhiḥ

prahrādaṁ grāhayām āsa

tri-vargasyopapādanam

The teachers of Prahlāda Mahārāja, threatening him in various ways, tried to teach him books which presented the paths of religion, economic development and sense gratification.

They tried to teach him.

|| 7.5.19 ||

tata enaṁ gurur jñātvā

jñāta-jñeya-catuṣṭayam

daityendraṁ darśayām āsa

mātṛ-mṛṣṭam alaṅkṛtam

After some time, the teacher, understanding that Prahlāda Mahārāja had learned the subjects of pacifying public leaders, appeasing them by giving them lucrative posts, dividing and ruling over them, and punishing them in cases of disobedience, brought him to Hiraṇyakaśipu, after he was bathed and decorated by his mother.

Jñāta-jñeya-catuṣṭayam means Prahlāda who had learned four subjects worthy of learning—the four methods of *sāma, dāna, bheda* and *daṇḍa.*

|| 7.5.20 ||

pādayoḥ patitaṁ bālaṁ

pratinandyāśiṣāsuraḥ

pariṣvajyaciraṁ dorbhyāṁ

paramām āpa nirvṛtim

Welcoming the body who fell at his feet with blessings, the demon father embraced him for a long time with his arms and felt great happiness.

|| 7.5.21 ||

āropyāṅkam avaghrāya

mūrdhany aśru-kalāmbubhiḥ

āsiñcan vikasad-vaktram

idam āha yudhiṣṭhira

O King Yudhiṣṭhira! Hiraṇyakaśipu, seating Prahlāda Mahārāja on his lap and smelling his head, while moistening him with his tears, spoke to smiling Prahlāda.

|| 7.5.22 ||

hiraṇyakaśipur uvāca

prahrādānūcyatāṁ tāta

svadhītaṁ kiñcid uttamam

kālenaitāvatāyuṣman

yad aśikṣad guror bhavān

Hiraṇyakaśipu said: My dear son Prahlāda with long life! You should favorably say the excellent knowledge that you have learned from your teacher.

Svadhītam means "what you have studied without having doubts." *Anu* means favorably, conforming to what they taught. The teacher refers to the son of Śukrācārya from Hiraṇyakaśipu's point of view, but it refers to Nārada from Prahlāda's point of view.

|| 7.5.23-24 ||

śrī-prahrāda uvāca

śravaṇaṁ kīrtanaṁ viṣṇoḥ

smaraṇaṁ pāda-sevanam

arcanaṁ vandanaṁ dāsyaṁ

sakhyam ātma-nivedanam

iti puṁsārpitā viṣṇau

bhaktiś cen nava-lakṣaṇā

kriyeta bhagavaty addhā

tan manye 'dhītam uttamam

Prahlāda said: If any of the nine processes of *bhakti* --hearing, chanting, remembering, menial service, deity worship, offering prayers, servitude, friendship, and offering body and soul—is performed for the Lord by any human without prerequisites, after being offered to Viṣṇu, that should be considered the highest learning.

“These two lowest of *brāhmaṇas* are not my *gurus.* I have learned only *bhakti* from Śrī Nārada alone. I will speak about *bhakti* only.” In this way Prahlāda thought. *Pāda-sevanam* means menial service. *Arcanam* means deity worship. *Dāsyam* means thinking oneself a servant of the Lord. *Sakhyam* means thinking of oneself as a friend of the Lord, and having firm faith as well.[106] *Ātam-nivedanam* means offering the *ātmā* and offering the body. *Ātma-nivedanam* can be accompanied by *bhāva* or without *bhāva.* Rukmiṇī is an example of the first type and Bali is an example of the second type.[107] *Puṁsā arpitā* means *bhakti* which is offered by man. This indicates that *bhakti* can be practiced by anyone, without the rules of *varṇāśrama.* It means any *jīva,* and thus includes women. Mention of nine processes means that when any among the nine is practiced it is called *bhakti. Bhakti* should be performed directly (*addhā*), not with any prerequisite *jñāna* or *karma.* Being offered to the Lord, it is then performed. It is not performed and then offered to the Lord. This is Śrīdhara Svāmī’s explanation. Or there is another meaning. If *bhakti* after being offered to the Lord is performed with the aim of giving Viṣṇu pleasure, not for taking the results for one’s own pleasure, which would not be *anyābhilāṣa-śūnya,* then I consider it is *uttama-bhakti (uttamam adhītam).*

|| 7.5.25 ||

niśamyaitat suta-vaco

hiraṇyakaśipus tadā

guru-putram uvācedaṁ

ruṣā prasphuritādharaḥ

Hearing these words from his son, Hiraṇyakaśipu, his lips trembling, spoke angrily to the son of Śukrācārya.

|| 7.5.26 ||

brahma-bandho kim etat te

vipakṣaṁ śrayatāsatā

asāraṁ grāhito bālo

mām anādṛtya durmate

O unqualified *brāhmaṇa*! Fool! What is this? Disrespecting me, you have deceptively taken shelter of the enemy, and taught nonsense to the boy.

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[106] These two definitions of *sakhya* are given in BRS 1.2.188.
[107] This is explained in the commentary on BRS 1.2.198.

Te should be *tvayā* (by you). You have taught something which has no worth (*asāram*). However the other meaning is “you have taught something which has no compare.”

|| 7.5.27 ||

santi hy asādhavo loke

durmaitrāś chadma-veṣiṇaḥ

teṣām udety aghaṁ kāle

rogaḥ pātakinām iva

In this world there are dishonest, false friends, who disguise themselves. Just as disease appears in sinful persons with time, their hatred will manifest in time.

By good fortune your partiality to the enemy has been revealed after so many days. Today will give you a suitable gift. He makes a general statement with this specific intention. The hatred of those with false friendship will become evident by fate, just as disease becomes manifest in a sinner. It is said in the *smṛti*:

brahma-hā kṣaya-rogī syāt surā-paḥ śyāva-dantakaḥ

svarṇa-hārī tu kunakhī duścarmā guru-talpagaḥ

The killer of a *brāhmaṇa* gets tuberculosis. The alcoholic gets discolored teeth. The gold thief gets diseased nails. He who violates the *guru’s* wife gets leprosy.
Yajñavalkya Smṛti

|| 7.5.28 ||

śrī-guru-putra uvāca

na mat-praṇītaṁ na para-praṇītaṁ

suto vadaty eṣa tavendra-śatro

naisargikīyaṁ matir asya rājan

niyaccha manyuṁ kad adāḥ sma mā naḥ

The son of Śukrācārya said: O enemy of Indra! O King! Whatever your son Prahlāda has said was not taught to him by me or anyone else. This is his natural tendency. Give up your anger and do not find fault in us.

O enemy of Indra! This indicates "It is not proper for you to become angry at a poor *brāhmaṇa*." Do not find fault *(kat*) in us. The augment *a* on *adāḥ* is poetic license.

|| 7.5.29 ||

śrī-nārada uvāca

guruṇaivaṁ pratiprokto

bhūya āhāsuraḥ sutam

na ced guru-mukhīyaṁ te

kuto 'bhadrāsatī matiḥ

Nārada said: When Hiraṇyakaśipu received this reply from the teacher, he again addressed his son Prahlāda. Inauspicious child! If you have not received this way of thinking from your teachers, from where have you receive it?

O inauspicious one! The hidden meaning is "From where did you get this mind which is not inauspicious (*asatī*)?"

|| 7.5.30 ||

śrī-prahrāda uvāca

matir na kṛṣṇe parataḥ svato vā

mitho 'bhipadyeta gṛha-vratānām

adānta-gobhir viśatāṁ tamisraṁ

punaḥ punaś carvita-carvaṇānām

Prahlāda replied: For those attached to household life, who enter hell by uncontrolled senses, and chew what has been chewed already, inclination to the Lord does not arise either by others' influence, in one's own efforts or by the combination of both.

True, according to you, thinking of Kṛṣṇa is *asat.* It is non-existent at least in you. This mentality will never arise in persons like you. Prahlāda laughs at his father with these crooked words. From persons like your *guru,* from yourself or from combined effort, this inclination does not arise. Internally however Prahlāda understands that it does not arise because his father does not have the dust from the feet of the devotees. (SB 7.5.32) *Gṛha-vratānām* means persons attached to household life. That life is described. By uncontrolled senses they enter hell. "But the householders should go to Svarga sometimes." They chew what others have already chewed. The prostitute house and Svarga are all the same.

|| 7.5.31 ||

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ

durāśayā ye bahir-artha-māninaḥ

andhā yathāndhair upanīyamānās

te 'pīśa-tantryām uru-dāmni baddhāḥ

Having evil hearts and thinking that sense enjoyment has value, they do not know that the goal of real value is Viṣṇu. Just as blind men lead other blind men into a ditch, bound by the ropes of Vedic instructions on rituals and binding others in the same way, they fall into the dark well of material existence.

"O fool! You are criticizing me, your father, whose feet are worshipped by Indra. Listen foolish boy! Do your teachers, greatly learned pupils of Śukrācārya, not know the import of scriptures? You do not think that what they have taught is correct." Prahlāda replies. They do not know that Viṣṇu, who is one's treasure, is the goal. They know only goals like Svarga, which are not valuable at all. They have evil hearts and consider sense enjoyment which is useless to be valuable. If they do not know what is valuable, how will their pupils know? An example is given. Blind men directed on the path by other blind men fall into a ditch. Similarly the teachers, bound up by the rituals, tied by the long ropes—names like *brāhmaṇa*—mentioned in the Vedas, fall along with their students.

|| 7.5.32 ||

naiṣāṁ matis tāvad urukramāṅghriṁ

spṛśaty anarthāpagamo yad-arthaḥ

mahīyasāṁ pāda-rajo-'bhiṣekaṁ

niṣkiñcanānāṁ na vṛṇīta yāvat

As long as their intelligence does not accept the dust from the feet of devotees having no material desires, the intelligence of these people will not realize the lotus feet of the Lord, whose secondary goal is destruction of *saṁsāra.*

"If the scriptures say that Viṣṇu is the valuable goal, then your teachers, who know scriptures, would have become fixed on Viṣṇu. Since they do not think of Viṣṇu, *bhakti* to Viṣṇu must not be the instruction of scripture." *Niṣkiñcanānāṁ* means those who have given up *karma, jñāna,* and desires for material wealth, sons, and family, with a desire only for *bhakti.*

mayy ananyena bhāvena bhaktiṁ kurvanti ye dṛḍhām

mat-kṛte tyakta-karmāṇas tyakta-svajana-bāndhavāḥ

They perform firm *bhakti* to me with exclusive devotion, giving up all actions to attain me, giving up friends and relatives. SB 3.25.22

As long as the intelligence does not accept a bath in the dust from the feet of great devotees who have given up all material desires, bathing in his Vaiṣṇava behavior and knowledge, that intelligence will not touch the feet of the Lord. *Śruti* says:

yasya deve parā bhaktir yathā deve tathā gurau

tasyaite kathitā hy arthā prakāśante mahātmanaḥ

He who has *bhakti* for the *guru* as much as he has for the Lord understands the meaning of the scriptures. *Śvetāśvatara Upaniṣad*

yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanuṁ svām

The Lord reveals his form to he whom he chooses. *Muṇḍaka Upaniṣad*

The goal of the intelligence touching the Lord's feet (*yad arthaḥ*) is destruction of *saṁsāra (anartha-apagamaḥ).* This is actually an accompanying result. The main goal is simply to touch the feet of the Lord.

|| 7.5.33 ||

ity uktvoparataṁ putraṁ

hiraṇyakaśipū ruṣā

andhīkṛtātmā svotsaṅgān

nirasyata mahī-tale

After Prahlāda had finished speaking, Hiraṇyakaśipu, blinded by anger, threw him off his lap onto the ground.

|| 7.5.34 ||

āhāmarṣa-ruṣāviṣṭaḥ

kaṣāyī-bhūta-locanaḥ

vadhyatām āśv ayaṁ vadhyo

niḥsārayata nairṛtāḥ

Intolerant and angry, his reddish eyes burning like molten copper, Hiraṇyakaśipu said: O demons! Take this boy away! He deserves to be killed. Kill him immediately!

He was overcome with anger along with intolerance *(amarṣa). Naiṛṛtā* means “O Rākṣasas!”

|| 7.5.35 ||

ayaṁ me bhrātṛ-hā so 'yaṁ

hitvā svān suhṛdo 'dhamaḥ

pitṛvya-hantuḥ pādau yo

viṣṇor dāsavad arcati

This low person, giving up his family of well-wisher, is the killer of my brother, for he worships the feet of Viṣṇu, the killer of his uncle, like his servant.

He is the killer of my brother. “But it is well known that Viṣṇu killed your brother.” He is Viṣṇu. How is that? He worships Viṣṇu like a servant, though he is the son of demon king. He is Viṣṇu because Viṣṇu gives a similar form to his servants. Therefore kill him.

|| 7.5.36 ||

viṣṇor vā sādhv asau kiṁ nu

kariṣyaty asamañjasaḥ

sauhṛdaṁ dustyajaṁ pitror

ahād yaḥ pañca-hāyanaḥ

Although Prahlāda is only five years old, being unfit, he has given up the affection of his father and mother, difficult to reject. Will he put his faith in Viṣṇu?

Viṣṇu should not be believed. How could a person who is intelligent put faith in him?

|| 7.5.37 ||

paro 'py apatyaṁ hita-kṛd yathauṣadhaṁ

sva-dehajo 'py āmayavat suto 'hitaḥ

chindyāt tad aṅgaṁ yad utātmano 'hitaṁ

śeṣaṁ sukhaṁ jīvati yad-vivarjanāt

Someone else’s child, if beneficial like a medicinal herb, is treated like a son. A son who is unbeneficial, though coming from one’s body, is like disease. A limb which is unbeneficial should be cut off. By cutting it off, one can finally live happily.

“How can we kill your son?” A person not of one’s family, if beneficial like a medicinal herb, is treated like son. A limb, if unbeneficial for oneself, should be cut off**.**

|| 7.5.38 ||

sarvair upāyair hantavyaḥ

sambhoja-śayanāsanaiḥ

suhṛl-liṅga-dharaḥ śatrur

muner duṣṭam ivendriyam

This enemy, disguised as friend, like uncontrolled senses for a sage, should be killed by some means while he eats, sits or sleeps.

He should be killed by putting poison in his food and other means.

|| 7.5.39-40 ||

nairṛtās te samādiṣṭā

bhartrā vai śūla-pāṇayaḥ

tigma-daṁṣṭra-karālāsyās

tāmra-śmaśru-śiroruhāḥ

nadanto bhairavaṁ nādaṁ

chindhi bhindhīti vādinaḥ

āsīnaṁ cāhanañ śūlaiḥ

prahrādaṁ sarva-marmasu

Ordered by their master, the demons with fearful faces, sharp teeth and reddish, coppery beards and hair, making fearful sounds, shouted, "Chop him up! Pierce him!" With tridents in their hands they began attacking sitting Prahlāda at all the vital points on his body.

|| 7.5.41 ||

pare brahmaṇy anirdeśye

bhagavaty akhilātmani

yuktātmany aphalā āsann

apuṇyasyeva sat-kriyāḥ

Just as pious acts have no effect on a misfortunate person, the demons had no effect on Prahlāda whose body was embraced by the Supreme Lord, the soul of all things, the supreme Brahman, who is spread everywhere without change, possessing inconceivable powers.

His body *(ātmā*) was connected with the Lord, since it was previously said that he was embraced by Govinda. He was like a child protected on the lap of his father. “Then

did the weapons attack the limbs of the Lord?" No, that is impossible. The Lord is the supreme Brahman, spread everywhere, without change, with inconceivable powers (*anirdeśye*). He is the soul of everything, and thus the controller of all weapons. How could weapons strike him? *Apuṇyasya* means a person with misfortune.

|| 7.5.42 ||

prayāse 'pahate tasmin

daityendraḥ pariśaṅkitaḥ

cakāra tad-vadhopāyān

nirbandhena yudhiṣṭhira

O King Yudhiṣṭhira! When all the attempts failed, the King of the demons, Hiraṇyakaśipu, being most fearful, stubbornly tried other means to kill him.

|| 7.5.43-44 ||

dig-gajair dandaśūkendrair

abhicārāvapātanaiḥ

māyābhiḥ sannirodhaiś ca

gara-dānair abhojanaiḥ

hima-vāyv-agni-salilaiḥ

parvatākramaṇair api

na śaśāka yadā hantum

apāpam asuraḥ sutam

cintāṁ dīrghatamāṁ prāptas

tat-kartuṁ nābhyapadyata

When Hiraṇyakaśipu could not kill his innocent son by throwing him beneath the feet of big elephants, throwing him among huge snakes, employing destructive spells, hurling him from the tops of hills, conjuring up illusory tricks, imprisoning him, administering poison, starving him, exposing him to severe cold, winds, fire and water, or throwing heavy stones on him to crush him, he began to contemplate the situation deeply. He did not succeed in killing him.

He tried black magic (*abhicāraiḥ*), throwing him from high places (*avapātanaiḥ*), imprisoning him a hole and other places (*sannirodaiḥ*). The plural case indicates that he tried each method many times. *Tat-kartuṁ nābhyapadyata* means that he could not kill him.

|| 7.5.45 ||

eṣa me bahv-asādhūkto

vadhopāyāś ca nirmitāḥ

tais tair drohair asad-dharmair

muktaḥ svenaiva tejasā

I have called him many ill names and have devised many means of killing him, but he was freed from all these violent spells by his own powers.

Three verses explain his thoughts. *Asad-dharmaiḥ* means “from spells.”

|| 7.5.46 ||

vartamāno 'vidūre vai

bālo 'py ajaḍa-dhīr ayam

na vismarati me 'nāryaṁ

śunaḥ śepa iva prabhuḥ

Though he is only a child and is not far from me, he remains energetic in mind, never forgetting my enemy Viṣṇu. He is capable of escaping death like Śunaḥ-śepa.

Though he is situated close, he never forgets my enemy (*anāryam*), Viṣṇu. Prahlāda’s inability to give up his nature is explained through an example. He is resilient like a dog’s tail. *Śunaḥ-śephaḥ* is the name of the middle son of Ajīgarta who was sold to Hariścandra by his parents as a sacrifice. He did not remember their harm to him, and took shelter of Viśvāmitra and became a member of his family. He was thus saved from being killed. Prahlāda was similarly able to escape death.

|| 7.5.47 ||

aprameyānubhāvo 'yam

akutaścid-bhayo 'maraḥ

nūnam etad-virodhena

mṛtyur me bhavitā na vā

He has unlimited power, is fearless and deathless. Perhaps opposing him will bring my death.

|| 7.5.48 ||

iti tac-cintayā kiñcin

mlāna-śriyam adho-mukham

śaṇḍāmarkāv auśanasau

vivikta iti hocatuḥ

While he was thinking in this way, bereft of bodily luster, his face cast downward, Ṣaṇḍa and Amarka spoke to him in private.

|| 7.5.49 ||

jitaṁ tvayaikena jagat-trayaṁ bhruvor

vijṛmbhaṇa-trasta-samasta-dhiṣṇyapam

na tasya cintyaṁ tava nātha cakṣvahe

na vai śiśūnāṁ guṇa-doṣayoḥ padam

You have conquered the three worlds by yourself. The *devatās* are afraid of the mere movement of your brow. O master! We do not see that it is worth while to think about unobtainable desires. We do not take seriously the good and bad behavior of children.

We do not see it suitable for you to think about desires you cannot attain. “But my son’s nature is to oppose me.” We do not see the behavior of children in terms of good and bad. We will understand the good or bad nature of his intelligence after his childhood. *Vai* means “and.” The one verb *cakṣvahe* is used for both objects.

|| 7.5.50 ||

imaṁ tu pāśair varuṇasya baddhvā

nidhehi bhīto na palāyate yathā

buddhiś ca puṁso vayasārya-sevayā

yāvad gurur bhārgava āgamiṣyati

Keep him bound with Varuṇa's ropes so that he does not run away in fear. His intelligence will develop with age and service to the *ācārya*, when Śukrācārya arrives.

"Let that be. What should I do right now?" They give their advice in this verse. Any man develops intelligence, by age, after passing childhood, and by service to the *ācārya*. "Who is the *ācāryā*? When will he serve the *ācārya*?" When Śukrācārya returns, he will become intelligent.

|| 7.5.51 ||

tatheti guru-putroktam

anujñāyedam abravīt

dharmo hy asyopadeṣṭavyo

rājñāṁ yo gṛha-medhinām

Accepting the instructions of Ṣaṇḍa and Amarka, Hiraṇyakaśipu said, "Instruct Prahlāda on the duties of householder kings."

Aṇjñāya means "accepting."

|| 7.5.52 ||

dharmam arthaṁ ca kāmaṁ ca

nitarāṁ cānupūrvaśaḥ

prahrādāyocatū rājan

praśritāvanatāya ca

O King! Thereafter, Ṣaṇḍa and Amarka systematically and unceasingly taught Prahlāda Mahārāja, who was submissive and humble, about mundane religion, economic development and sense gratification.

|| 7.5.53 ||

yathā tri-vargaṁ gurubhir

ātmane upaśikṣitam

na sādhu mene tac-chikṣāṁ

dvandvārāmopavarṇitām

Just as he considered what was previously taught by the teachers to him concerning *artha, dharma,* and *kāma* to be wrong, he considered these teachings concerning topics of material enjoyment to be wrong.

Just as he considered the teachings of *tri-varga* to be wrong, he considered this teaching wrong, since it described topics of material enjoyment (*dvandvārāma*), and nothing spiritual.

|| 7.5.54 ||

yadācāryaḥ parāvṛtto

gṛhamedhīya-karmasu

vayasyair bālakais tatra

sopahūtaḥ kṛta-kṣaṇaiḥ

When the teacher went home to attend to his household affairs, the students of the same age as Prahlāda Mahārāja would call him for playing.

Parāvṛttaḥ means “going to his house from the school.” There he engaged in his duties. At that time Prahlāda was called by his friends for having a good time playing (*kṛta-kṣaṇaiḥ*). Or it can mean “with opportunities for teaching about *bhakti.”*

|| 7.5.55 ||

atha tāñ ślakṣṇayā vācā

pratyāhūya mahā-budhaḥ

uvāca vidvāṁs tan-niṣṭhāṁ

kṛpayā prahasann iva

Smiling with compassion, Prahlāda, who was very intelligent, knowing that the boys would accept his as a teacher, responded to them with a sweet voice.

Vidvān tna-niṣṭhām means “he knew that the boys had faith in him as their teacher.” He smiled slightly, thinking, “These boys have fallen into the net of the Lord’s mercy.”

|| 7.5.56-57 ||

te tu tad-gauravāt sarve

tyakta-krīḍā-paricchadāḥ

bālā adūṣita-dhiyo

dvandvārāmeritehitaiḥ

paryupāsata rājendra

tan-nyasta-hṛdayekṣaṇāḥ

tān āha karuṇo maitro

mahā-bhāgavato 'suraḥ

Respectful to him, all the boys, whose minds were uncorrupted by the actions and words of the *brāhmaṇas* teaching about material pleasure, gave up their toys and sat around him. O King! Being compassionate and friendly, the great devotee born in a demonic family spoke to the boys, who had placed their minds and eyes upon him alone.

Their intelligence was not contaminated by the words *(īritaiḥ*) or actions (*īhitaiḥ*) of the *brāhmaṇas* involved in material pleasure.

Thus ends the commentary on the Fifth Chapter of the Seventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Six

Prahlāda Instructs His Friends

|| 7.6.1 ||

śrī-prahrāda uvāca

kaumāra ācaret prājño

dharmān bhāgavatān iha

durlabhaṁ mānuṣaṁ janma

tad apy adhruvam arthadam

Prahlāda said: The wise person should practice *bhakti-yoga* in his life from youth. Human birth is rare, transient but effective for *bhakti.*

In the Sixth Chapter Prahlāda teaches the boys *bhakti.* Enlightened, they give up attachment to body and home.

At the end of the last chapter it was mentioned that Prahlāda was compassionate and friendly. What did he tell the boys? That is explained now. At *kaumāra* age one should practice *dharmas*.[108] "But in youth a person is unqualified for varṇāśrama-dharma." This is related to the Lord: hearing and chanting, in the land of Bhārata (*iha*). "But a person will be successful starting during *yauvana*?" The wise person (*prajñaḥ*) understands that perhaps he will die at the end of *kaumāra* age, and thus his life would be wasted. "But why worry? In a future life one can practice *bhakti*." Birth as a human is rare. One attains human form by good fortune, and it is transient. Though you exist today, it is not certain you will exist tomorrow. "How can *bhakti* be perfected in such a short time?" Human birth is effective (*arthadam*). One sees that Khātvāṅga and others achieved success having *bhakti* for only a few moments.

[108] The normal progression of ages is *kaumāra* from 1-5 years, *paugaṇḍa* from 5-10 years, *kaiśora* from 10-15 years and *yauvana* above 15 years.

|| 7.6.2 ||

yathā hi puruṣasyeha

viṣṇoḥ pādopasarpaṇam

yad eṣa sarva-bhūtānāṁ

priya ātmeśvaraḥ suhṛt

One should perform *bhakti* by the methods which allow one to surrender to the lotus feet of the Lord, since the Lord is a dear lover, son, Brahman, master and friend of all beings.

How should one practice *bhāgavata-dharma*? One should perform it by the method which enables one to attain surrender to the lotus feet of Viṣṇu. Viṣṇu is described in order to indicate four different methods.

na karhicin mat-parāḥ śānta-rūpe

naṅkṣyanti no me 'nimiṣo leḍhi hetiḥ

yeṣām ahaṁ priya ātmā sutaś ca

sakhā guruḥ suhṛdo daivam iṣṭam

The devotees in the spiritual world are deprived of any enjoyment. My wheel of time does not afflict those devotees, for whom I am a lover, the *ātmā,* son, friend, elder, companion or worshipable deity. SB 3.25.38

Thus, among the *bhāvas* of *mādhurya (priya), śānta-rati (ātmā), dāsya (īsvara),* or *sakhya (suhṛt)* one should surrender to the Lord by whichever *bhāva* one desires. Thus it is said that one should perform *bhāgvatān dharmān*—one should perform these *dharmas.* This is an order for performance of *rāga-bhakti*. Prahlāda has also taught the fifth *bhāva* called *vātsalya* by taking another meaning in the word *ātmā* since *ātmā* can mean son (one’s own).

|| 7.6.3 ||

sukham aindriyakaṁ daityā

deha-yogena dehinām

sarvatra labhyate daivād

yathā duḥkham ayatnataḥ

Dear demons! Just as all beings attain distress without endeavor, they attain happiness of the senses in all species just by connection with a body.

Having attained a human form one should not endeavor for material happiness. Happiness and distress are the qualities of the body. Thus by attaining a body one attains both of these. *Sarvatra* means "in animal and other bodies."

|| 7.6.4 ||

tat-prayāso na kartavyo

yata āyur-vyayaḥ param

na tathā vindate kṣemaṁ

mukunda-caraṇāmbujam

One should not endeavor for material happiness since it simply depletes one's life span. By that method one gains no benefit. One gains benefit from worshipping the lotus feet of Mukunda.

By that method (*tathā*) one does not gain benefit. One gains benefit from worshipping the lotus feet of Mukunda.

|| 7.6.5 ||

tato yateta kuśalaḥ

kṣemāya bhavam āśritaḥ[109]

śarīraṁ pauruṣaṁ yāvan

na vipadyeta puṣkalam

The skilful person, fearful of falling from his position, should endeavor for his benefit as long as he remains capable in the human form.

Hearing fearfully that one falls from one's position by not worshipping the Lord (*sthānād bhraṣṭāḥ patanty adhaḥ,* SB 11.5.3), one worships the Lord. That is the meaning of *bhayam āśritaḥ.* This is an injunction for *vaidhi-bhakti. Puṣkalam* means

[109] Viṣvanātha's text has *bhayam āśritaḥ.*

“well nourished because of absence of old age and disease.” Thus it indicates “as long as one is capable of endeavoring.”

|| 7.6.6 ||

puṁso varṣa-śataṁ hy āyus

tad-ardhaṁ cājitātmanaḥ

niṣphalaṁ yad asau rātryāṁ

śete 'ndhaṁ prāpitas tamaḥ

Every human being has a duration of life of one hundred years, but for one who cannot control his senses, half of those years are completely useless because at night he sleeps, covered by ignorance.

The way in which one wastes one’s life is described.

|| 7.6.7 ||

mugdhasya bālye kaiśore

krīḍato yāti viṁśatiḥ

jarayā grasta-dehasya

yāty akalpasya viṁśatiḥ

For the first ten years one is in ignorance. From the age of ten to fifteen one engages in playing. One spends twenty years overcome by invalidity due to old age, and another twenty years incapable of doing anything.

Kṛiḍataḥ means playing with other boys and girls.

|| 7.6.8 ||

durāpūreṇa kāmena

mohena ca balīyasā

śeṣaṁ gṛheṣu saktasya

pramattasyāpayāti hi

The person, attached to family life and inattentive to his goal, wastes the remaining years in household life, bewildered by strong desires that cannot be fulfilled.

Śeṣam means the remaining life span.

|| 7.6.9 ||

ko gṛheṣu pumān saktam

ātmānam ajitendriyaḥ

sneha-pāśair dṛḍhair baddham

utsaheta vimocitum

What person with uncontrolled senses is able to free himself when, attached to the house, he is bound tightly by the strong ropes of affection?

Even though the person may realize that he should worship Kṛṣṇa, he is unable to do so. Therefore from the *kaumāra* age one should begin worshipping the Lord. One can perfect one's worship only by producing attachment to worship and by being unattached to anything else. There is no other method.

|| 7.6.10 ||

ko nv artha-tṛṣṇāṁ visṛjet

prāṇebhyo 'pi ya īpsitaḥ

yaṁ krīṇāty asubhiḥ preṣṭhais

taskaraḥ sevako vaṇik

Who can give up the thirst for money which is dearer than the life airs, and for which the thief, servants and merchant risk their lives.

This verse illustrates the strength of material attachment. Wealth is dearer than the life airs. That is explained. Thieves risk their lives by entering the house of a wealthy man at night to steal. Servants of the king risk their lives, by going to war for the king. Merchants risk their lives by going to difficult places across the ocean.

|| 7.6.11-13 ||

kathaṁ priyāyā anukampitāyāḥ

saṅgaṁ rahasyaṁ rucirāṁś ca mantrān

suhṛtsu tat-sneha-sitaḥ śiśūnāṁ

kalākṣarāṇām anurakta-cittaḥ

putrān smaraṁs tā duhitṝr hṛdayyā

bhrātṝn svasṝr vā pitarau ca dīnau

gṛhān manojñoru-paricchadāṁś ca

vṛttīś ca kulyāḥ paśu-bhṛtya-vargān

tyajeta kośas-kṛd ivehamānaḥ

karmāṇi lobhād avitṛpta-kāmaḥ

aupasthya-jaihvaṁ bahu-manyamānaḥ

kathaṁ virajyeta duranta-mohaḥ

How can a person, remembering his private association with his affectionate wife and their pleasing conversations, give them up? Bound by affection to his children, attracted to their simple words, remembering his association with those children, remembering his sons, how can he give them up? How can he give up daughters who touch his heart, or brothers, sisters, dependent father and mother, houses with furniture, means of livelihood passed down in the family, domestic animals and servants? Just as silkworm builds a cocoon with no exit and thus perishes, the foolish person, acting out of lust, with unsatisfied desires, giving importance to the happiness of the genital and tongue, builds a trap with no escape. How can this person under great illusion become detached?

The strength of attachment to wife and sons is shown. Remembering association with his wife, how can a person give it up? Three verses are connected. *Mantrān* means conversations with beneficial instructions. Bound (*sitaḥ*) by affection for them, how can he can give up association with small children? How can he give up his daughters, touching his heart *(hṛḍayyaḥ*) even if they live with their husbands? How can he give up the means of livelihood passed down in the family (*vṛttīḥ kulyāh*)? Just as the silkworm makes is cocoon without making a door to get out, and thus dies, so a person, giving great importance to happiness of the genital and tongue, performs actions and binds himself up with no escape.

|| 7.6.14 ||

kuṭumba-poṣāya viyan nijāyur

na budhyate 'rthaṁ vihataṁ pramattaḥ

sarvatra tāpa-traya-duḥkhitātmā

nirvidyate na sva-kuṭumba-rāmaḥ

Inattentive, he does not understand that his life span has dwindled away and his real goal has been destroyed in maintaining his family. Though always suffering the three miseries, because he enjoys with his family, he does not regret this.

He does not understand that his lifespan is dwindling and the goal of human life is lost. He is only aware of running out of cakes. However he does not regret this.

|| 7.6.15 ||

vitteṣu nityābhiniviṣṭa-cetā

vidvāṁś ca doṣaṁ para-vitta-hartuḥ

pretyeha vāthāpy ajitendriyas tad

aśānta-kāmo harate kuṭumbī

Since he is constantly absorbed in money, is attached to his family, and has unfulfilled desires, unable to control his senses, he steals, though he knows it is wrong to steal other’s money, since there are consequences now and after death.

Though he knows that after dying he will experience hell and in this life get punishment from the king, he still steals money.

|| 7.6.16 ||

vidvān apītthaṁ danujāḥ kuṭumbaṁ

puṣṇan sva-lokāya na kalpate vai

yaḥ svīya-pārakya-vibhinna-bhāvas

tamaḥ prapadyeta yathā vimūḍhaḥ

O demons! Though he knows scripture, by maintaining his family he becomes incapable of understanding his own benefit. Absorbed in the concept self and other, he enters hell like a fool.

Though he knows scripture (*vidvān api*), he is incapable of contemplating about himself (*svalokāya*). Like a fool, he cannot consider, “Who am I? What should I do?”

|| 7.6.17-18 ||

yato na kaścit kva ca kutracid vā

dīnaḥ svam ātmānam alaṁ samarthaḥ

vimocituṁ kāma-dṛśāṁ vihāra-

krīḍā-mṛgo yan-nigaḍo visargaḥ

tato vidūrāt parihṛtya daityā

daityeṣu saṅgaṁ viṣayātmakeṣu

upeta nārāyaṇam ādi-devaṁ

sa mukta-saṅgair iṣito 'pavargaḥ

O demons! Since no one, at any time, in any place, being helpless, has been able to free himself from family life, this pet animal enjoyed by women who are chains causing rebirth in this world should completely reject the association of demons who are absorbed in material pleasure and surrender to Nārāyaṇa the Supreme Lord. Persons desiring liberation seek that Lord, who gives liberation.

Since no one, even knowing scripture, in any place or time, has been able to free himself from family life, one should surrender to Nārāyaṇa. He is the pet animal for pleasure *(vihāra-kṛḍa-mṛgaḥ)* of women, who are chains which produce birth (*yat nigaḍaḥ visargaḥ*). Instead of *vihāra* another version has *vihāram*. The word then modifies *ātmānam.* He cannot free himself, the object of enjoyment for women. The Lord is the cause of freedom from material bondage. *Iṣitaḥ* stands for *iṣṭaḥ* (sought).

|| 7.6.19 ||

na hy acyutaṁ prīṇayato

bahv-āyāso 'surātmajāḥ

ātmatvāt sarva-bhūtānāṁ

siddhatvād iha sarvataḥ

O sons of demons! It takes no great endeavor to please the Lord since he is within all beings and since pleasing him is accomplished by many simple means.

It is not a great endeavor to please the Lord by service. One also pleases the family by service. One does not become fatigued in searching for him, since he resides in the heart (*ātmatvāt*). There is not fatigue in trying to please him, because this is accomplished by all methods (*sarvataḥ siddhatvāt*), by mental service or by offering physical objects, since the Lord is pleased just by the decision “I will please the Lord.” Or the Lord is pleased by just one of the devotional processes like hearing or chanting.

|| 7.6.20-23 ||

parāvareṣu bhūteṣu

brahmānta-sthāvarādiṣu

bhautikeṣu vikāreṣu

bhūteṣv atha mahatsu ca

guṇeṣu guṇa-sāmye ca

guṇa-vyatikare tathā

eka eva paro hy ātmā

bhagavān īśvaro 'vyayaḥ

pratyag-ātma-svarūpeṇa

dṛśya-rūpeṇa ca svayam

vyāpya-vyāpaka-nirdeśyo

hy anirdeśyo vikalpitaḥ

kevalānubhavānanda-

svarūpaḥ parameśvaraḥ

māyayāntarhitaiśvarya

īyate guṇa-sargayā

The unchanging Lord, Brahman, Paramātmā, and Bhagavān, different from *prakṛti,* is present in higher and lower beings from Brahmā to the plants, in all gross objects, in the gross elements, in the *guṇas,* in *pradhāna,* and in its transformations such as *mahat-tattva.* He is described as the pervader as Paramātmā and is known as the pervaded as the universe. Though he is beyond definition, he is realized by various types of worshippers. This Supreme Lord, though having a spiritual form of pure knowledge and bliss, is falsely seen as an entity without powers, because of *māyā,* which creates material sense objects for the *jīva.*

Not only is the Lord to be served within the heart, but he is present everywhere, and should be satisfied by giving him all respect. To teach this, two verses show how the Lord pervades everything. He is present in all excellent and inferior *jīvas* from Brahmā to the plants. He is present in non-living objects such as pots (*bhautikeṣu*

vikareṣu), in the five gross elements (*mahatsu bhūteṣu*), in *pradhāna* (*guṇa-samye*), and in its transformations such as *mahat-tattva* (*guṇa-vyatikare*). He is different from *prakṛti* and its transformations. He is the one Lord called supreme Brahman (*ekaḥ*), Paramātmā (*ātmā*) and Bhagavān. The verb of the sentence is *īyate* in verse 23. He is without deterioration through all time *(avyayaḥ*).

"If the Lord is like this, then let this be defined." He is the *ātmā* within all *jīvas* (*pratyag-ātma*), Paramātmā. He is the pervader in that form, and as the visible universe, he is pervaded. Thus he is specified as the pervader and the pervaded. But actually he cannot be specified. Though indefinable or invisible, by different worshippers he is manifested variously (*vikalpitaḥ*) as Brahman, Paramātmā and Bhagavān. Still he is one form, made of knowledge and bliss. Though he is manifest by the powers arising from his *svarūpa* everywhere, by his power of ignorance, *māyā,* he seems to be without power, since it is impossible for the *jīva* to see him. What is *māyā*? *Māyā* creates (*sargayā*) sense objects (*guṇa*) like sound which are realized by the senses. Thus sound and other sense objects are perceived, but not the Lord, since the *jīva's* vision for seeing the Lord is covered over by *avidyā,* a transformation of *māyā.* The Lord says:

daivī hy eṣā guṇa-mayī mama māyā duratyayā |

mām eva ye prapadyante māyām etāṁ taranti te ||

My *māyā* made of the *guṇas*, fit for *jīva's* pleasure, is hard to surpass, but those who surrender to me alone can cross over *māyā*. BG 7.14

Thus when *māyā* is overcome by *bhakti* to the Lord, the Lord becomes visible according to the degree of *bhakti.*

|| 7.6.24 ||

tasmāt sarveṣu bhūteṣu

dayāṁ kuruta sauhṛdam

bhāvam āsuram unmucya

yayā tuṣyaty adhokṣajaḥ

Give up you demonic mentality and show mercy and affection to all beings, by which attitudes the Lord will be pleased.

Since the Lord can be realized by *bhakti, bhakti* should be made steady, without obstacles, by showing mercy and friendship to all beings. *Sauhṛdam* also means affection. Because all beings are the *śakti* of the Lord, they are forms of the Lord, and my Lord also exists in his *svarūpa* within all these beings. Therefore I should show affection to them. Prahlāda thinks, "If Bhakti-devi, by the mercy of *guru* and Vaiṣṇavas, accepts me, then the Lord will also be directly visible." By that compassion and affection *(yayā),* the Lord will be satisfied.

|| 7.6.25 ||

tuṣṭe ca tatra kim alabhyam ananta ādye

kiṁ tair guṇa-vyatikarād iha ye sva-siddhāḥ

dharmādayaḥ kim aguṇena ca kāṅkṣitena

sāraṁ juṣāṁ caraṇayor upagāyatāṁ naḥ

What cannot be attained if the unlimited original Lord is satisfied? Since we glorify and relish the lotus feet of the Lord, what is the need of *dharma, artha* and *kāma* which are achieved automatically by the transformations of the *guṇas*? What is the need of liberation?

If the Lord is satisfied, what is use of other goals of aspiration? They have no result. They are attained on their own (*sva-siddhāḥ*) in this world by transformation of the *guṇas.* What is the use of liberation (*aguṇena*)? We glorify excessively (*upagāyatām*) and serve (j*uṣām*) the sweetness of the Lord's lotus feet. The Lord's feet are like lotuses with sweet fragrance and taste (*sāram*). The devotees are like bees, who by their nature do not desire other things.

|| 7.6.26 ||

dharmārtha-kāma iti yo 'bhihitas tri-varga

īkṣā trayī naya-damau vividhā ca vārtā

manye tad etad akhilaṁ nigamasya satyaṁ

svātmārpaṇaṁ sva-suhṛdaḥ paramasya puṁsaḥ

I consider *dharma, artha* and *kāma,* knowledge of *ātmā,* knowledge of *karma,* argumentation, justice and various occupations to be part of the Vedas recommended for some people. But I consider that surrender to the Supreme Lord, who is one's friend, is recommended in the Vedas for the saintly people.

"If *dharma, artha* and *kāma* are not the goals of human life, why have the two sons of Śukrācārya said these are prescribed in the Vedas?" Knowledge of *ātmā (īkṣā),* knowledge of *karma (trayī*), argumentation and administering justice *(naya-damau*), and the various occupations (*vārtā*)—all of these I consider to be stated in the Vedas (*nigamasya).* I do not criticize them, since they are approved for suitable persons. What is beneficial for the saintly (*satyam*) is surrender to the Supreme Lord, offering the self as the possession of the Lord. Śrīdhara Svāmī gives the following meaning. "I consider that all of these goals are factually proclaimed in the Vedas concerned with the three *guṇas* (*nigamasya*). And the Vedas beyond the *guṇas* proclaim surrender to

the Lord. The Lord *says traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna*: O Arjuna, the Vedas deal with the three *guṇas,* but be transcendental to the three *guṇas.* (BG 2. 45)”

|| 7.6.27 ||

jñānaṁ tad etad amalaṁ duravāpam āha

nārāyaṇo nara-sakhaḥ kila nāradāya

ekāntināṁ bhagavatas tad akiñcanānāṁ

pādāravinda-rajasāpluta-dehināṁ syāt

Nārāyaṇa, the well-wisher and friend of all living entities, formerly explained this pure knowledge, difficult to understand, to Nārada. This knowledge can be understood by any full dedicated devotees with no material desire, who bath their bodies in the dust from the Lord’s lotus feet.

To give the boys faith, Prahlāda explains the *guru sampradāya.* “If Nārada is the hearer, what hopes do low persons like us have to understand this?” All those who bathe in the dust of the Lord’s lotus feet, who are dedicated devotees, can understand this, not just the most exalted devotees.

|| 7.6.28 ||

śrutam etan mayā pūrvaṁ

jñānaṁ vijñāna-saṁyutam

dharmaṁ bhāgavataṁ śuddhaṁ

nāradād deva-darśanāt

I received this pure knowledge, *bhakti-yoga*, along with realization, from Nārada Muni, who always sees the Lord.

|| 7.6.29-30 ||

śrī-daitya-putrā ūcuḥ

prahrāda tvaṁ vayaṁ cāpi

narte 'nyaṁ vidmahe gurum

etābhyāṁ guru-putrābhyāṁ

bālānām api hīśvarau

bālasyāntaḥpura-sthasya

mahat-saṅgo duranvayaḥ

chindhi naḥ saṁśayaṁ saumya

syāc ced visrambha-kāraṇam

The sons of the demons said: O Prahlāda! We and you do not know any teacher other than Ṣaṇḍa and Amarka, the sons of Śukrācārya. They control us children. Therefore you cannot to see him. Remaining within the palace, it is very difficult for Nārada to come to see you. Dear friend, if we are to believe you, please destroy our doubt.

They ask concerning this subject. We do not know any teacher except these two. They are the controllers of children. You cannot free yourself from their hands and go to Nārada. And it is also impossible for you to go to see Nārada, since you remain within the palace.

Thus ends the commentary on the Sixth Chapter of the Seventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Seven

Prahlāda Teaches Bhakti

|| 7.7.1 ||

śrī-nārada uvāca

evaṁ daitya-sutaiḥ pṛṣṭo

mahā-bhāgavato 'suraḥ

uvāca tān smayamānaḥ

smaran mad-anubhāṣitam

Śrī Nārada: Having thus been questioned by the sons of the demons, Prahlāda, the great devotee among the demons, remembering what I had spoken to him and smiling, spoke that to the boys.

The Seventh Chapter describes how Prahlāda teaches the boys about *bhakti* and its result *prema* that he attained from Nārada while in his mother's womb.

|| 7.7.2 ||

śrī-prahrāda uvāca

pitari prasthite 'smākaṁ

tapase mandarācalam

yuddhodyamaṁ paraṁ cakrur

vibudhā dānavān prati

Prahlāda said: When our father, Hiraṇyakaśipu, went to Mandara Mountain to execute severe austerities, the *devatās* attacked the demons in a fierce battle.

|| 7.7.3 ||

pipīlikair ahir iva

diṣṭyā lokopatāpanaḥ

pāpena pāpo 'bhakṣīti

vadanto vāsavādayaḥ

The *devatās,* headed by Indra, said, "As a serpent is eaten by small ants, so Hiraṇyakaśipu, inflicted miseries on the world, has now been eaten by his sin."

|| 7.7.4-5 ||

teṣām atibalodyogaṁ

niśamyāsura-yūthapāḥ

vadhyamānāḥ surair bhītā

dudruvuḥ sarvato diśam

kalatra-putra-vittāptān

gṛhān paśu-paricchadān

nāvekṣyamāṇās tvaritāḥ

sarve prāṇa-parīpsavaḥ

When the great leaders of the demons saw the unprecedented exertion of the *devatās* and were being slain, they fled fearfully in all directions to save their lives, not heeding homes, wives, children, animals and household paraphernalia.

|| 7.7.6 ||

vyalumpan rāja-śibiram

amarā jaya-kāṅkṣiṇaḥ

indras tu rāja-mahiṣīṁ

mātaraṁ mama cāgrahīt

The *devatās* plundered the palace of Hiraṇyakaśipu and Indra captured my mother, the Queen.

“Plundering the palace of Hiraṇyakaśipu” means “by stealing everything, they destroyed it.”

|| 7.7.7 ||

nīyamānāṁ bhayodvignāṁ

rudatīṁ kurarīm iva

yadṛcchayāgatas tatra

devarṣir dadṛśe pathi

As she was being led away, crying in fear like a *kurarī* bird, Nārada by chance saw her on the road.

|| 7.7.8 ||

prāha naināṁ sura-pate

netum arhasy anāgasam

muñca muñca mahā-bhāga

satīṁ para-parigraham

He said, "O King of the *devatās*! You should not take this innocent woman. O greatly fortunate one! Release this chaste married woman."

|| 7.7.9 ||

śrī-indra uvāca

āste 'syā jaṭhare vīryam

aviṣahyaṁ sura-dviṣaḥ

āsyatāṁ yāvat prasavaṁ

mokṣye 'rtha-padavīṁ gataḥ

Indra said: In the womb of this woman is the seed of that great demon. Therefore, let her remain in my prison until her child is delivered. After killing the child, I shall release her.

Let her remain in my prison until she delivers the child. Having gained my goal, I will release her. This means "Having killed the child that is born, I will release her."

|| 7.7.10 ||

śrī-nārada uvāca

ayaṁ niṣkilbiṣaḥ sākṣān

mahā-bhāgavato mahān

tvayā na prāpsyate saṁsthām

anantānucaro balī

Śrī Nārada said: That great child, sinless and a great devotee, a servant of the unlimited Lord, and full of power, can never be killed by you.

|| 7.7.11 ||

ity uktas tāṁ vihāyendro

devarṣer mānayan vacaḥ

ananta-priya-bhaktyaināṁ

parikramya divaṁ yayau

When Nārada had thus spoken, Indra, respecting to his words, immediately released my mother, and after circumambulating her out of respect for the devotee in her womb, returned to heaven.

Circumambulating her because of devotion to me, the devotee of the Lord, he left. He said “I offer respects to the devotee of the Lord situated in her womb.”

|| 7.7.12 ||

tato me mātaram ṛṣiḥ

samānīya nijāśrame

āśvāsyehoṣyatāṁ vatse

yāvat te bhartur āgamaḥ

The sage brought my mother to his hermitage and assured her of all protection, saying, "My dear child, please remain here until the arrival of your husband."

|| 7.7.13 ||

tathety avātsīd devarṣer

antike sākuto-bhayā

yāvad daitya-patir ghorāt

tapaso na nyavartata

Agreeing to his words, my mother stayed in his care without any fear, as long as the king of the demons continued his severe austerities.

Anti stands for *antike.*[110]

[110] Another version has *anti sāpy akutobhayā.*

|| 7.7.14 ||

ṛṣiṁ paryacarat tatra

bhaktyā paramayā satī

antarvatnī sva-garbhasya

kṣemāyecchā-prasūtaye

My pregnant mother, desiring auspiciousness for her child and delivery after the arrival of her husband, rendered service unto Nārada with great devotion.

Icchā-prasūtaye means “with the desire to deliver her child after the arrival of her husband.”

|| 7.7.15 ||

ṛṣiḥ kāruṇikas tasyāḥ

prādād ubhayam īśvaraḥ

dharmasya tattvaṁ jñānaṁ ca

mām apy uddiśya nirmalam

The merciful and capable Nārada gave the auspiciousness to her child and delivery after the arrival of her husband, by teaching *bhakti-yoga* and *bhakti-jñāna* to me and my mother.

With aim of auspiciousness of the child and for delivery after the arrival of her husband, Nārada taught the pure essence of *dharma, bhakti-yoga* and pure knowledge, approved by the devotees to me and also her (*ca*).

|| 7.7.16 ||

tat tu kālasya dīrghatvāt

strītvān mātus tirodadhe

ṛṣiṇānugṛhītaṁ māṁ

nādhunāpy ajahāt smṛtiḥ

Because of the long duration of time that has passed and because of her being a woman, my mother has forgotten all those instructions; but blessed by Nārada, I could not forget them.

"But why do we not see *bhakti* in your mother?" Because she was a woman and because a long time passed, she forgot. "But since you were a child and a long time also passed for you, why did you not forget?" I obtained the mercy of Nārada. Because she did not receive his mercy, the influence of time and her being a woman were stronger.

|| 7.7.17 ||

bhavatām api bhūyān me

yadi śraddadhate vacaḥ

vaiśāradī dhīḥ śraddhātaḥ

strī-bālānāṁ ca me yathā

If you believe my words, may you all have *prema* for the Lord developed from *bhakti* through Nārada's mercy, just as it arises in me, women and other children.

Bhūyāt indicates blessings. He desires that they also obtain the mercy of Nārada present in him, as a cause of *bhakti.* If you have faith in my words, then may you have intelligence fixed in the Lord (*vaiśāradī*), *prema,* arising from *bhakti* (*śraddhātaḥ*), which arises from mercy of the great devotee! This will be understood later in the text.

|| 7.7.18 ||

janmādyāḥ ṣaḍ ime bhāvā

dṛṣṭā dehasya nātmanaḥ

phalānām iva vṛkṣasya

kāleneśvara-mūrtinā

Just as fruits of a tree undergo six changes by the influence of time, which is a form of the Lord, while the tree does not change, so the body undergoes six states, but the soul does not undergo these changes.

Some devotees desiring liberation require some knowledge. That is given now in ten verses. The six changes are birth, maintenance, growth, transformation, decline and death. Every year the fruits change on the tree, but the tree remains. Similarly one sees six states of the body but not of the soul, which remains at all times. From time arise the universal form and the individual bodies. Thus it is called a form of the Lord.

|| 7.7.19-20 ||

ātmā nityo 'vyayaḥ śuddha

ekaḥ kṣetra-jña āśrayaḥ

avikriyaḥ sva-dṛg hetur

vyāpako 'saṅgy anāvṛtaḥ

etair dvādaśabhir vidvān

ātmano lakṣaṇaiḥ paraiḥ

ahaṁ mamety asad-bhāvaṁ

dehādau mohajaṁ tyajet

Paramātmā is without destruction, without decay, pure, the one entity, the knower of the field, the shelter of all things, without change, self-illuminating, the cause of all things, all-pervading, not influenced by matter, and not covered by anything. By contemplating these twelve features which distinguish the Lord from the *jīva,* one should give up the false identity of me and mine related to the body, arising from ignorance.

Thinking of the absence of six changes in the j*īva* brings purification of one's concept of *tvam,* the *jiva.* Purification of the concept of *tat,* the Lord, will take place by meditation of the Paramātmā with devotion. Thus the *svarūpa* of Paramātmā is now discussed in two verses. This Paramātmā *(ātmā*) is without destruction (*nityaḥ*). *Śruti* says *are 'yam ātmā:* this is the *ātmā,* without inside or outside. (*Bṛhadāraṇyaka Upaniṣad* 4.5.13) He is without decay *(avyayaḥ*). *Śruti* says *ṛc akṣare parame vyoman yasmin devā adhi viśve niṣeduḥ:* he is the supreme immutable Vedas in which the *devatās* take refuge. (*Śvetāśvatara Upaniṣad* 4.8) Paramātmā is pure (*śuddhaḥ*). *Śruti* says *vijñātāram are kena vijānīyāt:* how should one know the knower? (*Bṛhad-āraṇyaka Upaniṣad* 2.4.14) Paramātmā is the shelter. *Śruti* says *yasmin dyauḥ pṛthivī cāntarīkṣam:* in him reside the heavens, earth and the middle region. (*Muṇḍaka Upaniṣad* 2.2.5) He is without change (*avikriyaḥ*). *Śruti* says *niṣkalaṁ niṣkriyam śāntam:* he is without parts, without material action and peaceful. (*Śvetāśvatara Upaniṣad* 6.19) He is self-revealing (*sva-dṛk*). *Śruti* says *ātmā-jyotiḥ samrāḍ ihovāca:* the self-revealing, independent Lord spoke. (*Bṛhad-ārṇyaka Upaniṣad* 4.3.8) He is the cause (*hetuḥ*). *Śruti* says *sa imān lokān asṛjata:* he created the worlds. (*Aitareya Upaniṣad*) He is all-pervading. *Śruti* says *satyaṁ jñānam anantam:* the Lord is

unlimited knowledge and existence. He is without material association. *(Taitirīya Upanisād 12.2) Śruti* says *asaṅga hy ayaṁ puruṣaḥ:* the Lord has no association with matter. *(Bṛhad-āraṇyaka Upaniṣad.4.3.15)* He is not covered by anything. *Śruti* says *pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate:* when the manifested forms merge with the unmanifest *brahman* the unmanifest *brahman* remains. (*Iśopaniṣad* innvocation) By these twelve characteristics which distinguish him (*paraiḥ*) from the *jīva,* which one should constantly meditate upon, one will give up the false state (*asad-bhāvam*) concerning the body, arising from illusion. This means that without contemplation of Paramātmā, the illusion, similar to losing one's sense of direction, will not be destroyed, even if one has discrimination.

|| 7.7.21 ||

svarṇaṁ yathā grāvasu hema-kāraḥ

kṣetreṣu yogais tad-abhijña āpnuyāt

kṣetreṣu deheṣu tathātma-yogair

adhyātma-vid brahma-gatiṁ labheta

As the expert miner obtains gold from the rocks in the mine by various processes, the knower of *adhyātmā* attains the Paramātmā in the body by methods of realizing *ātmā.*

"Where does this Paramātmā exist?" He exists in the body. The method of attaining him is explained through an example. Just as the miner who knows the method obtains gold by methods such as heating taught by his teacher from rocks in the gold mine, so the knower of *ātmā* attains Paramātmā by methods for realizing *ātmā*, such as contemplation, in the field of the body.

|| 7.7.22 ||

aṣṭau prakṛtayaḥ proktās

traya eva hi tad-guṇāḥ

vikārāḥ ṣoḍaśācāryaiḥ

pumān ekaḥ samanvayāt

The *ācāryas* describe eight elements, the three *guṇas*, and the sixteen elements and as well as the one *ātmā,* which remains there by its relationship.

The knower of *adhyātmā* was mentioned. What is the *adhyātmā*? One and a half verses explain this. The eight are *prakṛti, mahat-tattva, ahaṅkāra*, and the five *tan-mātras*. The three are its transformations of *sattva, rajas* and *tamas*. The sixteen are the eleven senses and the five gross elements. These are described by person like Kapila. The *ātmā* is the one entity. The *ātmā* exists there by its relationship (*samanvayāt).* Or it can mean "being constantly present there." *At* stands for *atati,* to go.

|| 7.7.23 ||

dehas tu sarva-saṅghāto

jagat tasthur iti dvidhā

atraiva mṛgyaḥ puruṣo

neti netīty atat tyajan

The body is a combination of all these. There are two types of bodies: moving and non-moving. One should search out the Paramātmā within the body by rejecting what is different from the Paramātmā.

The combination of all of these produces the moving and non-moving bodies like men and trees. In the body, the Paramātmā should be sought out. The method is described. One should reject what is different from the Paramātmā. By rejecting everything else, one should seek out Paramātmā.

|| 7.7.24 ||

anvaya-vyatirekeṇa

vivekenośatātmanā

sarga-sthāna-samāmnāyair

vimṛśadbhir asatvaraiḥ

Those persons with steadiness, discerning the cause of creation, maintenance and destruction, seek out the Paramātmā with pure minds, in order to discriminate Paramātmā's relationship with and difference from the body.

"The body is "not that." Rejecting the body, nothing will remain." Paramātmā is connected (*anvaya*) to the body. But the body is separate (*vyatirekena*) from Paramātmā. This can be realized through one's connection with material elements like intelligence. But Paramātmā situated in the body is separate from intelligence also. This is the discrimination using the pure mind. The Paramātmā should be

sought by persons with steadiness, who consider the cause of creation, maintenance and destruction. *Śruti* says *yato vā imāni bhūtāni jāyante*: from the Lord arise all these beings. (*Taittirīya Upaniṣad* 3.1)

|| 7.7.25 ||

buddher jāgaraṇaṁ svapnaḥ

suṣuptir iti vṛttayaḥ

tā yenaivānubhūyante

so 'dhyakṣaḥ puruṣaḥ paraḥ

Intelligence has three states of activity—wakefulness, dreaming and deep sleep. But the person who perceives these three states is the controller Paramātmā.

The method of discernment is described in two verses. Three states of intelligence possessed by the *jīva* are described. Paramātmā (*puruṣaḥ paraḥ*) perceives these three states.

|| 7.7.26 ||

ebhis tri-varṇaiḥ paryastair

buddhi-bhedaiḥ kriyodbhavaiḥ

svarūpam ātmano budhyed

gandhair vāyum ivānvayāt

One should understand the nature of the *pure ātmā* by rejecting the contrary qualities of the three states of intelligence transformed by the three *guṇas*, which give rise to action, just as one should understand the nature of air which holds fragrances, by seeing that the fragrances are different from it.

The *jīva* is the possessor of these three states of intelligence. One should understand the nature of the pure *jīva* (*ātmanaḥ*) by rejecting the contrary qualities of the three types of intelligence transformed by the three modes, which give rise to action, just as one should understand that the air holds the fragrances simply by contact with fragrances of flowers (but is separate from them). He who activates that intelligence is the Paramātmā. He who is endowed with the intelligence is the *jīva.*

|| 7.7.27 ||

etad dvāro hi saṁsāro

guṇa-karma-nibandhanaḥ

ajñāna-mūlo 'pārtho 'pi

puṁsaḥ svapna ivārpyate

This intelligence is a cause of material life. Though insubstantial, bound at all times by *guṇas* and action and having an unknown origin, it imposes the body on the *jīva,* just as the Lord's energy imposes a dream on a person.

This intelligence is a cause. It is always bound by the *guṇas* and actions. Its root is not understood (*ajñāna-mūlaḥ*). Though it is insubstantial (*apārthaḥ*), it imposes the body on the *jīva* (*saṁsāraḥ*), just as a dream is imposed on a person. This takes place by the *śakti* of the Lord.

|| 7.7.28 ||

tasmād bhavadbhiḥ kartavyaṁ

karmaṇāṁ tri-guṇātmanām

bīja-nirharaṇaṁ yogaḥ

pravāhoparamo dhiyaḥ

Therefore you must destroy this materialistic intelligence, the cause of actions in the three *guṇas.* The result is cessation of the three states of intelligence.

Therefore one must endeavor to extinguish this intelligence. The seed is material intelligence. It must be destroyed. How? There must destruction of the states (*pravāha*) of waking, dreaming and deep sleep of the intelligence. *Yoga* is the result. Medinī says that *yoga* means supernatural, attainment, combination, meditation and means.

|| 7.7.29 ||

tatropāya-sahasrāṇām

ayaṁ bhagavatoditaḥ

yad īśvare bhagavati

yathā yair añjasā ratiḥ

Among the thousands of methods for destroying the material intelligence, the process proclaimed by the Lord himself, *bhakti-yoga,* is the method, by whose *aṅga* known as service to *guru* appears *bhakti--* from which *rati* to the Supreme Lord appears as the main result.

Among the thousands of means for burning the seed, this method is recommended by the Lord. Other methods are inferior because they are proclaimed by other sages. What is this method? From this *bhakti-yoga* which arises from its *aṅgas* of serving *guru, rati* appears. *Bhakti-yoga* is the method. The word *añjasā* (directly) and the ablative case ("from *bhakti-yoga"*) indicate that *rati* is the chief result. Burning up material intelligence is only an accompanying result. It is achieved without effort by those practicing *śuddha-bhakti*. It is said:

jarayaty āśu yā kośaṁ nigīrṇam analo yathā

That *bhakti* quickly destroys the subtle body, just as the digestive fire consumes food. B 3.25.33

|| 7.7.30-31 ||

guru-śuśrūṣayā bhaktyā

sarva-labdhārpaṇena ca

saṅgena sādhu-bhaktānām

īśvarārādhanena ca

śraddhayā tat-kathāyāṁ ca

kīrtanair guṇa-karmaṇām

tat-pādāmburuha-dhyānāt

tal-liṅgekṣārhaṇādibhiḥ

One performs *bhakti-yoga* by service to *guru*, offering him all that one possesses, by association with devotees of good conduct, by worship of the Lord, by faith in topics of the Lord, by chanting about the Lord's qualities and activities, by meditation on the Lord's lotus feet, and by seeing and making offering to the deity.

Of the two topics to be taught*, bhakti* and *jñāna* related to *bhakti, jñāna* has been explained. *Bhakti-yoga* has been indicated in the previous verse. Now the *aṅgas* of *bhakti* are described in three verses*. Rati* arises by services to *guru* such as bathing him and massaging him, by offering him all articles obtained with devotion and not for gaining recognition, by association with devotees who have proper conduct (*sādhu-bhaktānām)*. It is not recommended to associate closely with devotees of bad conduct, though they may be served, respected and seen.

|| 7.7.32 ||

hariḥ sarveṣu bhūteṣu

bhagavān āsta īśvaraḥ

iti bhūtāni manasā

kāmais taiḥ sādhu mānayet

By the mind, one should respect all living beings with their individual desires, thinking that the Supreme Lord is situated in all beings.

|| 7.7.33 ||

evaṁ nirjita-ṣaḍ-vargaiḥ

kriyate bhaktir īśvare

vāsudeve bhagavati

yayā saṁlabhyate ratiḥ

***Bhakti* is performed by these methods, devoid of lust, anger, greed, illusion, pride and hatred. By this method, *rati* to Vāsudeva is obtained.**

Having conquered the six v*argas* starting with lust, or the six senses including the mind, by these methods of *bhakti,* by these *aṅgas*, *bhakti* arises. The accompanying result is cessation of the states of intelligence. That was stated in verse 28. The main result of *bhakti* is explained here: *rati* or *prema* to Vāsudeva is obtained.

|| 7.7.34 ||

niśamya karmāṇi guṇān atulyān

vīryāṇi līlā-tanubhiḥ kṛtāni

yadātiharṣotpulakāśru-gadgadaṁ

protkaṇṭha udgāyati rauti nṛtyati

When the devotee, on hearing about the incomparable qualities, activities and heroic feats performed by the *avatāras,* becomes choked up, with tears in his eyes and hairs standing on end in joy, and sings, shouts and dances, he achieves the Lord.

The symptoms of *rati* are described. Actions are stealing milk and yogurt. Qualities are things like affection for the devotee. Heroic acts are actions such as lifting Govardhana and killing Kaṁsa.

|| 7.7.35 ||

yadā graha-grasta iva kvacid dhasaty

ākrandate dhyāyati vandate janam

muhuḥ śvasan vakti hare jagat-pate

nārāyaṇety ātma-matir gata-trapaḥ

When he laughs as if haunted by a ghost, wails, meditates, offers respects to others, breathes heavily at all times, becomes absorbed in contemplation by the mind, and without shame, says only "O Lord! Master of the universe! Nārāyaṇa!" he attains the Lord.

He speaks by saying "O Lord! Master of the universe! Nārāyaṇa!" He contemplates by the mind (*ātmā-matiḥ*).

|| 7.7.36 ||

tadā pumān mukta-samasta-bandhanas

tad-bhāva-bhāvānukṛtāśayākṛtiḥ

nirdagdha-bījānuśayo mahīyasā

bhakti-prayogeṇa samety adhokṣajam

By those methods, that person, liberated from all bondage, with mind and body acting for and thinking of the Lord, having already burned up the seed of desire, achieves the Supreme Lord by *rāga-bhakti.*

At this time his mind and body (*āśayā ākṛtiḥ*) conform to his contemplation (*bhāva*) of his particular relation (*bhāva*), thinking “I am his servant” or “I am his friend.” One should not worry that the body still remains in *saṁsāra.* Previously, the seed of material intelligence and the impressions of sense objects (*anuśayaḥ*) have been destroyed. He attains a meeting (*sam*) with the Lord by *ṛaga-mārga-bhakti (mahīyaṣa*).

|| 7.7.37 ||

adhokṣajālambham ihāśubhātmanaḥ

śarīriṇaḥ saṁsṛti-cakra-śātanam

tad brahma-nirvāṇa-sukhaṁ vidur budhās

tato bhajadhvaṁ hṛdaye hṛd-īśvaram

The wise know that direct contact with the Lord, which includes the happiness of Brahman, destroys *saṁsāra* for the sinful persons possessing material bodies in this world. Therefore worship the Lord possessing various *bhāvas* in his heart

“Is not the happiness of Brahman well known as the highest goal?” That is true. However, it is included in the happiness of meeting the Lord. The wise know that direct attainment of the Lord or even slight contact of the mind (*ālambham*) with the Lord destroys *(śātanam*) the wheel of *saṁsāra*. That is also the happiness of *brahma-nirvāṇa* since the Supreme Lord possesses that Brahman. There is unlimitedly greater happiness arising from one’s possessive feelings caused by the Lord’s having *dāsya* and *other bhāvas,* than in experiencing the happiness of *brahma-nirvāṇa,* since one tastes the sweetness of the Lord’s feet in the form of the highest bliss. There is natural happiness on seeing the moon which gives bliss and good fortune by all people’s eyes. But there millions of times more bliss on seeing one’s son, though he may be lame, blind or deaf, which a misfortune in everyone’s eyes, because of one’s possessiveness.

There is the greatest amount of bliss arising from the Lord’s *svarūpa* as Bhagavān, the *parabrahman*, possessing *bhāvas* like *dāsya*. If one has possessiveness for that form, one experiences the greatest good fortune of falling into thousands of waves in the ocean of bliss.

yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-

dhyānād bhavaj-jana-kathā-śravaṇena vā syāt

sā brahmaṇi sva-mahimany api nātha mā bhūt

kiṁ tv antakāsi-lulitāt patatāṁ vimānāt

The bliss for your servant available from meditating on your lotus feet or from hearing about your pastimes from the devotees is not available in your form of greatness known as Brahman, what to speak of the happiness for those who fall from the pleasures of Svarga. SB 4.9.10

brahmānando bhaved eṣa cet parārddha-guṇīkṛtaḥ |

naiti bhakti-sukhāmbhodheḥ paramāṇu-tulām api ||

The bliss of *brahman* realization accumulated by *samādhi* lasting for half of Brahmā's life cannot compare to one drop of the ocean of the happiness of *bhakti.* BRS 1.1.38

Another version has *adhokṣajālambam*. The meaning is then "the wise know that the happiness of Brahman which has the form of the Lord with *dāsya, sakhya* and other *rasas* as its object of love destroys the wheel of *saṁsāra*." *Hṛd-īśvaram* means the master of the heart. This indicates *bhakti* endowed with *dāsya* and other *bhāvas.*

|| 7.7.38 ||

ko 'ti-prayāso 'sura-bālakā harer

upāsane sve hṛdi chidravat sataḥ

svasyātmanaḥ sakhyur aśeṣa-dehināṁ

sāmānyataḥ kiṁ viṣayopapādanaiḥ

O demon boys! What difficulty is there in worshipping the Lord, the friend of the *jīva*, who remains in the heart like ether? What is the use of obtaining material enjoyment for humans who are like animals in their quest for enjoyment?

The best means, *bhakti,* produces happiness. The Lord is friend of the *jīva* (*ātmanaḥ*) residing like ether in his heart. *Śruti* says *sayujau sakhāyau*: the Lord and the *jīva* are two friends in a tree. (*Muṇḍaka Upaniṣad* 3.1.1) There is no difficulty in worshipping a friend. Because of the presence of the Lord at all times in the heart, and because of his affectionate nature, because of the processes of hearing and chanting, which also can be done at all times since the ear and tongue are always present, without bothering to find ingredients from elsewhere, what is the difficulty? On the other hand, there is great fatigue in attaining hell. He criticizes the tendency for material happiness. What is the use of attaining materials such as garlands, sandalwood and women for enjoyment? The cause is the misfortune of being similar (*sāmānyataḥ*) to pigs in their fixation on enjoyment.

|| 7.7.39 ||

rāyaḥ kalatraṁ paśavaḥ sutādayo

gṛhā mahī kuñjara-kośa-bhūtayaḥ

sarve 'rtha-kāmāḥ kṣaṇa-bhaṅgurāyuṣaḥ

kurvanti martyasya kiyat priyaṁ calāḥ

How much pleasure can ephemeral wealth, wife, animals, sons and daughters, residence, elephants, treasury, luxuries, economic development and sense gratification produce for the human with uncertain life span?

The material happiness of the enjoyers is not permanent. *Rāyaḥ* means wealth. *Artha-kāmāḥ* means *artha* and *kāma.*

|| 7.7.40 ||

evaṁ hi lokāḥ kratubhiḥ kṛtā amī

kṣayiṣṇavaḥ sātiśayā na nirmalāḥ

tasmād adṛṣṭa-śruta-dūṣaṇaṁ paraṁ

bhaktyoktayeśaṁ bhajatātma-labdhaye

The planets achieved by sacrifices are perishable, and impure, with superior enjoyment only according to the amount of pious acts. Therefore worship with devotion the Supreme Lord, having no fault ever seen or heard, to achieve the Lord, the objective of the *ātmā.*

One should not even enjoy the happiness of Svarga. It is temporary. *Śruti* says *tad yatheha karmājito lokaḥ kṣīyate evam evāmūtra puṇya jito lokaḥ kṣīyate*: the world attained in this life through *karma* dissipates, and the world attained in the next life through *puṇya* also dissipates. *Chāndogya Upaniṣad* 8.1.6

The superiority of enjoyment (*sātiśayaḥ*) depends on the amount of pious acts. Svarga is impure because there is envy and other bad qualities present there. *Ātma-labdhaye* means “for attaining the Lord by the *ātmā*” or “for attaining Paramātmā.” Or it can mean “for attaining the jewel in the form of *ātmā*.” Worship the Lord, otherwise one is thrown in the mud hole of Svarga or hell and perishes.

|| 7.7.41 ||

yad-artha iha karmāṇi

vidvan-māny asakṛn naraḥ

karoty ato viparyāsam

amoghaṁ vindate phalam

Thinking himself learned, a man repeatedly performs actions for attaining Svarga and achieves opposite results without fail.

Yad arthe means “with determination for pleasure.” From that determination he attains the opposite result without fail (*amogham*).

|| 7.7.42 ||

sukhāya duḥkha-mokṣāya

saṅkalpa iha karmiṇaḥ

sadāpnotīhayā duḥkham

anīhāyāḥ sukhāvṛtaḥ

The *karmīs* are determined to achieve happiness in this life by destroying unhappiness, but they achieve only unhappiness by their actions. Happiness will become perfect from giving up the desire for material enjoyment.

Anīhāyāḥ means “because of being free of desires.” *Sukhāvṛtaḥ* means “their happiness will become perfect.”

|| 7.7.43 ||

kāmān kāmayate kāmyair

yad-artham iha pūruṣaḥ

sa vai dehas tu pārakyo

bhaṅguro yāty upaiti ca

In order to be happy, a person desires objects of enjoyment, and tries to attain them by performing acts. The perishable body, however, food for vultures, gets destroyed and again is made to appear for giving more suffering.

Kāmyaiḥ means “by actions for attaining those objects.” *Apaiti* means “is destroyed” and *upaiti* means “again is made to appear for getting more suffering.”

|| 7.7.44 ||

kim u vyavahitāpatya-

dārāgāra-dhanādayaḥ

rājya-kośa-gajāmātya-

bhṛtyāptā mamatāspadāḥ

What are children, wife, house, and wealth, which are different from oneself? Kingdom, treasury, elephants, ministers, servants, and relatives are simply objects of false possessiveness.

|| 7.7.45 ||

kim etair ātmanas tucchaiḥ

saha dehena naśvaraiḥ

anarthair artha-saṅkāśair

nityānanda-rasodadheḥ

What is the use of these insignificant, worthless, perishable things, which appear valuable, for a person who experiences bliss in the ocean of *rasa*?

Ātmanaḥ means “of the self.” *Nityānanda-rasodadheḥ* means “for the devotee who experiences the ocean of eternal bliss from worshipping the Lord.”

|| 7.7.46 ||

nirūpyatām iha svārthaḥ

kiyān deha-bhṛto 'surāḥ

niṣekādiṣv avasthāsu

kliśyamānasya karmabhiḥ

O demons! Please ascertain the amount of real benefit available in temporary pleasures like sex life for a person with no opportunity for pleasure in this world because of his *karma.*

This person actually has no opportunity for pleasure.

|| 7.7.47 ||

karmāṇy ārabhate dehī

dehenātmānuvartinā

karmabhis tanute deham

ubhayaṁ tv avivekataḥ

The j*īva* performs actions with a human body received according to his past actions. He attains a heavenly body by his actions. This condition arises because of lack of discrimination concerning the *ātmā* in both bodies.

The *jīva* performs actions with a human body, which produces *karma.* He attains another body, on Svarga, by his actions, without distinguishing these two bodies from *ātmā.* He thinks, "I perform action. I enjoy Svarga as a result of my actions." This type of identity has no sense of discrimination, since the *ātmā* is completely different from both bodies.

|| 7.7.48 ||

tasmād arthāś ca kāmāś ca

dharmāś ca yad-apāśrayāḥ

bhajatānīhayātmānam

anīhaṁ harim īśvaram

Therefore, without material desire, worship the independent Supreme Lord, Paramātmā, who gives shelter to *artha, kāma* and *dharma.*

What is this discrimination? *Artha, dharma* and *kāma* are dependent on the Lord, just as oxen are dependent on their master for performing their actions and enjoyment. *Anīhayā* means "without material desire." *Anīham* means independent.

|| 7.7.49 ||

sarveṣām api bhūtānāṁ

harir ātmeśvaraḥ priyaḥ

bhūtair mahadbhiḥ sva-kṛtaiḥ

kṛtānāṁ jīva-saṁjñitaḥ

The Lord is the *ātmā* of all living beings made of the elements starting with *mahat-tattva*, which are created by the Lord, and he is the supreme object of affection.

Since the Lord is the body and the *ātmā* of all beings, is Paramātmā and is most dear to all beings, you should worship him. He is the *ātmā,* Paramātmā of all beings. He is the Supreme Lord. He is the body of all beings, since he is their cause, creating them from *mahat-tattva* and other elements. Because the *jīva* is his *taṭastha-śakti,* the Lord is known as the *jīva.* Since the Lord is dearest to all beings, worship him. He is dearer than what is called the *jīva.*

|| 7.7.50 ||

devo 'suro manuṣyo vā

yakṣo gandharva eva vā

bhajan mukunda-caraṇaṁ

svastimān syād yathā vayam

If a *devatā,* demon, human being, Yakṣa, or Gandharva renders service to the lotus feet of Mukunda, he is situated in the most auspicious condition of life, exactly like me.

Because the Lord is like this, everyone should perform *bhakti.*

|| 7.7.51-52 ||

nālaṁ dvijatvaṁ devatvam

ṛṣitvaṁ vāsurātmajāḥ

prīṇanāya mukundasya

na vṛttaṁ na bahu-jñatā

na dānaṁ na tapo nejyā

na śaucaṁ na vratāni ca

prīyate 'malayā bhaktyā

harir anyad viḍambanam

O sons of demons! Being a *brāhmaṇa, devatā* or sage, good conduct, learning, charity, austerity, worship, cleanliness and vows cannot please the Lord. The Lord is pleased by pure *bhakti.* Other than *bhakti,* everything else is a cause of mockery.

These items cannot please him (*alam prīṇanāya*). Far from pleasing him they are a cause of ridicule (*viḍambanam*).

|| 7.7.53 ||

tato harau bhagavati

bhaktiṁ kuruta dānavāḥ

ātmaupamyena sarvatra

sarva-bhūtātmanīśvare

O demons! Perform *bhakti* to the Lord, Paramātmā, while seeing at all times everyone's happiness and distress as one's own.

Ātmaupamyena means "seeing others as oneself in their happiness and distress."

|| 7.7.54 ||

daiteyā yakṣa-rakṣāṁsi

striyaḥ śūdrā vrajaukasaḥ

khagā mṛgāḥ pāpa-jīvāḥ

santi hy acyutatāṁ gatāḥ

O sons of demons! The Yakṣas, Rākṣasas, women, *śūdras,* cowherd men, birds, animals and the sinful living entities can attain a spiritual body in the association of the Supreme Lord.

Bhakti does not depend on good birth. *Acyutatām gatāḥ* means that one becomes similar to Acyuta by assuming a spiritual body. Or it can mean that one attains the position of never falling as the *karmīs* do from Svarga. It is said in the *Kāśī-khaṇḍa*:

na cyavante ca yad bhaktā mahatyāṁ pralayāpadi

ato ’acyuto ’khile loke vidvadbhiḥ pariṇīyate

Because the devotees do not fall from their position at the time of universal destruction, the Lord is called Acyuta by the learned in the whole world.

|| 7.7.55 ||

etāvān eva loke 'smin

puṁsaḥ svārthaḥ paraḥ smṛtaḥ

ekānta-bhaktir govinde

yat sarvatra tad-īkṣaṇam

The supreme goal of man in this world is considered to be pure *bhakti* for Govinda, by which one sees Govinda everywhere.

When pure *bhakti, ananyā bhakti* is present*,* on maturity one sees the Lord everywhere. It is said:

nārāyaṇam ayaṁ dhīrāḥ paśyanti paramārthinaḥ

jagad dhanamayaṁ lubdhāḥ kāmukāḥ kāminīmayam

The devotees, dedicated to the highest truth, see everything as Nārāyaṇa, just as the greedy person see the world as wealth, and the lusty man sees the world as enjoyable women.

Similarly Prahlāda saw the Lord in the pillar.

Thus ends the commentary on the Seventh Chapter of the Seventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eight

Appearance of Nṛsiṁha

|| 7.8.1 ||

śrī-nārada uvāca

atha daitya-sutāḥ sarve

śrutvā tad-anuvarṇitam

jagṛhur niravadyatvān

naiva gurv-anuśikṣitam

Nārada said: After hearing what Prahlāda spoke, all the children did not accept what was taught by their teachers, since Prahlāda's teachings were faultless.

In the Eighth Chapter Hiraṇyakaśipu tries to kill his son and attacks a pillar in anger. Nṛsiṁhadeva appears from the pillar and kills him. The *devatās* praise the Lord.

|| 7.8.2 ||

athācārya-sutas teṣāṁ

buddhim ekānta-saṁsthitām

ālakṣya bhītas tvarito

rājña āvedayad yathā

When the son of Śukrācārya saw that the students had fixed their intelligence on *bhakti-yoga*, he became frightened and reported the situation to the King.

Ekānta-saṁsthitām can mean “their intelligence was fixed first on *bhakti*, and then last on everything else,” or it can mean “fixed on *bhakti-yoga*.”

|| 7.8.3-4 ||

kopāveśa-calad-gātraḥ

putraṁ hantuṁ mano dadhe

kṣiptvā paruṣayā vācā

prahrādam atad-arhaṇam

āhekṣamāṇaḥ pāpena

tiraścīnena cakṣuṣā

praśrayāvanataṁ dāntaṁ

baddhāñjalim avasthitam

sarpaḥ padāhata iva

śvasan prakṛti-dāruṇaḥ

His body trembling in rage, rebuking him with harsh words, the King fixed his mind on killing his son, who did not deserve that punishment. Looking with his crooked, sinful eyes, at his gentle and obedient son who was standing peacefully with folded hands, the father, evil by nature, hissing like a trampled snake, then spoke.

|| 7.8.5 ||

śrī-hiraṇyakaśipur uvāca

he durvinīta mandātman

kula-bheda-karādhama

stabdhaṁ mac-chāsanodvṛttaṁ

neṣye tvādya yama-kṣayam

Hiraṇyakaśipu said: O most impudent fool! Outcaste! Disruptor of the family!

You have stubbornly violated my orders. I will send you today to the abode of Yamarāja.

Durvinīta means impudent but it also has another meaning: especially well-behaved, or merciful towards the rascals. *Mandātman* means a fool but also means a person who is attentive to the unfortunate, since he cannot tolerate their suffering. *Kula-bheda-kara* means a breaker of a family but also means a person who brings distinction to the family. He considers Prahlāda to be low (*adhama*) because he has great power, like the Prajāpatis who are also low. He is considered arrogant because he does not consider the demons worthy of worship. You have violated my orders. I will take you the Yama's abode. The other meaning of *yama-kṣayam* is the abode for *yoga* which enables Prahlāda to survive.

|| 7.8.6 ||

kruddhasya yasya kampante

trayo lokāḥ saheśvarāḥ

tasya me 'bhītavan mūḍha

śāsanaṁ kiṁ balo 'tyagāḥ

Fool! When I am angry all the three worlds tremble, along with their rulers. By whose strength, without fear, have you violated my order?

Balaḥ means "whose strength."

|| 7.8.7 ||

śrī-prahrāda uvāca

na kevalaṁ me bhavataś ca rājan

sa vai balaṁ balināṁ cāpareṣām

pare 'vare 'mī sthira-jaṅgamā ye

brahmādayo yena vaśaṁ praṇītāḥ

Prahlāda said: The Lord is my strength and your strength and the strength of others who are strong. By him, all creatures high and low, moving and non-moving, headed by Brahmā, are controlled.

|| 7.8.8 ||

sa īśvaraḥ kāla urukramo 'sāv

ojaḥ sahaḥ sattva-balendriyātmā

sa eva viśvaṁ paramaḥ sva-śaktibhiḥ

sṛjaty avaty atti guṇa-trayeśaḥ

He is the Supreme Lord. He is time and performer of great deeds. He is the strength of the senses, mind and body. He is the mind, senses and body. The Supreme Lord creates, maintains and destroys the universe by his *śaktis.* He is master of the three *guṇas.*

|| 7.8.9 ||

jahy āsuraṁ bhāvam imaṁ tvam ātmanaḥ

samaṁ mano dhatsva na santi vidviṣaḥ

ṛte 'jitād ātmana utpathe sthitāt

tad dhi hy anantasya mahat samarhaṇam

Give up your demonic nature. Make your mind equal to all beings. There are no enemies except the mind which is uncontrolled and deviant. Worship the unlimited Lord.

Give up your demonic nature and make your mind think yourself and others to be equal. "How can I make my mind equal to enemies?' There are no enemies, except for the mind (*ātmanaḥ*), which is uncontrolled. When you control the mind and see everyone equal to yourself, you will not see any enemies. That is being equal everywhere. *Smarahaṇam* means worship.

|| 7.8.10||

dasyūn purā ṣaṇ na vijitya lumpato

manyanta eke sva-jitā diśo daśa

jitātmano jñasya samasya dehināṁ

sādhoḥ sva-moha-prabhavāḥ kutaḥ pare

Foolish persons like you, not conquering the six plunderers, think that they have conquered the ten directions. Where are the enemies for the person who

has conquered the mind, who has conquered the six plunderers, who is wise and equal to all? These enemies are all created by illusion.

Foolish persons like you (*eke*), not conquering the six plunderers who steal everything, and are situated with you, think that they have conquered the ten directions by themselves. Where are the enemies (*pare*) for the wise person who has conquered the mind and thus conquered the six plunderers? Why would he have enemies? He has none, because enemies are created by one's illusions.

|| 7.8.11 ||

śrī-hiraṇyakaśipur uvāca

vyaktaṁ tvaṁ martu-kāmo 'si

yo 'timātraṁ vikatthase

mumūrṣūṇāṁ hi mandātman

nanu syur viklavā giraḥ

Hiraṇyakaśipu said: O fool! By boasting so excessively, you clearly show that you desire to die. Dying persons speak incoherent words.

Viklavā means incoherent. You are praising yourself saying "I have conquered the six friends, but not my father."

|| 7.8.12 ||

yas tvayā manda-bhāgyokto

mad-anyo jagad-īśvaraḥ

kvāsau yadi sa sarvatra

kasmāt stambhe na dṛśyate

O most unfortunate Prahlāda! You have always described a controller of the universe other than me. But where is he? If he is everywhere, then why is he not present before me in this pillar?

You are most unfortunate because you have given up the wealth of the universe which is mine. Because you are my son you are the heir. If the Lord exists, where is he? Prahlāda says, “He is everywhere.” Why is he not in the pillar? Prahlāda, seeing the proof, speaks. “I see him in the pillar.”

|| 7.8.13 ||

so 'haṁ vikatthamānasya

śiraḥ kāyād dharāmi te

gopāyeta haris tvādya

yas te śaraṇam īpsitam

Because you are speaking so much nonsense, I shall now sever your head from your body. Now let your Lord who is your preferred shelter save you!

Hiraṇyakaśipu does not see the Lord. He then speaks this verse.

|| 7.8.14 ||

evaṁ duruktair muhur ardayan ruṣā

sutaṁ mahā-bhāgavataṁ mahāsuraḥ

khaḍgaṁ pragṛhyotpatito varāsanāt

stambhaṁ tatāḍātibalaḥ sva-muṣṭinā

Obsessed with anger, mighty Hiraṇyakaśipu, continuously abusing his exalted devotee-son with harsh words, took up his sword, rose from his exalted throne, and struck his fist against the column.

|| 7.8.15 ||

tadaiva tasmin ninado 'tibhīṣaṇo

babhūva yenāṇḍa-kaṭāham asphuṭat

yaṁ vai sva-dhiṣṇyopagataṁ tv ajādayaḥ

śrutvā sva-dhāmātyayam aṅga menire

At that time, from within the pillar came a fearful sound, as if the covering of the universe was cracking. O Yudhiṣṭhira, when the sound reached the abodes of the *devatās* like Lord Brahmā, the *devatās,* hearing it, thought that their abodes would be destroyed.

The sound appeared to crack the universe. Hearing that sound (*yam*), the *devatās* thought that they abodes were being destroyed (*atyayam*).

|| 7.8.16||

sa vikraman putra-vadhepsur ojasā

niśamya nirhrādam apūrvam adbhutam

antaḥ-sabhāyāṁ na dadarśa tat-padaṁ

vitatrasur yena surāri-yūtha-pāḥ

While showing his extraordinary prowess, Hiraṇyakaśipu, who desired to kill his own son, heard that astonishing, tumultuous sound which had never before been heard. Upon hearing the sound, the other leaders of the demons became frightened and could not see the origin of that sound in the assembly.

They could not see the source of that sound (*tat-padam*).

|| 7.8.17 ||

satyaṁ vidhātuṁ nija-bhṛtya-bhāṣitaṁ

vyāptiṁ ca bhūteṣv akhileṣu cātmanaḥ

adṛśyatātyadbhuta-rūpam udvahan

stambhe sabhāyāṁ na mṛgaṁ na mānuṣam

To prove the words of his servant that he is present in all objects to be true, the Lord showed an astonishing form which was neither animal nor human to the assembly.

Prahlāda had said that the Lord was present in the pillar. To prove those words of his servant true, to make that truth visible, the Lord appeared. And to make true the statement that his form was spread everywhere, in Nṛsiṁha and other forms, he became visible in the pillar where he had been invisible. He took a form in the assembly which was not related to animal forms nor was it a human form. His servant

Hiraṇyakaśipu had prayed not to die from created living being, and also prayed not to die inside or outside, and not by man or beast. The Lord appeared in that form to make that prayer true. He was not a being created by Brahmā, he was not an animal, nor a human, nor was he situated within the assembly hall, nor outside in the yard. Some people also say that he appeared in that form to prove the words of his servants like Nārada to be true. The Lord says “Kaunteya, my devotee never perishes.” (BG 9.31) And Nārada said to Hiraṇyakaśipu, “You will not be able to kill this child.” (SB 7.7.10) Hiraṇyakaśipu said “Perhaps I will die because of my hatred of Prahlāda.” (SB 7.5.47) When Hiraṇyakaśipu made his request, Brahmā had said “Let it be.”

|| 7.8.18 ||

sa sattvam enaṁ parito vipaśyan

stambhasya madhyād anunirjihānam

nāyaṁ mṛgo nāpi naro vicitram

aho kim etan nṛ-mṛgendra-rūpam

Looking all around as the creature emerging from the pillar, Hiraṇyakaśipu thought, “This remarkable being is neither an animal nor a human. What is this man-lion form?”

Looking all around the pillar at the being emerging from the pillar, he thought (verb is missing), “What is it?”

|| 7.8.19-22 ||

mīmāṁsamānasya samutthito 'grato

nṛsiṁha-rūpas tad alaṁ bhayānakam

pratapta-cāmīkara-caṇḍa-locanaṁ

sphurat saṭā-keśara-jṛmbhitānanam

karāla-daṁṣṭraṁ karavāla-cañcala-

kṣurānta-jihvaṁ bhrukuṭī-mukholbaṇam

stabdhordhva-karṇaṁ giri-kandarādbhuta-

vyāttāsya-nāsaṁ hanu-bheda-bhīṣaṇam

divi-spṛśat kāyam adīrgha-pīvara-

grīvoru-vakṣaḥ-sthalam alpa-madhyamam

candrāṁśu-gauraiś churitaṁ tanūruhair

viṣvag bhujānīka-śataṁ nakhāyudham

durāsadaṁ sarva-nijetarāyudha-

praveka-vidrāvita-daitya-dānavam

The form of Nṛsiṁha appeared in front of Hiraṇyakaśipu, who studied that frightful form having fierce eyes the color of molten gold and dreadful teeth, a face expanded by his brilliant mane, and tongue with sharp tip waving like a sword. His frown was terrifying and his rigid ears pointed up. His nostrils spread open like mountain caves. His open jaw was terrifying. His body, covered by hairs white like the moon, with broad chest and narrow waist and thick, short neck reached the sky. He had his unconquerable nails as weapons on his hundred of arms spread in all directions. By his normal weapons and other excellent weapons he made the demons flee.

Nṛsiṁha appeared before Hiraṇyakaśipu while he was considering that extremely *(alam*) terrifying form. His fearsome nature is described in three verses. *Cāmīkara* means gold. *Saṭā-keśara* means his mane. *Karāvala* is a knife. He was fierce because of his face with its frown. He was frightening because of the opening of his lower cheeks (jaw). He had a short, thick neck, broad chest and thin waist. His hair was white like moon light. He had hundreds of arms in all directions, with nails similar to weapons. His normal weapons were the *cakra* and club. He had others as well such a thunderbolt. Because of these weapons the demons fled.

|| 7.8.23 ||

prāyeṇa me 'yaṁ hariṇorumāyinā

vadhaḥ smṛto 'nena samudyatena kim

evaṁ bruvaṁs tv abhyapatad gadāyudho

nadan nṛsiṁhaṁ prati daitya-kuñjaraḥ

"Lord Viṣṇu, who possesses great mystic power, has made this plan to kill me, but what is the use of such an attempt?" Uttering this and taking up his club while roaring loudly, Hiraṇyakaśipu, elephant among the demons, attacked the Lord.

Seeing that astonishing form, he thought and then spoke as follows. The Lord has thought of killing me by this form. *Smṛtaḥ* means that the Lord wanted to do this, and now has taken practical steps, by remembering again. What is the use of this attempt by the Lord? It has not use at all, since it cannot overcome my strength.

|| 7.8.24 ||

alakṣito 'gnau patitaḥ pataṅgamo

yathā nṛsiṁhaujasi so 'suras tadā

na tad vicitraṁ khalu sattva-dhāmani

sva-tejasā yo nu purāpibat tamaḥ

Just as an insect falls into a fire, Hiraṇyakaśipu disappeared in the Lord's effulgence. This is not at all astonishing for the Lord, the light of pure goodness, because he formerly destroyed the darkness by forming *mahat-tattva.*

Entering the effulgence of the Lord, he disappeared. This is not surprising for the Lord who is the light (*dhamani*) of *śuddha-sattva*, in which one can see no darkness, because previously at the time of creation after dissolution of the universe, he destroyed the darkness by forming *mahat-tattva* (which glows). What then to speak of his direct form at this time?

|| 7.8.25 ||

tato 'bhipadyābhyahanan mahāsuro

ruṣā nṛsiṁhaṁ gadayoruvegayā

taṁ vikramantaṁ sagadaṁ gadādharo

mahoragaṁ tārkṣya-suto yathāgrahīt

Thereafter, the great demon angrily approached Nṛsiṁhadeva and struck him with his club using great force. Lord Nṛsiṁhadeva, who holds a club, captured the great demon along with his club, just as Garuḍa captures a great snake.

Then, separating himself from the effulgence, he came before that form and stuck it with his club.

|| 7.8.26 ||

sa tasya hastotkalitas tadāsuro

vikrīḍato yadvad ahir garutmataḥ

asādhv amanyanta hṛtaukaso 'marā

ghana-cchadā bhārata sarva-dhiṣṇya-pāḥ

O Yudhiṣṭhira! When Nṛsiṁha gave Hiraṇyakaśipu a chance to slip from his hand, just as Garuḍa sometimes lets a snake slip from his mouth, the *devatās*, who had lost their abodes and were hiding behind the clouds, did not consider that incident good fortune.

The demon slipped from his hands. The *devatās* were hidden by clouds, fearing the anger of the demon who would think, “They want to see me die”. Without homes, they thought that it was unfortunate that the demon had escaped from the hands of the Lord. “He has taken our homes. Now, if he lives, he will take our lives!”

|| 7.8.27 ||

taṁ manyamāno nija-vīrya-śaṅkitaṁ

yad dhasta-mukto nṛhariṁ mahāsuraḥ

punas tam āsajjata khaḍga-carmaṇī

pragṛhya vegena gata-śramo mṛdhe

Hiraṇyakaśipu, thinking that the Lord was afraid of his prowess because he escaped from the Lord’s hands, with his fatigue of fighting gone, took up his sword and shield and again attacked the Lord with great force.

Thinking that the Lord was afraid of his prowess because *(yat)* he got free from the Lord’s hands, he again attacked.

|| 7.8.28 ||

taṁ śyena-vegaṁ śata-candra-vartmabhiś

carantam acchidram upary-adho hariḥ

kṛtvāṭṭa-hāsaṁ kharam utsvanolbaṇaṁ

nimīlitākṣaṁ jagṛhe mahā-javaḥ

Laughing loudly with a terrifying sound, the swift Lord captured the demon who was moving up and down with the speed of a hawk and leaving no vulnerable spot by using his shield and sword, but who had closed his eyes out of fear of the laughter.

Śata-candra-vartmabhiḥ means “by the use of his shield and sword.” The demon had closed his eyes out of fear from the loud laughter.

|| 7.8.29 ||

viṣvak sphurantaṁ grahaṇāturaṁ harir

vyālo yathākhuṁ kuliśākṣata-tvacam

dvāry ūrum āpatya dadāra līlayā

nakhair yathāhiṁ garuḍo mahā-viṣam

Just a snake captures a mouse, the Lord caught the demon, who flailed his limbs about when captured, and placed him on his lap at the threshold of the palace. With his nails, he then casually pierced the demon, whose skin could not be pierced with an axe, just as Garuḍa pierces a poisonous snake.

He captured the demon just as a snake captures a mouse. Without paying attention (*līlayā*) he pierced his body, though his skin could not be injured by an axe, just as Garuḍa pierces a snake. He pierced him at the door, which was not in the assembly hall, nor outside. He placed him on his lap, a place which was neither on the ground nor in the sky. He pierced him by his nails, which were neither living nor dead. Also he killed him during the twilight, which was neither day nor night.

|| 7.8.30 ||

saṁrambha-duṣprekṣya-karāla-locano

vyāttānanāntaṁ vilihan sva-jihvayā

asṛg-lavāktāruṇa-keśarānano

yathāntra-mālī dvipa-hatyayā hariḥ

With fierce eyes difficult to look upon because of their anger, the Lord licked the edges of his gaping mouth with his tongue. His mane and face were red

because of stains of drops of blood, and he wore the demon's intestines as a garland. He looked like a lion after killing an elephant.

His face was stained with drops of blood. Thus his mane and face were red. He wore his intestines as a garland. The Lord was like a lion on killing an elephant.

|| 7.8.31 ||

nakhāṅkurotpāṭita-hṛt-saroruhaṁ

visṛjya tasyānucarān udāyudhān

ahan samastān nakha-śastra-pāṇibhir

dordaṇḍa-yūtho 'nupathān sahasraśaḥ

Leaving aside the demon whose heart was uprooted by his nails, the Lord, armed with his phalanxes of arms, killed his all followers by the thousands using his nails and weapons.

Hiraṇyakaśipu's lotus heart was uprooted by the buds of the Lord's nails. "I was living happily in his heart, but how did this unfortunate person make anger and hatred live there as well?" He pulled out his heart as if to inspect it. He used the buds of his nails in order not to damage the lotus of his heart. The Lord had groups of arms. *Anupathān* means followers.

|| 7.8.32 ||

saṭāvadhūtā jaladāḥ parāpatan

grahāś ca tad-dṛṣṭi-vimuṣṭa-rociṣaḥ

ambhodhayaḥ śvāsa-hatā vicukṣubhur

nirhrāda-bhītā digibhā vicukruśuḥ

The clouds, shaken by his mane, fled away. The planets lost their effulgence by his glance. Attacked by his breathing, the oceans became agitated. The directions cried out in fear of his roaring.

This describes how he afflicted the enemy.

|| 7.8.33 ||

dyaus tat-saṭotkṣipta-vimāna-saṅkulā

protsarpata kṣmā ca padābhipīḍitā

śailāḥ samutpetur amuṣya raṁhasā

tat-tejasā khaṁ kakubho na rejire

The sky, filled with airplanes dislocated by his flying mane, and the earth as well, afflicted by his feet, slipped from their positions. Mountains sprang up by his vehemence, and the sky and the directions lost their luster because of his effulgence.

With airplanes disturbed by the upward movement of his mane the sky and the earth as well slipped, remaining tilted. Lack of the augment on the past tense and the singular ending is poetic license.

|| 7.8.34 ||

tataḥ sabhāyām upaviṣṭam uttame

nṛpāsane sambhṛta-tejasaṁ vibhum

alakṣita-dvairatham atyamarṣaṇaṁ

pracaṇḍa-vaktraṁ na babhāja kaścana

No one could serve the unchallenged, fully shining Lord with terrifying, angry face, seated on the king's throne in the hall.

A king is defined as one whose power is accepted by one he conquers. Thus he sat on the king's throne, as if showing who should be king. Or, though his servant gate keeper had been cursed, the Lord did not see him as giving up that identity. Thus the Lord who did not accept the offering of seat purified by *mantras* or other gifts offered by the sages accepted the throne already used and not offered to him, because it belonged to his devotee, even though the devotee had been cursed and took on the nature of a demon. By this the Lord showed to all persons the great fortune of his devotee. The Lord showed full light (*saṁbhṛta-tejasam*). He had no opponents (*alakṣita-dvairatham)*. No devotee served the Lord with fan or other items out of fear.

|| 7.8.35 ||

niśāmya loka-traya-mastaka-jvaraṁ

tam ādi-daityaṁ hariṇā hataṁ mṛdhe

praharṣa-vegotkalitānanā muhuḥ

prasūna-varṣair vavṛṣuḥ sura-striyaḥ

Seeing that the fever for the three worlds had been killed by the Lord in battle, the wives of the *devatās,* their faces bursting with intense joy, showered flowers again and again.

Seeing that the demon, intolerable like a fever in the head, was killed by the Lord, they sprinkled flowers.

|| 7.8.36 ||

tadā vimānāvalibhir nabhastalaṁ

didṛkṣatāṁ saṅkulam āsa nākinām

surānakā dundubhayo 'tha jaghnire

gandharva-mukhyā nanṛtur jaguḥ striyaḥ

The sky became crowded with airplanes of the *devatās* desirous of seeing the Lord. The heavenly drums sounded, the chief Gandharvas danced and the heavenly women sang.

The sky became crowded with airplanes of the *devatās (nākinām).*

|| 7.8.37-39 ||

tatropavrajya vibudhā

brahmendra-giriśādayaḥ

ṛṣayaḥ pitaraḥ siddhā

vidyādhara-mahoragāḥ

manavaḥ prajānāṁ patayo

gandharvāpsara-cāraṇāḥ

yakṣāḥ kimpuruṣās tāta

vetālāḥ saha-kinnarāḥ

te viṣṇu-pārṣadāḥ sarve

sunanda-kumudādayaḥ

mūrdhni baddhāñjali-puṭā

āsīnaṁ tīvra-tejasam

īḍire nara-śārdulaṁ

nātidūracarāḥ pṛthak

O Yudhiṣṭhira! The *devatās* headed by Brahmā, Indra and Śiva, the sages, the Pitṛs, Siddhas, Vidyādharas, the snakes, the Manus, the Prajāpatis, the Gandharvas, the Apsarās, the Cāraṇas, the Yakṣas, the Kimpuruṣas, the Vetālas, the Kinnaras, and the associates of Viṣṇu, such as Sunanda and Kumuda, with hands over their heads, not too far away, each offered respects to the seated man-lion who was shining brilliantly.

The form *apsara-cāranāḥ* is poetic license.

|| 7.8.40 ||

śrī-brahmovāca

nato 'smy anantāya duranta-śaktaye

vicitra-vīryāya pavitra-karmaṇe

viśvasya sarga-sthiti-saṁyamān guṇaiḥ

sva-līlayā sandadhate 'vyayātmane

Brahmā said: I offer respects to the unlimited master of unlimited potencies, of astonishing prowess and pure actions, who carries out creation, maintenance and dissolution of the universe by *māyā* with ease and remains undiminished.

You made the Kumāras get angry and made your two gate keepers fall. You made me, Brahmā, give blessings to the demon, and you made your devotee appear in the family of demons. Inspiring the demon, you cause harm to the devotee. Then you personally manifest yourself to protect your devotee. No one can understand your plan. Therefore I offer respects to you. I cannot know your limits *(anantāya).* To please you, I offer respects to your energies but the limits of those powers cannot be understood. You have remarkable prowess, since you killed the unconquerable demon in a moment. You are *śuddha-sattva* and therefore even if you are angry, your actions are pure. I offer respects to you who perform (*sandadhate*) creation, maintenance and destruction.

|| 7.8.41 ||

śrī-rudra uvāca

kopa-kālo yugāntas te

hato 'yam asuro 'lpakaḥ

tat-sutaṁ pāhy upasṛtaṁ

bhaktaṁ te bhakta-vatsala

Śiva said: The end of the millennium is the time for your anger. Now you have killed this insignificant demon. O Lord, you are affectionate to your devotee! Therefore protect his son, who is obedient to you.

Everyone is afraid of final destruction on seeing your ferocious form, but I am not. The time of dissolution is the time for your anger. I, as well, your expansion, perform this action. "I have shown anger out of affection for my devotee." This demon is insignificant for you. And his son, loyal to you, is here.

|| 7.8.42 ||

śrī-indra uvāca

pratyānītāḥ parama bhavatā trāyatā naḥ sva-bhāgā

daityākrāntaṁ hṛdaya-kamalaṁ tad-gṛhaṁ pratyabodhi

kāla-grastaṁ kiyad idam aho nātha śuśrūṣatāṁ te

muktis teṣāṁ na hi bahumatā nārasiṁhāparaiḥ kim

Indra said: Your share of sacrifice has been taken back by you, our deliverer. You have illuminated your residence, our lotus hearts, afflicted by the demon.

What is this post of Indra devoured by time? O Narasiṁha! Those who engage in your service do not give any regard to liberation. What then is the use of other things?

Until this time I have not been attracted to remembering your lotus feet (since I was disturbed by the demon). O Supreme Lord! You, who protect us, have taken back your share of sacrifice from the demon, since everything that belonging to us, the servants, actually belongs to you, the master. Our hearts are your house because there we constantly meditate upon you. Just as the lotus loses its beauty in the night, and closes up, attacked by darkness, from the birth of the demon till today, thinking of the demon in fear, we have been attacked by the demon. Now that you have appeared like the sun, we have woken up. Touched by your feet, the lotus of our hearts has blossomed. Or, we have understood about (*prati*) your home Vaikuṇṭha. We have gained intelligence to serve your feet. "Since you are a devotee, accept the post of Indra." True, since I have desire and no devotion, I will have to accept that. But the devotees without desire do not care for this post or even liberation, what to speak of things like the powers of *yoga.*

|| 7.8.43 ||

śrī-ṛṣaya ūcuḥ

tvaṁ nas tapaḥ paramam āttha yad ātma-tejo

yenedam ādi-puruṣātma-gataṁ sasarktha

tad vipraluptam amunādya śaraṇya pāla

rakṣā-gṛhīta-vapuṣā punar anvamaṁsthāḥ

The sages said: O original person! O protector! O shelter! You have taught us about the supreme austerity, which is your power alone, by which you create this universe which was merged in you. Today again, you have approved of this power of austerity which was covered by the demon, by taking the form of Nṛsiṁha to protect it.

Until today we have not been performing austerities. You have taught us about the supreme austerity, which is meditation on your powerful form. By that power of austerity you created (*sasarktha* or *sasarja*) the universe merged in you. It is said *sṛjāmi tapasāivedam*: I create this universe by austerity. (SB 2.9.24) That austerity, power, was covered (*vipraluptam*) by the demon, just as Rāhu covers the sun. Now you have approved of austerity as the process we should follow, by taking the form of Nṛsiṁha to protect that austerity.

|| 7.8.44 ||

śrī-pitara ūcuḥ

śrāddhāni no 'dhibubhuje prasabhaṁ tanūjair

dattāni tīrtha-samaye 'py apibat tilāmbu

tasyodarān nakha-vidīrṇa-vapād ya ārcchat

tasmai namo nṛharaye 'khila-dharma-goptre

The Pitṛs said: The demon enjoyed by force the *śrāddha* offerings which were offered by our sons when visiting holy places. He drank the water with sesame seeds. We offer respects to Nṛhari, protector of all *dharma,* who obtained those offerings from the stomach of the demon, whose fat was torn by your nails.

Until today we have been fasting. *Śrāddhāni* means the offerings of rice balls to the departed. He drank the offering of water and sesame which people offered while bathing in sacred water. You have taken this offering from his stomach, whose fat was torn apart by your nails. Medinī says *vapā* means a hole or fat.[111] You showed us the rice balls and water when you torn him open.

|| 7.8.45 ||

śrī-siddhā ūcuḥ

yo no gatiṁ yoga-siddhām asādhur

ahārṣīd yoga-tapo-balena

nānā darpaṁ taṁ nakhair vidadāra

tasmai tubhyaṁ praṇatāḥ smo nṛsiṁha

The Siddhas said: O Lord Nṛsiṁhadeva! With your nails, you pierced the sinful demon who showed pride many times, and who stole our mystic powers and austerity by force. We offer respects to you.

Stripped of our *yoga* powers, we have been starving until now. We have been waiting for this time. *Gatim* refers to powers like becoming small. You killed the demon, who showed pride many times.

|| 7.8.46 ||

śrī-vidyādharā ūcuḥ

[111] Fat or medas is a dhātu which resides in the abdomen.

vidyāṁ pṛthag dhāraṇayānurāddhāṁ

nyaṣedhad ajño bala-vīrya-dṛptaḥ

sa yena saṅkhye paśuvad dhatas taṁ

māyā-nṛsiṁhaṁ praṇatāḥ sma nityam

The Vidyādharas said: We eternally offer respects to merciful Nṛsiṁha who in battle killed this animal, this fool, proud of his strength and prowess, who forbade the knowledge attained by various types of meditation.

Till now we have been without knowledge. The knowledge consists of power of being invisible and such things. *Rāddhām* means “accomplished by.” *Saṅkhye* means “in battle.” *Māyā-nṛsiṁham* means merciful Nṛsiṁha.

|| 7.8.47 ||

śrī-nāgā ūcuḥ

yena pāpena ratnāni

strī-ratnāni hṛtāni naḥ

tad-vakṣaḥ-pāṭanenāsāṁ

dattānanda namo 'stu te

The Nāgas said: O giver of bliss to our wives! We offer respects to you, who give pleasure to our wives by piercing the chest of the sinful demon who stole our jewels and women.

We have been suffering till now because our wealth and women have been stolen. By piercing the chest of the demon you give pleasure to our wives (*āsām*). O giver of bliss (*dattānanda*)!

|| 7.8.48 ||

śrī-manava ūcuḥ

manavo vayaṁ tava nideśa-kāriṇo

ditijena deva paribhūta-setavaḥ

bhavatā khalaḥ sa upasaṁhṛtaḥ prabho

karavāma te kim anuśādhi kiṅkarān

The Manus said: O Lord! We, who carry out your orders, have had our laws of *varṇāśrama* reversed by the son of Diti. The sinner has been killed by you. O master! What can we do for you? Please instruct your servants.

Suddenly receiving the glance of Nṛsiṁha, the Manus with hands folded on their heads say that they are ready to carry out his commands. The Manus refers to those who had already appeared.[112] *Setavaḥ* means the rules of *varṇāśrama.*

|| 7.8.49 ||

śrī-prajāpataya ūcuḥ

prajeśā vayaṁ te pareśābhisṛṣṭā

na yena prajā vai sṛjāmo niṣiddhāḥ

sa eṣa tvayā bhinna-vakṣā nu śete

jagan-maṅgalaṁ sattva-mūrte 'vatāraḥ

The Prajāpatis said: O Supreme Lord! We, the Prajāpatis, have been created by you. By piercing his chest you have killed this demon who forbade us to create progeny. O form of *sattva*! Your appearance is auspicious for the world.

O Supreme Lord! The demon gave us the order not to create progeny (*niṣiddhāḥ*) O form of *sattva*! Your appearance is auspicious for the world.

|| 7.8.50 ||

śrī-gandharvā ūcuḥ

vayaṁ vibho te naṭa-nāṭya-gāyakā

yenātmasād vīrya-balaujasā kṛtāḥ

sa eṣa nīto bhavatā daśām imāṁ

kim utpathasthaḥ kuśalāya kalpate

The Gandharvas said: O Lord! We are your dancers and singers. You have killed this demon who subjugated us by his prowess, bodily strength and sensual strength. What benefit is such a person?

[112] Nṛsiṁha appeared during the sixth Manvantara.

We were subjugated by him. We had to perform dances and sing for him.

|| 7.8.51 ||

śrī-cāraṇā ūcuḥ

hare tavāṅghri-paṅkajaṁ

bhavāpavargam āśritāḥ

yad eṣa sādhu-hṛc-chayas

tvayāsuraḥ samāpitaḥ

The Cāraṇas said: O Lord! Because you have destroyed the demon Hiraṇyakaśipu, who audaciously slept in beds in the hearts of the devotees, we take shelter of your lotus feet, which award liberation from the material world.

He sleeps even in the bed of the heart of the devotees. Not tolerating that, you killed him (*samāpitaḥ*). From today, you alone should sleep in their hearts.

|| 7.8.52 ||

śrī-yakṣā ūcuḥ

vayam anucara-mukhyāḥ karmabhis te mano-jñais

ta iha diti-sutena prāpitā vāhakatvam

sa tu jana-paritāpaṁ tat-kṛtaṁ jānatā te

narahara upanītaḥ pañcatāṁ pañca-viṁśa

The Yakṣas said: O controller of the twenty-four elements! We are your chief attendants, rendering pleasing services. The demon forced us to be his palanquin carriers. O Narahari! Knowing the misery he inflicted on us, you killed him.

We are the chief experts in serving you by pleasing actions. Or we are chief among your devotees. We (*te*) have been forced to carry his palanquin. He has been killed by you, who know his afflictions to the people. O controller of the twenty-four elements (*pañca-viṁśa*)!

|| 7.8.53 ||

śrī-kimpuruṣā ūcuḥ

vayaṁ kimpuruṣās tvaṁ tu

mahā-puruṣa īśvaraḥ

ayaṁ kupuruṣo naṣṭo

dhik-kṛtaḥ sādhubhir yadā

The Kimpuruṣas said: We are insignificant living entities, and you are the Supreme Lord, the supreme controller. When this demon was condemned by devotees, he was then killed by you.

|| 7.8.54 ||

śrī-vaitālikā ūcuḥ

sabhāsu satreṣu tavāmalaṁ yaśo

gītvā saparyāṁ mahatīṁ labhāmahe

yas tām anaiṣīd vaśam eṣa durjano

dviṣṭyā hatas te bhagavan yathāmayaḥ

The inhabitants of Vitala-loka said: Dear Lord! Because of chanting your spotless glories in great assemblies and arenas of sacrifice, we gained great respect from everyone. By good fortune you have killed this sinful man, like a disease, who usurped our due respect.

He took that respect offered to us and brought it under his control.

|| 7.8.55 ||

śrī-kinnarā ūcuḥ

vayam īśa kinnara-gaṇās tavānugā

ditijena viṣṭim amunānukāritāḥ

bhavatā hare sa vṛjino 'vasādito

narasiṁha nātha vibhavāya no bhava

The Kinnaras said: O supreme controller! We are your servants, but we were engaged constantly by this demon in rendering free service to him. O master! This cause of suffering has now been killed by you. O Lord Narasiṁha! Please act for our prosperity!

Viṣṭim means service without pay. We are engaged constantly (*anu*) without pay. *Vṛjinaḥ* means "one who gives suffering."

|| 7.8.56 ||

śrī-viṣṇu-pārṣadā ūcuḥ

adyaitad dhari-nara-rūpam adbhutaṁ te

dṛṣṭaṁ naḥ śaraṇada sarva-loka-śarma

so 'yaṁ te vidhikara īśa vipra-śaptas

tasyedaṁ nidhanam anugrahāya vidmaḥ

The associates of Lord Viṣṇu said: O Lord, our supreme giver of shelter! Today we have seen your amazing form as Nṛsiṁhadeva, good fortune for the entire world. O Lord! We can understand that this demon was your servant, who was cursed by the Kumāras and that you killed him as an act of mercy to him.

Hiraṇyakaśipu was your servant (*vidhikaraḥ*), who was cursed by the Kumāras.

Thus ends the commentary on the Eighth Chapter of the Seventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Nine

Prahlāda Offers Prayers

|| 7.9.1 ||

śrī-nārada uvāca

evaṁ surādayaḥ sarve

brahma-rudra-puraḥ sarāḥ

nopaitum aśakan manyu-

saṁrambhaṁ sudurāsadam

Nārada said: The *devatās,* headed by Lord Brahmā, Lord Śiva and other great *devatās,* dared not come before the Lord, who could not be approached because of his absorption in anger.

In the Ninth Chapter Prahlāda, ordered by Brahmā, approaches the Lord and offers prayers so that the *devatās* can approach him. What to speak of others, even Lakṣmī could not calm Nṛsiṁha. Prahlāda however understood that Nṛsiṁha was the embodiment of affection.

"Why did the *devatās* praise the Lord from far off while revealing their individual miseries?" The Lord was absorbed in anger.

|| 7.9.2 ||

sākṣāt śrīḥ preṣitā devair

dṛṣṭvā taṁ mahad adbhutam

adṛṣṭāśruta-pūrvatvāt

sā nopeyāya śaṅkitā

Lakṣmī, though requested by all the *devatās*, after seeing him in an astonishing form never seen or heard of before, did not approach the Lord out of fear.

Though she had seen Narasiṁha in a previous *kalpa*, and though Narasiṁha is always present in Vaikuṇṭha, the impression of not having previously seen or heard about this form was produced by the *līlā-śakti,* in order to make everyone taste *adbhuta-rasa*, the mood of astonishment.

|| 7.9.3 ||

prahrādaṁ preṣayām āsa

brahmāvasthitam antike

tāta praśamayopehi

sva-pitre kupitaṁ prabhum

Brahmā requested Prahlāda, who was standing nearby. “My dear son, please go forward and appease the Lord who is angry at your father.”

|| 7.9.4 ||

tatheti śanakai rājan

mahā-bhāgavato 'rbhakaḥ

upetya bhuvi kāyena

nanāma vidhṛtāñjaliḥ

O King! The child, a great devotee, accepting Brahmā's request, gently approached Nṛsiṁhadeva with folded hands and offered his respects on the ground.

|| 7.9.5 ||

sva-pāda-mūle patitaṁ tam arbhakaṁ

vilokya devaḥ kṛpayā pariplutaḥ

utthāpya tac-chīrṣṇy adadhāt karāmbujaṁ

kālāhi-vitrasta-dhiyāṁ kṛtābhayam

When Lord Nṛsiṁhadeva saw the small boy prostrated at the soles of his feet, overcome with affection, he raised Prahlāda and placed upon the boy's head his lotus hand, which destroys fear in the minds of persons afraid of the snake of time.

Kṛtābhayam means “his hand which creates fearlessness**.”**

|| 7.9.6 ||

sa tat-kara-sparśa-dhutākhilāśubhaḥ

sapady abhivyakta-parātma-darśanaḥ

tat-pāda-padmaṁ hṛdi nirvṛto dadhau

hṛṣyat-tanuḥ klinna-hṛd-aśru-locanaḥ

By the touch of Nṛsiṁhadeva's hand on Prahlāda's head, Prahlāda, who was already completely freed of all material contaminations, developed full realization of Paramātmā. Becoming blissful, with melted heart, with tears in his eyes and hairs standing on end he held the Lord's lotus feet in his heart.

Prahlāda had already been purified of the inauspiciousness created by being born in a demonic family. That impurity would have made the Lord's touching his head impossible. What was already accomplished became fully manifest by the power of the Lord's touch. Prahlāda had realization of Paramātmā.

|| 7.9.7 ||

astauṣīd dharim ekāgra-

manasā susamāhitaḥ

prema-gadgadayā vācā

tan-nyasta-hṛdayekṣaṇaḥ

Prahlāda, with full attention and concentrated mind, his heart and sight fixed upon the Lord, began to offer prayers with a voice faltering cause of *prema.*

This verse describes his concentration. He placed his heart and sight on the Lord.

|| 7.9.8 ||

śrī-prahrāda uvāca

brahmādayaḥ sura-gaṇā munayo 'tha siddhāḥ

sattvaikatāna-gatayo vacasāṁ pravāhaiḥ

nārādhituṁ puru-guṇair adhunāpi pipruḥ

kiṁ toṣṭum arhati sa me harir ugra-jāteḥ

Prahlāda said: How is it possible for me, who have been born in a family of demons, to please the Lord? The *devatās* headed by Lord Brahmā and all the sages and Siddhas who are immersed in *sattva-guṇa* could not properly worship the Lord by streams of excellent words.

O remarkable Lord! It is hard to understand what quality you see in me that you are so merciful. Possessing *sattva* is not the cause of your mercy. What then to speak of a person possessing *tamas*? The *devatās'* and sages' minds are completely immersed in *sattvic dharma, jñāna* and austerity. We are immersed in *adharma, ajñāna* and material enjoyment. *Ekatāna* means "exclusive tendency" according to *Amara-koṣa.* And simply praising you is not a cause of your mercy. They praised you with streams of words, which were fresh, cool, sweet and pure like water, and which were embellished with ornaments and literary suggestions (*puru-guṇaiḥ*), but they were not able to make the you satisfied (*ārādhayitum)* with them. You are satisfied with me though I am born in a family possessing great *tamas (ugra-jāteḥ).*

|| 7.9.9 ||

manye dhanābhijana-rūpa-tapaḥ-śrutaujas-

tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ

nārādhanāya hi bhavanti parasya puṁso

bhaktyā tutoṣa bhagavān gaja-yūtha-pāya

I think that wealth, family, beauty, austerity, learning, power of the senses, splendor, power, power of the body, effort, intelligence, *karma, jñāna* or *aṣṭāṅga-yoga* cannot satisfy the Lord. The Lord was satisfied with the king of the elephants by his devotion to the Lord.

You are not pleased by offerings of great wealth or other things. You are not pleased with birth in a good family *(abhijana*), strength of the senses (*ojas*), splendor (*tejas*), power (*prabhāva*), exertion (*pauruṣa*), or *karma, jñāna* or *aṣṭāṅga-yoga*. How can I satisfy you? By *bhakti* the Lord was satisfied. The past tense is used to indicate that one need not search out any further proof. This is your nature. Also the extraordinary power of *bhakti* is indicated. I have a trace of *bhakti* by the mercy of Nārada, and this must please you.

|| 7.9.10 ||

viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-

pādāravinda-vimukhāt śvapacaṁ variṣṭham

manye tad-arpita-mano-vacanehitārtha-

prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ

I consider a dog-eater who has dedicated everything—mind, words, activities, wealth and life—to the Supreme Lord superior to a *brāhmaṇa* has all twelve items of the previous verse but who is averse to the lotus feet of the Lord. He purifies his whole family, whereas the so-called respectable person does not.

What else needs to be said? One should consider absence or presence of *bhakti.* I consider a dog-eater superior to a *brāhmaṇa* without *bhakti,* what to speak of *kṣatriyas* and others, even if endowed with the twelve items mentioned in the previous verse. What to speak of the *brāhmaṇa* with only seven or eight, or three or four of those items. And what to speak of a *brāhmaṇa* with none of those qualifies. Or the twelve qualities can be those mentioned in *Sanat-sujāta:*

Jñānañ ca satyañ ca damaḥ śrutañ ca,

hy amātsaryaṁ hrīs titikṣānasūyā

yajñaś ca dānañ ca dhṛtiḥ śamaś ca

mahāvratā dvādaśa brāhmaṇasya

The twelve vows of a *brāhmaṇa* are knowledge, truth, mind control, sense control, hearing, disinterestedness, shyness, tolerance, lack of envy, sacrifice, charity, fortitude, and peacefulness.

The dog-eater with *bhakti* is far superior. The verse specifically speaks of a *brāhmaṇa* who is averse to the lotus feet of the Lord. The dog-eater who has offered his mind, actions (*īhitam*), wealth (*artha*), words and life to the Lord is superior. How is he superior? He purifies his whole family whereas a person who is respected by the people does not purify even himself, what to speak of his family. Śrīdhara Svāmī says that these qualities without *bhakti* produce only pride.

|| 7.9.11 ||

naivātmanaḥ prabhur ayaṁ nija-lābha-pūrṇo

mānaṁ janād aviduṣaḥ karuṇo vṛṇīte

yad yaj jano bhagavate vidadhīta mānaṁ

tac cātmane prati- mukhasya yathā mukha-śrīḥ

The Lord, full in himself and merciful, does not accept the respect of an ignorant person for him own benefit. Whatever that person gives to the Lord is for that person's benefit, just as a face's beauty produces a beautiful reflection.

"Then respecting me by hearing, chanting and offerings is *bhakti.* I am pleased with that, and not by austerity or study of the Vedas. If that is so, it means that I am self-centered." That is not so. You, the Lord, do not accept respect from an ignorant person for yourself. Everyone from Brahmā to the tree is ignorant. No righteous person accepts respect from a person devoid of knowledge of scripture. It is said that the quality of knowledge in a person is the cause of accepting his respect. And a certain quality fixed in you is a cause of accepting that person's respect. You are complete in your own attainments, but merciful. Thus you accept the respect of an ignorant person. Why do you accept? You accept to show mercy to him. Your accepting his respect is your quality of mercy, which is fixed in you. That is the cause. You do not gain by the respect given by any material person, but the giver of respect gains. Whatever worship a person offers to the Lord is beneficial for that person, just as the beauty of *tilaka* on the face is reflected in a beautiful image on a mirror. Beautifying a reflection does not produce a beautiful reflection.

|| 7.9.12 ||

tasmād ahaṁ vigata-viklava īśvarasya

sarvātmanā mahi gṛṇāmi yathā manīṣam

nīco 'jayā guṇa-visargam anupraviṣṭaḥ

pūyeta yena hi pumān anuvarṇitena

My confusion is gone. Though low born, I will glorify the Lord with my entire endeavor, as far as my intelligence allows. By this glorification, a person who has entered *saṁsāra* by ignorance can purify himself.

Since you are pleased by *bhakti,* and not by good birth or wealth, and since respecting you is beneficial for me, I will praise your glories, though I am low born. By describing your glories a person who has entered the torment of *saṁsāra* can purify himself, and then liberate himself.

|| 7.9.13 ||

sarve hy amī vidhi-karās tava sattva-dhāmno

brahmādayo vayam iveśa na codvijantaḥ

kṣemāya bhūtaya utātma-sukhāya cāsya

vikrīḍitaṁ bhagavato rucirāvatāraiḥ

O my Lord! All the *devatās* headed by Brahmā are your servants, situated in a position *sattva.* They are not like us who are full of fear. You have performed your pastime with your pleasing appearance for the protection and prosperity of the universe and your devotee, and for your own pleasure.

We demons are not devotees. We are unfortunate in this world. Others are all your devotees and are fortunate. All the *devatās* carry out your orders. They are your servants. But we demons are not. We are fearful becomes of our inimical natures. For the preservation and flourishing of the universe and your devotee, and for your own pleasure, you have performed the pastime of killing the demon.

|| 7.9.14 ||

tad yaccha manyum asuraś ca hatas tvayādya

modeta sādhur api vṛścika-sarpa-hatyā

lokāś ca nirvṛtim itāḥ pratiyanti sarve

rūpaṁ nṛsiṁha vibhayāya janāḥ smaranti

O Nṛsiṁha! Cease your anger now that you have killed my father. Since even saintly persons take pleasure in the killing of a scorpion or a snake, all the worlds have achieved great satisfaction because of the death of this demon. Everyone recognizes your action. All people remember this form in order to be free from fear.

Since you have protected the world, give up your anger. “How is it good for the world, if one gains happiness by another’s suffering?” Even good people take pleasure in killing a scorpion or snake because it gives suffering to others. Because of this principle it is not wrong to rejoice at the demon’s death. People are now aware of you (*pratiyanti)* as the punisher of sinners and protector of the righteous. Such an appearance is not necessary again. They remember this form for removing fear. This means “After this, just by remembering this form, the demons become frightened and die.”

|| 7.9.15 ||

nāhaṁ bibhemy ajita te 'tibhayānakāsya-

jihvārka-netra-bhrukuṭī-rabhasogra-daṁṣṭrāt

āntra-srajaḥ-kṣataja-keśara-śaṅku-karṇān

nirhrāda-bhīta-digibhād ari-bhin-nakhāgrāt

O unconquered Lord! I am not afraid of your ferocious mouth, tongue, eyes bright like the sun, your frowning eyebrows, your sharp teeth, your garland of intestines, your bloody mane, or your wedge-like ears. I do no fear your tumultuous roaring, which makes elephants flee, or your nails, which pierce the enemy.

Though I am born in a demonic family, I do not fear you as I fear the demons. I am not afraid of this form of yours—with fierce face, tongue, eyes like the sun, the pride in your brow, your sharp teeth, a garland of intestines, your bloody mane, and ears pointing upwards stiffly. I am not afraid of that form from which elephants flee on hearing it roar and which has nails whose tips pierce the enemy.

|| 7.9.16 ||

trasto 'smy ahaṁ kṛpaṇa-vatsala duḥsahogra-

saṁsāra-cakra-kadanād grasatāṁ praṇītaḥ

baddhaḥ sva-karmabhir uśattama te 'ṅghri-mūlaṁ

prīto 'pavarga-śaraṇaṁ hvayase kadā nu

O Lord, who are kind to the fallen souls! Excellent Lord! Thrown into the association of devouring demons, bound by my *karmas,* I am afraid of destruction through the intolerably fierce wheel of *saṁsāra*. When you will call me to the shelter of your lotus feet, which award liberation?

I am afraid of the bad association which produces aversion to you. I am afraid of the violence of the fierce wheel of *saṁsāra,* intolerable because it is filled with hatred and criticism of you. Prahlāda here indicates that he is not afraid of ordinary *saṁsāra,* for he will later say:

naivodvije para duratyaya vaitaraṇyās

tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ

O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of your glories and activities. SB 7.9.43

This is because I have been thrown among the demons who desire to eat me, since I am your devotee. “Did I throw you there?” No, I am bound by my *karmas.* Therefore when will you be pleased and call me to massage your lotus feet, which are the shelter giving release from *saṁsāra?*

|| 7.9.17 ||

yasmāt priyāpriya-viyoga-saṁyoga-janma-

śokāgninā sakala-yoniṣu dahyamānaḥ

duḥkhauṣadhaṁ tad api duḥkham atad-dhiyāhaṁ

bhūman bhramāmi vada me tava dāsya-yogam

O Lord! Because of this, I am suffering in every single life by the fire of lamentation arising from birth, with experience of separating from and meeting friends and enemies. The solution to suffering is also suffering. But thinking I am happy, I am wandering from body to body. Please tell me how I can be your servant.

“What will you do by serving my feet? Please enjoy the happiness from the wealth of the three worlds related to the Pitṛs.” I experience the fire of lamentation through birth, with separation and attainment of wanted and unwanted objects in all wombs. Even in the body of a king, this lamentation is present. “There are many remedies for the fire of lamentation.” The remedy for suffering only produces more suffering. By thinking that still I am happy (*atad-dhiyā*), even in a body of a pig, I wander about. Please tell me the method (*yoga*) of being your servant. By which method should I attain your service? Please tell the truth. If I have service to you, I will have no suffering at all in any womb.

|| 7.9.18 ||

so 'haṁ priyasya suhṛdaḥ paradevatāyā

līlā-kathās tava nṛsiṁha viriñca-gītāḥ

añjas titarmy anugṛṇan guṇa-vipramukto

durgāṇi te pada-yugālaya-haṁsa-saṅgaḥ

O Nṛsiṁha! Taking association of persons who take shelter of your feet, hearing pastimes of the Supreme Lord from devotees in *dāsya, sakhya* and *mādhurya-rasa*, which are sung by Brahmā, becoming free from material attachment, I will easily overcome separation from you.

“Though you attain service to me, still you should seek out some other solution for the miseries of material life.” Prahlāda reveals some anger and pride. Your pure devotee (*saḥ*) is famous as a servant of Nārada. I, Prahlāda, do not accept *jñāna* or *karma* like others, even in my dreams. Chanting your pastimes, I surpass the *guṇas.* If I have surpassed the *guṇas,* what is the question of the so-called suffering or the solution for suffering? “But one sees suffering in devotees also.” I will quickly completely cross (*titarmi*) over the pain of separation from you (*durgāṇi).* Attaining direct service to you will not be delayed long because of the mercy from chanting about you. I will associate with your associates whose abodes are the lotuses of your feet, and they will bring me to you. Brahmā has also glorified you. Since these topics are authorized by him, there is definite value for anyone in chanting your glories. You are the master of the devotees having *mādhurya-rasa (priyasya), sakhya-rasa (suhṛdaḥ)* and *dāsya-rasa (paradevatāyāh),* like me.

|| 7.9.19 ||

bālasya neha śaraṇaṁ pitarau nṛsiṁha

nārtasya cāgadam udanvati majjato nauḥ

taptasya tat-prativídhir ya ihāñjaseṣṭas

tāvad vibho tanu-bhṛtāṁ tvad-upekṣitānām

Mother and father are not the protection for their child. Medicine is not protection for sick person. A boat is not a remedy for a person drowning in the ocean. For those who do not accept you, the remedies accepted by suffering people in this world are not a shelter at all.

Without you, no remedy for suffering is successful. Mother and father are not protectors of a child, since one sees that a child suffers even if they protect him. Sometimes they even try to kill their children as in the case of Ajīgarta (who sold his son Śunaśepa as a human sacrifice). Medicine is no protection for sick person, since even persons who take medicine die. A boat is not a shelter for a person drowning in the ocean, for one sees the boat also sink. Thus suffering persons who by their desire do not recognize you do not obtain a solution to their problems by their remedies. *Tāvat* is only ornamental.

|| 7.9.20 ||

yasmin yato yarhi yena ca yasya yasmād

yasmai yathā yad uta yas tv aparaḥ paro vā

bhāvaḥ karoti vikaroti pṛthak svabhāvaḥ

sañcoditas tad akhilaṁ bhavataḥ svarūpam

Recent or ancient objects created or transformed by people with individual natures and those persons also are merely forms of you. The place in which the act is done, the indirect cause, the time of doing it, the immediate cause of doing it, the reason for doing it, the doer, for whom it is done, from whatever it is made, to whomever it is offered, whatever is produced, and in what manner it is produced—all of this is you alone.

When parents act as protectors, they are nothing but your form. Whatever recent persons or ancient persons like Brahmā perform, is your form (*svarūpa),* but in the form of your *māyā-śakti,* not your real *svarūpa.* The place of action, the cause, the time of action, the cause, the reason, the relationship with others involved, the source of the action, the recipient of the action, the performer of action, what is produced, as well as how he does it----- these define the action in detail. That person with individual *guṇas* like *sattva* (*pṛthak-svabhāvaḥ*) which arise from you who are without *guṇas* produces or transforms objects. But those persons and the objects themselves are all the form of the Lord.

|| 7.9.21 ||

māyā manaḥ sṛjati karmamayaṁ balīyaḥ

kālena codita-guṇānumatena puṁsaḥ

chandomayaṁ yad ajayārpita-ṣoḍaśāraṁ

saṁsāra-cakram aja ko 'titaret tvad-anyaḥ

***Māyā,* whose *guṇas* are agitated by the glance of your *puruṣa* expansion in the form of time, creates the insurmountable subtle body made of mind and other elements, composed of desires, which causes secular and religious actions, which in turn becomes the wheel of *saṁsāra* with sixteen spokes or transformations caused by ignorance. What person, who does not take shelter of you, can surpass this?**

“If I am the form of everything, then I am also *saṁsāra*. Why then do you want liberation from my form of *saṁsāra*?” This is answered in two verses. *Māyā,* your external energy, creates the subtle body, the covering on the *jīva*, made of mind, *mahat-tattva* and other elements. She makes mundane and Vedic activities, made of *māyā*. These are difficult to overcome (*balīyaḥ*). She has *guṇas* which are agitated by the glance *(anumatena*) of the Lord’s expansion (*puṁsaḥ*). *Chandomayam* means “made of desires.” *Amara-koṣa* says that *chanda* means verses and desire. This becomes the wheel of *saṁsāra* with sixteen transformations (*arā*) taking shelter of *avidyā (ajayā).* Who can overcome it? Those separate from you, those who do not

worship you (*tvad-anyaḥ*), cannot overcome it. Your pure devotees however can overcome it.

|| 7.9.22 ||

sa tvaṁ hi nitya-vijitātma-guṇaḥ sva-dhāmnā

kālo vaśī-kṛta-visṛjya-visarga-śaktiḥ

cakre visṛṣṭam ajayeśvara ṣoḍaśāre

niṣpīḍyamānam upakarṣa vibho prapannam

O Lord! O supreme power! You conquer the material *guṇas* contained in the *jīva's* intelligence at all times by your *svarūpa-śakti*. You are time who agitates the *guṇas.* You destroy ignorance in the subtle body. Please bring near you that person who has been thrown in the wheel in the wheel of sixteen spokes by ignorance and is being squeezed like a piece of sugar cane.

Because *māyā* is your energy, the wheel of *saṁsāra* made of *māyā* is also you. However, it is different from you *svarūpa-śakti.* Therefore free me from it, and take me to your feet in the spiritual world. Though *māyā* creates the material subtle body for the *jīva,* you conquer the material *guṇas* in the intelligence of the *jīva* by your *svarūpa-śakti (sva-dhāmnā).* You are time, which agitates the *guṇas.* You remove ignorance (*visarga-śakti*) in the subtle body of the *jīva,* the effect of *māyā* (*vaśi-kṛta-viṣrjya*). Bring the person being squeezed like a piece of sugar cane near to you.

|| 7.9.23 ||

dṛṣṭā mayā divi vibho 'khila-dhiṣṇya-pānām

āyuḥ śriyo vibhava icchati yāñ jano 'yam

ye 'smat pituḥ kupita-hāsa-vijṛmbhita-bhrū-

visphūrjitena lulitāḥ sa tu te nirastaḥ

I have seen the life span, wealth and power of the *devatās,* which people desire. The *devatās* were destroyed by the movement of the eyebrow of my father, made in anger or jest. But you have destroyed him.

I do not see anyone except you who possesses power. He to whom I surrender will deliver me from *saṁsāra.* I have seen the wealth, power *(vibhavaḥ)* and life span of the *devatās* in heaven, who were destroyed just by the movement of my father's eyebrow raised in mockery. But he was destroyed by you. I recognize you as the Supreme Lord because of your extraordinary power.

|| 7.9.24 ||

tasmād amūs tanu-bhṛtām aham āśiṣo 'jña

āyuḥ śriyaṁ vibhavam aindriyam āviriñcyāt

necchāmi te vilulitān uruvikrameṇa

kālātmanopanaya māṁ nija-bhṛtya-pārśvam

I do not want these objects of enjoyments, life span, wealth, power, or sense enjoyment of living beings up to that of Brahmā, which are all destroyed by your power as time. Take me to the side of your servant.

"So what do you want?" Since my father, possessing such power and wealth, was destroyed, I do not want objects of enjoyment (*āśiṣaḥ*), knowledge to attain those objects which is actually ignorance, pleasure of the senses, and even the enjoyment of Brahmā, since these are destroyed by time. I know that being at the side of your servant is the best.

|| 7.9.25 ||

kutrāśiṣaḥ śruti-sukhā mṛgatṛṣṇi-rūpāḥ

kvedaṁ kalevaram aśeṣa-rujāṁ virohaḥ

nirvidyate na tu jano yad apīti vidvān

kāmānalaṁ madhu-lavaiḥ śamayan durāpaiḥ

What is the use of material objects which are pleasant only to hear about and to see? What is the use of the body which is a breeding place of unlimited diseases? Though a person knows this condition of life, he pacifies the fire of desire by a drop of hard-earned happiness, but does not become detached.

"What is this? Everyone desires enjoyment and power." Everyone is ignorant. Objects like a kingdom give happiness by seeing them only, like a mirage, or give happiness by hearing about them only, since they actually do not give a drop of happiness, because

of worry, calamities, attachment, hatred, envy and competition. Even if there is happiness, it is the greatest suffering because of inability to enjoy it, since the body is a place of disease. Knowing the nature of this happiness, a person pacifies the fire of desire by a drop of happiness, attained with difficulty, but the fire again springs up. And he does not become detached from it.

|| 7.9.26 ||

kvāhaṁ rajaḥ-prabhava īśa tamo 'dhike 'smin

jātaḥ suretara-kule kva tavānukampā

na brahmaṇo na tu bhavasya na vai ramāyā

yan me 'rpitaḥ śirasi padma-karaḥ prasādaḥ

I, with prominence of passion, born in the family of demons full of ignorance, have become the object of your mercy, since you placed your merciful lotus hand on my head, and not on the head of Brahmā, Śiva or Lakṣmī.

Even though there is no one as low as I, you have made me the greatest. How can I describe the greatness of your mercy? You put your lotus hand on my head, and not on the head of Brahmā, Śiva or Lakṣmī.

|| 7.9.27 ||

naiṣā parāvara-matir bhavato nanu syāj

jantor yathātma-suhṛdo jagatas tathāpi

saṁsevayā surataror iva te prasādaḥ

sevānurūpam udayo na parāvaratvam

You do not have conceptions of high or low birth like other beings, since you are the friend of the whole universe. Your mercy is obtained by service alone, like serving a desire tree. According to the degree of service, you give results, not according to high or low birth.

You do not consider high or low in giving your mercy. Brahmā is high and I am low. You do not have a conception of higher or lower natures, like other persons (*jantoḥ)* because you are the friend of the universe. “Then, should I be merciful everywhere, at

all times?" Just as a desire tree gives fruit according to one's desire, and not a different fruit, you give results according to the degree of service arising by your mercy, not based on the high or low birth of the *jīva.* The cause is the degree of mercy.

|| 7.9.28 ||

evaṁ janaṁ nipatitaṁ prabhavāhi-kūpe

kāmābhikāmam anu yaḥ prapatan prasaṅgāt

kṛtvātmasāt surarṣiṇā bhagavan gṛhītaḥ

so 'haṁ kathaṁ nu visṛje tava bhṛtya-sevām

O Lord! Following people with all material desires who have fallen in the material snake hole, I have also fallen into the hole because of their association. But I have been accepted by Nārada, who has made me part of himself. How can I give up service to your servant?

"You have said that service to me is the cause of my mercy to you. You have excluded favoritism by the example of the desire tree. But what is the cause of this service?" Following persons with concepts of high and low, filled with all desires, who have fallen in the material snake hole, I have also fallen in by their association. I have been accepted by Nārada who has made me his own possession. "Let this *jīva* me mine!" By force he has taken me by the hand, brought me near to him, taught me the king of *mantras,* and had me serve him. Having fallen in the hole of *saṁsāra,* I have now become your devotee. Without his mercy this was not possible. How can I give up service to my *guru,* your servant? The *karmīs* and *jñānīs*, on attaining their goal, give up the *sādhana*. I cannot be like that. On the path of *bhakti,* when the *sādhana* gives result, devotees who attained the Lord such as Dhruva still had a desire for *sādhana* of associating with devotees and other processes.

bhaktiṁ muhuḥ pravahatāṁ tvayi me prasaṅgo

bhūyād ananta mahatām amalāśayānām

yenāñjasolbaṇam uru-vyasanaṁ bhavābdhiṁ

neṣye bhavad-guṇa-kathāmṛta-pāna-mattaḥ

O unlimited Lord! May I always have the association of great devotees with pure hearts who perform *bhakti t*o you! By this association, intoxicated from drinking the nectar of your pastimes and qualities, I shall easily combat the ocean of material existence full of terrible suffering. SB 4.9.11

dṛṣṭaṁ tavāṅghri-yugalaṁ janatāpavargaṁ

brahmādibhir hṛdi vicintyam agādha-bodhaiḥ

saṁsāra-kūpa-patitottaraṇāvalambaṁ

dhyāyaṁś carāmy anugṛhāṇa yathā smṛtiḥ syāt

Now I have seen your feet, which grant liberation to your devotees, which even Lord Brahmā and other great personalities of unfathomable intelligence can only meditate upon within their hearts, and which those who have fallen into the well of material existence resort to for deliverance. Please favor me so that I may constantly think of you as I travel about. Please grant me the power to remember you. SB 10.69.18

Considering this, I pray that you take me to the side of your servant (stated in verse 24).

|| 7.9.29 ||

mat-prāṇa-rakṣaṇam ananta pitur vadhaś ca

manye sva-bhṛtya-ṛṣi-vākyam ṛtaṁ vidhātum

khaḍgaṁ pragṛhya yad avocad asad-vidhitsus

tvām īśvaro mad-aparo 'vatu kaṁ harāmi

O unlimited Lord! I think you protected me and killed my father in order to make the words of your servant Nārada come true. Taking his sword, wanting to kill me, my father said, “Let your Lord, someone other than me, protect you! I will cut off your head.”

Since you are under the control of your devotee, your mercy to people simply follows the mercy of the devotee. You are not merciful to those who do not take shelter of the devotees. I am not an exception. By the request of your devotee you are merciful to all. That is expressed in this verse.

I think you killed my father to make the words of Nārada come true. When my mother prayed to Nārada he gave the blessing “Your son will create good fortune by destroying the demons.”

ṛṣiṁ paryacarat tatra bhaktyā paramayā satī

antarvatnī sva-garbhasya kṣemāyecchā-prasūtaye

My pregnant mother, desiring auspiciousness of the child and delivery after the arrival of her husband, rendered service unto Nārada with great devotion. SB 7.7.14

ṛṣiḥ kāruṇikas tasyāḥ

prādād ubhayam īśvaraḥ

The merciful, capable, Nārada, gave auspiciousness to her child and granted delivery after the arrival of her husband. SB 7.7.15

I think you protected my since my father, desiring to kill me, said “I will cut off your head.” Just as you protected me from the snakes and elephants, it was not possible for him to kill me by his hand. You killed him. Though the Lord is equal everywhere, he has the quality of being controlled by his devotee (Nārada). This is what Prahlāda indicates.

|| 7.9.30 ||

ekas tvam eva jagad etam amuṣya yat tvam

ādy-antayoḥ pṛthag avasyasi madhyataś ca

sṛṣṭvā guṇa-vyatikaraṁ nija-māyayedaṁ

nāneva tair avasitas tad anupraviṣṭaḥ

You alone are the universe. You are perceived to be different from the universe with a beginning, middle and end, having created it by transformations of the *guṇas.* By your *māyā*, you are perceived as the creator, maintainer and destroyer, because of the *guṇas.*

The protection of the devotees who are beyond the *guṇas*, by you who are beyond the *guṇas*, is also beyond the *guṇas.* The creation, maintenance and destruction of the material universe are accomplished by you, who are unaffected. The universe is you, since you are its cause.

You are seen by the intelligent to be different from the universe with beginning, middle and end. Why do people not see this? Having created this universe made of transformations of the *guṇas* by your *māyā,* which is different from your *svarūpa-śakti*, you enter it. Because of the *guṇas,* you are perceived as the destroyer, protector or

creator (*nānā*). Actually however *tamoguṇa* is the destroyer, *sattvaguṇa* is the maintainer, and *rajoguṇa* is the creator, since you enter while remaining untouched by the *guṇas.* You are designated as the destroyer, creator and maintainer, but you are not.

|| 7.9.31 ||

tvaṁ vā idaṁ sad-asad īśa bhavāṁs tato 'nyo

māyā yad ātma-para-buddhir iyaṁ hy apārthā

yad yasya janma nidhanaṁ sthitir īkṣaṇaṁ ca

tad vaitad eva vasukālavad aṣṭi-tarvoḥ

O Lord! You are the universe and its effect and the cause, and you are also different, since the conception of self and other, which is illusory, is a product of ignorance. The Lord from whom creation and manifestation arise, which maintenance and destruction take place, and the universe itself, are like the seed and the tree, or fragrance and earth.

"Though the universe is *māyā,* since *māyā* is my *śakti,* if there is irregularity in the world, will that not mean irregularity in me?" It is true that you are the effect (*sat)* and the cause *(asat*) of the universe since you are the cause of *pradhāna*. The universe is not different from you. But you are different (*anyaḥ*) since you do not have beginning and end. But the conception that "this is my friend and this is my enemy" is ignorance (*māyā*), made of the *jīva's* ignorance. This is false *(apārthāḥ*). Having shown that the cause is not different from the effect, an example is given to defeat the idea that the Lord has defects if the universe has defects. That from which creation and manifestation take place, that in which destruction and maintenance take place, is like the seed of the tree. The seed is the cause and the tree is the effect. *Vasu* refers to the sense object and *kāla* refers to the earth since the normal color of earth is black (*kāla*). The cause and effect or the seed and the tree are like the smell and the earth. Thus the universe with cause and effect has the Supreme Lord and *pradhāna.* The meaning is this. From smell comes earth. From the seed comes the tree. From the Lord comes *pradhāna.* From *pradhāna* comes *mahat-tattva*. From this come the *devatās,* animals and others. Just as the one sense object fragrance contains all cause and effects (products of earth), you alone are the cause and effect of all beings.

tad ananyatvam ārambhaṇa-śabdādibhyaḥ

The world is non-different from the Lord (tat). This is stated starting from the word *ārambhaṇa* in the *Chāndogya Upaniṣad. Vedānta-sūtra* 2.1.14

vācārambhaṇaṁ vikāro nāmadheyaṁ mṛttikety eva satyam

The name comes from the object called “clay” just as objects made of clay come from clay. The clay is real and the objects are real. *Chāndogya Upaniṣad* 6.2.1

Just as there is no inequality of fragrance, the cause of earth, though there is inequality in the material objects like stone and wood made of earth, there is no inequality in the Lord, though there is inequality in the world produced by him.

|| 7.9.32 ||

nyasyedam ātmani jagad vilayāmbu-madhye

śeṣetmanā nija-sukhānubhavo nirīhaḥ

yogena mīlita-dṛg-ātm a-nipīta-nidras

turye sthito na tu tamo na guṇāṁś ca yuṅkṣe

Placing the universe within you, you sleep in the indestructible water, enjoying bliss with your *svarūpa-śakti,* without interest in material creation. Without material sleep, you remain with closed eyes through your *svarūpa-śakti,* situated in the fourth state of consciousness. You do not accept material deep sleep or the sense objects of the waking or dream states.

Five verses elaborate on the Lord as the cause of the universe, being situated as its beginning, middle and end. Placing the world in yourself, you sleep in the indestructible water, the Kāraṇa ocean. You experience happiness by your svarūpa-*śakti* (*ātmanā*), without desire for the pastimes of *māyā (nirīhaḥ*). “Do I sleep covered by *tamo-guṇa* like the *jīva*?” No. Sleep is defined as complete absence of external functioning. You prevent sleep by your manifestation of your *svarūpa* with closed eyes through *yoga,* since you are situated in the fourth state in your *svarūpa.* You do not accept deep sleep of *tamas* like the *jīva.* Nor do you accept the sense objects of the waking or dream state.

|| 7.9.33 ||

tasyaiva te vapur idaṁ nija-kāla-śaktyā

sañcodita-prakṛti-dharmaṇa ātma-gūḍham

ambhasy ananta-śayanād viramat-samādher

nābher abhūt sva-kaṇikā-vaṭavan-mahābjam

This universe, your body, composed of the *guṇas* of *prakṛti,* which was merged in your body, and which was agitated by your time energy, then made its appearance. From the navel of the Lord lying on Ananta in the Garbhodaka Ocean, after he awoke from sleep, arose a giant lotus, like a banyan arising from a small seed.

At the beginning of creation, stimulated by your time energy, this universe, your body, possessing the *guṇas* of *prakṛti,* which was merged in you, becomes manifest from *prakṛti*. Then, from the navel of the Lord lying on Ananta in the Garbhodaka Ocean, who had given up his sleep, arose a huge lotus, like a huge banyan tree arising from a small seed.

|| 7.9.34 ||

tat-sambhavaḥ kavir ato 'nyad apaśyamānas

tvāṁ bījam ātmani tataṁ sa bahir vicintya

nāvindad abda-śatam apsu nimajjamāno

jāte 'ṅkure katham uhopalabheta bījam

Brahmā, who arose from the lotus, could not see anything except the lotus. He thought that you, who were spread within him, were somewhere outside. Thus searching for a hundred years he could not find you. How can one find the seed in the spout? He then dove into the water to search out the root.

Brahmā, arising from the lotus, was not able to see anything else. Considering that you, who are spread within him as the material cause by your *śakti,* were outside of him, he could not find you after searching for a hundred years. The reasoning is this. Oh! When a seed sprouts, how can one perceive the seed which still exists in the spout? But one can perceive the seed at the base. Even though the lotus sprout is destroyed, it is seen that the seed still remains. But Brahmā could not go to the root.

|| 7.9.35 ||

sa tv ātma-yonir ativismita āśrito 'bjaṁ

kālena tīvra-tapasā pariśuddha-bhāvaḥ

tvām ātmanīśa bhuvi gandham ivātisūkṣmaṁ

bhūtendriyāśayamaye vitataṁ dadarśa

Brahmā, astonished, sat on the lotus, and purified by intense mediation upon your form, after some time saw you. You were situated within Brahmā, who is composed of mind, senses and body, just as the *tanmātra* fragrance is situated in earth.

He gave up searching and sat on the lotus. By meditation on you (*tīvra-tapasā*), he saw you situated in his body (*ātmani*), just as fragrance (cause) is situated in earth (effect).

|| 7.9.36 ||

evaṁ sahasra-vadanāṅghri-śiraḥ-karoru-

nāsādya-karṇa-nayanābharaṇāyudhāḍhyam

māyāmayaṁ sad-upalakṣita-sanniveśaṁ

dṛṣṭvā mahā-puruṣam āpa mudaṁ viriñcaḥ

By that method, on seeing the Lord with thousands of faces, feet, heads, hands, thighs, noses, ears, eyes, ornaments, weapons, endowed with spiritual *śakti,* with perfect arrangement of limbs with auspicious signs, Brahmā derived great bliss.

By that method Brahmā saw the *maha-puruṣa,* a form of knowledge and bliss, since it was made of eternal energy arising from his *svarūpa* (*māyā-mayam*), endowed with unlimited faces, etc. *Śruti* says *ato māyāmayaṁ viṣṇuṁ pravadanti manīṣiṇaḥ*: the wise say that Viṣṇu is called *māyāmayam*. Or *māyāmayam* can mean "one who destroys the disease of *avidyā* in the *jīva*." The arrangement of the Lord's limbs (*sanniveśam*) was marked by auspicious signs (*sat-upalakṣita*). Or his limbs such as feet were represented by Pātāla and other planets *(sat),* since the cause and effect are one. Seeing that *vairāja* form which was spiritual, he became blissful.

|| 7.9.37 ||

tasmai bhavān haya-śiras tanuvaṁ hi bibhrad

veda-druhāv atibalau madhu-kaiṭabhākhyau

hatvānayac chruti-gaṇāṁś ca rajas tamaś ca

sattvaṁ tava priyatamāṁ tanum āmananti

Assuming the form of Hayagrīva and killing the strong demons Madhu and Kaiṭabha, filled with passion and ignorance, you offered Brahmā the Vedas. The sages praise that dearest form of *sattva.*

You should appear again and protect your devotee. Taking the form of Hayagrīva, you killed the demons Madhu and Kaiṭabha, filled with *rajas* and *tamas*, and offered (*anayat*) the Vedas to Brahmā. You kill them because you are *sattva.* Though *sattva guṇa* is not dear to the Lord since the Lord is indifferent to all *guṇas*, since it is seen that *sattva* is not unfavorable to the Lord's form of *śuddha-sattva*, it is said here to be dearest to the Lord, though actually it is not dearest to him. To show favor to persons in *sattva-guṇa,* such regard is given. Therefore to protect the righteous and punish the sinful is only the nature of the *guṇas*. It does not show the quality of inequality in you.

|| 7.9.38||

itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair

lokān vibhāvayasi haṁsi jagat pratīpān

dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ

channaḥ kalau yad abhavas tri-yugo 'tha sa tvam

In this way, by appearing in various incarnations as a human being, an animal, a great saint, a *devatā*, a fish or a tortoise, you maintain the worlds, kill those who cause disturbance, and protect *dharma* in all the *yugas.* Great Lord! Since you will appear covered in Kali-yuga, you are called Tri-yuga.

Just as Hayagrīva appeared for Brahmā, other *avatāras* have appeared for other devotees. You protect the planets and destroy those who torment the world. You appear *yuga* after *yuga.* Since you are covered in Kali-yuga, you are called Tri-yuga. You are covered because externally you show a different form and mood. You are well known in the other three *yugas* but not in Kali-yuga. Later the conclusion will explained with the meaning of *channa* taken from other verses: *nānātantra-vidhānena kalāv api tathā śṛṇu* (SB 11.5.31) and *kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (SB 11.5.32)

|| 7.9.39 ||

naitan manas tava kathāsu vikuṇṭha-nātha

samprīyate durita-duṣṭam asādhu tīvram

kāmāturaṁ harṣa-śoka-bhayaiṣaṇārtaṁ

tasmin kathaṁ tava gatiṁ vimṛśāmi dīnaḥ

O Lord of Vaikuṇṭha! This mind, contaminated with sin, wicked and uncontrollable, is not pleased with topics about you. It is afflicted by lust, and disturbed by joy, sorrow, fear and desire for wealth. How can this wretch think of the truth about you in his mind?

Constantly appearing, you shower the nectar of your form, qualities and pastimes. But my sinful mind does not take pleasure in this. It has fallen in the hole of material enjoyment. What shall I do? This is expressed in three verses.

My mind does not take pleasure in topics of your form, qualities and pastimes. “Why do you not enjoy these tasty topics?” The mind is spoiled by sin, just as the tongue is spoiled by jaundice and cannot taste sweetness. It is hard to control (*tīvram*). How can I understand the truth (*gatim*) about you in this mind having desire for wealth? Prahlāda’s mind is not actually like this, but this attitude arises from humility in the variegated waves of *prema*. He will say later in this chapter *tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ*: I am fully absorbed in thoughts of your glories and activities (verse 43). For the person with *prema,* even liberation is not contrary.

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|| 7.9.40 ||

jihvaikato 'cyuta vikarṣati māvitṛptā

śiśno 'nyatas tvag-udaraṁ śravaṇaṁ kutaścit

ghrāṇo 'nyataś capala-dṛk kva ca karma-śaktir

bahvyaḥ sapatnya iva geha-patiṁ lunanti

O Lord! My tongue pulls me in one direction. My genital pulls in elsewhere. My skin, stomach, and ear pull me in another direction. My nose and fickle eye pull me elsewhere. They have power to act in this way, just as many co-wives destroy the master of the house.

“Though the mind is wicked, still people become successful by chanting my glories.” Though my tongue for speaking and tasting is unsatisfied, it pulls me. O Acyuta! It is attracted to talking about material subjects and lies, and sweet and other of the six tastes. The other senses pull me elsewhere, to women, to earning wealth, to beating others. *Śaktiḥ* means capacity. They destroy. Thus I have no time for chanting.

|| 7.9.41 ||

evaṁ sva-karma-patitaṁ bhava-vaitaraṇyām

anyonya-janma-maraṇāśana-bhīta-bhītam

paśyañ janaṁ sva-para-vigraha-vaira-maitraṁ

hanteti pāracara pīpṛhi mūḍham adya

I see these people who have fallen in the material world by their *karma,* entering hell by the Vaitaraṇī River. They are filled with extreme fear concerning eating, birth and death, making friends, enemies, and quarrelling with family members and others. Oh Lord who can help them cross the river! Deliver these fools today.

Not only me, but all people are suffering in *saṁsāra*. He prays for their deliverance. The people have fallen in *saṁsāra* with the river leading to hell (*vaitaraṇyām*). They quarrel with others and their own family and make friends and enemies of them. O Lord who can help us cross the Vaitaraṇī River! Because you have this nature, save them and take them over the Vaitaraṇī by your mercy *(hanta*).

|| 7.9.42 ||

ko nv atra te 'khila-guro bhagavan prayāsa

uttāraṇe 'sya bhava-sambhava-lopa-hetoḥ

mūḍheṣu vai mahad-anugraha ārta-bandho

kiṁ tena te priya-janān anusevatāṁ naḥ

***Guru* of all beings! O Lord! What effort is required for you to deliver everyone, since you are the cause of creation, maintenance and destruction of the universe? O friend of the suffering! You are most compassionate to the fools. But why do you have to deliver us? We simply serve your dear devotees and get delivered.**

“How can I alone deliver all people?” You are the *guru* of all beings. Therefore, all people should be delivered, since it is possible for you alone, who take the form of *guru*, to expand yourself into billions of forms. You should not say you do not have that ability. If you are the cause of the creation, maintenance and destruction of the universe, you should be the cause of delivering everyone. That is your duty. You are most compassionate to the foolish. “I will deliver you and those related to you. But do not be stubborn!” Why should I talk of your delivering us, since we will simply serve your devotees? We will be delivered automatically from the power of serving your devotee.

|| 7.9.43 ||

naivodvije para duratyaya-vaitaraṇyās

tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ

śoce tato vimukha-cetasa indriyārtha-

māyā-sukhāya bharam udvahato vimūḍhān

I am not disturbed by the insurmountable Vaitaraṇī of the material worlds, since my mind is absorbed in the great sweetness of singing your glories. I lament for the fools, averse to you, who carry the burden of material responsibilities for gaining material happiness from sense objects.

But I do not pray for deliverance from *saṁsāra* for my self. O Supreme Lord, the best among all! I am not disturbed by Vaitaraṇī, the river of hell, because I am absorbed in the great ocean of chanting your glories. But I lament for the fools who carry the burden of family and ornaments to get material happiness from sense objects.

|| 7.9.44 ||

prāyeṇa deva munayaḥ sva-vimukti-kāmā

maunaṁ caranti vijane na parārtha-niṣṭhāḥ

naitān vihāya kṛpaṇān vimumukṣa eko

nānyaṁ tvad asya śaraṇaṁ bhramato 'nupaśye

O Lord! Generally the sages, desiring their own liberation, practice silence and live alone, not interested in others' welfare. Rejecting those misery sages, I do not desire liberation all alone. I do not see any shelter other than you for those wandering blindly in this world

"Please accept liberation. The sages with knowledge will teach you the process of liberation." The sages act for liberation but I do not want to be like that. I do not desire liberation. Other than you, I do not see anyone as a shelter

|| 7.9.45 ||

yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ

kaṇḍūyanena karayor iva duḥkha-duḥkham

tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ

kaṇḍūtivan manasijaṁ viṣaheta dhīraḥ

The insignificant happiness of household life and sex life is like the increased suffering created by rubbing itchy hands together. Though they experience great suffering, the lusty fools still cannot see that there is no satisfaction in household life. The wise man however tolerates the lust, which is actually suffering.

“The people will be happy by enjoying women, and in that way become free of misery.” But rubbing the hands together to relieve itching causes the suffering to increase. “Then they should become disgusted and become liberated.” Though these lusty people (*kṛpaṇaḥ*) receive plenty of suffering, they do not think that it is impossible to be satisfied with the happiness household life (*iha*), which is another form of suffering. “But one sees that some of them become disgusted.” That is true. A person who becomes wise by your mercy tolerates the lust born of the mind, which is suffering itself.

|| 7.9.46 ||

mauna-vrata-śruta-tapo-'dhyayana-sva-dharma-

vyākhyā-raho-japa-samādhaya āpavargyāḥ

prāyaḥ paraṁ puruṣa te tv ajitendriyāṇāṁ

vārtā bhavanty uta na vātra tu dāmbhikānām

O Lord! Silence, vows, scriptural knowledge, austerity, reading the Vedas, following one’s *dharma*, living alone, j*apa* and *samādhi* lead to liberation. But generally these items become a means of livelihood for persons who cannot control their senses. Or they become professions for imposters.

“*Brāhmaṇas* gain perfection by liberation, through practices for liberation such as observing silence.” O Lord! Paramātmā! What can I reveal to you? You know everything. There are ten famous causes of liberation mentioned. *Rahaḥ* means living alone. If they have uncontrolled senses however, their endeavors become means of livelihood for gaining sense enjoyment. The endeavor sometimes becomes the occupation of the imposter. However, it is not a set rule that all will become imposters.

|| 7.9.47 ||

rūpe ime sad-asatī tava veda-sṛṣṭe

bījāṅkurāv iva na cānyad arūpakasya

yuktāḥ samakṣam ubhayatra vicakṣante tvāṁ

yogena vahnim iva dāruṣu nānyataḥ syāt

You, who possess no material form, have two forms, like a sprout and a seed, effect and cause, revealed in the Vedas. You are not different from either form. The wise seek you out directly in both forms by *bhakti-yoga* and no other method, just as fire is produced in wood by rubbing alone.

You cannot be attained by silence or other practices if they are without *bhakti*. Cause and effect, like seed and sprout, flowing from one to the other, the total and individual forms,[113] are your two forms. This universe as a total and as a part is not different from you *(na anyat*). You do not have a material form (*arūpasya*). Those with intelligence (*yuktāḥ*) search to attain you as both the whole and the part, since you are their final cause. They search by *bhakti-yoga* not by other processes like *jñāna*. *Bhaktyāham ekayā grāhya*: I am only achieved by *bhakti. (*SB 11.14.21) In the case of fire, it is revealed by rubbing (*yogena*).

|| 7.9.48 ||

tvaṁ vāyur agnir avanir viyad ambu mātrāḥ

prāṇendriyāṇi hṛdayaṁ cid anugrahaś ca

sarvaṁ tvam eva saguṇo viguṇaś ca bhūman

nānyat tvad asty api mano-vacasā niruktam

O Supreme Lord! You are the air, the earth, fire, sky and water, the objects of sense perception, the life airs, the senses, the mind, *citta* and the *devatās.* You are everything, subtle and gross. Everything expressed, either by the words or by the mind, is nothing but you.

This explains further. *Hṛdayam* means mind. *Cit* means *citta. Anugrahaḥ* means one who favors. This means the *devatās.* You are the gross (*saguṇaḥ*) and the subtle (*viguṇaḥ*). What is revealed by mind and words is only you.

|| 7.9.49 ||

naite guṇā na guṇino mahad-ādayo ye

sarve manaḥ prabhṛtayaḥ sahadeva-martyāḥ

[113] Here cause and effect refer to *prakṛti* (cause) and its transformations (effect).

ādy-antavanta urugāya vidanti hi tvām

evaṁ vimṛśya sudhiyo viramanti śabdāt

Neither the three *guṇas,* nor their predominating deities, nor the five gross elements, nor the mind, nor the *devatās,* nor the human being, all having a beginning and end, can understand you. Considering this, the wise have given up such study.

Knowledge will manifest by *bhakti* to you and not by study of scriptures, intelligence and skill. If these persons do not know you, then how will the ordinary *jīvas* know you after considering all things by mind, intelligence, study and teachings of scripture? After considering this, the wise have given up all these methods. *Śruti* says *kim arthā vayam adhyeṣyāmahe kim arthā vayaṁ vakṣyāmahe*: What meaning will we understand and what meaning shall we speak? *Nānudhyāyed bahūn śabdān vāco viglāpanaṁ hi tat:* do not contemplate many words; it gives merely fatigue from speaking. *(Bṛhad-āraṇyaka Upaniṣad 4.7.21) Smṛti says:*

yadā te mohakalilaṁ buddhirvyatitariṣyati

tadā gantāsi nirvedaṁ śrātavyasya śrutasya ca

When your intelligence has completely crossed the denseness of illusion, you will be indifferent to all that has been heard and all that will be heard. BG 2.52

|| 7.9.50 ||

tat te 'rhattama namaḥ stuti-karma-pūjāḥ

karma smṛtiś caraṇayoḥ śravaṇaṁ kathāyām

saṁsevayā tvayi vineti ṣaḍ-aṅgayā kiṁ

bhaktiṁ janaḥ paramahaṁsa-gatau labheta

O Lord worthy of worship! The six parts of *bhakti* are offering respects, praising you, deity worship, menial service, remembering your lotus feet and hearing about you. How can a person attain *prema* without these six types of *bhakti* to you, who also award liberation to the *jñānīs*?

This summarizes his prayers. Since one cannot know you by study and other methods, giving up efforts to know you, one should strive to perform *sādhana* for *prema* to you. This is the essence of all human goals. O Lord most worthy of worship! Offering

respects to you, offering praises, deity worship, menial services to you, remembering your lotus feet, hearing about you—without these these six *aṅgas* of *bhakti*, how can one attain *prema*? Without these, one cannot attain *prema* to you, who award liberation to the *jñānīs (parama-haṁsa-gatau)*. By *bhakti-miśra-jñāna,* they attain liberation only. Therefore, since it the root of all success, give everyone service of the six *aṅgas* which will produce *prema.* If that is difficult, then give them liberation, and free them from suffering in *saṁsāra.* But I have been successful in service to your devotee. I do not worry.

|| 7.9.51 ||

śrī-nārada uvāca

etāvad varṇita-guṇo

bhaktyā bhaktena nirguṇaḥ

prahrādaṁ praṇataṁ prīto

yata-manyur abhāṣata

Nārada said: Thus, Lord Nṛsiṁhadeva, having no material qualities, whose qualities were described by his devotee with devotion, being pleased with his surrendered devotee, gave up his anger and spoke.

Nirguṇaḥ means without material qualities. Prahlāda praised Nṛsiṁha's spiritual qualities like mercy. Nṛsiṁha had uncontrollable anger that Prahlāda's father was attacking him. He gave up that anger on seeing the bliss of Prahlāda.

|| 7.9.52 ||

śrī-bhagavān uvāca

prahrāda bhadra bhadraṁ te

prīto 'haṁ te 'surottama

varaṁ vṛṇīṣvābhimataṁ

kāma-pūro 'smy ahaṁ nṛṇām

The Lord said: O Prahlāda, most gentle devotee! Best in the family of the demons! Good fortune unto you. I am pleased with you. Please ask for a cherished benediction. I am full of the desires of men.

Please ask for a benediction. What reservation can there be in the Lord who has affection for his servant, and is the pinnacle of generosity? I am full of men's aspirations, one of which you can ask from me. I exist as a river of all goals of human endeavors, and I possess liberation as one of those. It should be understood that the *jīvas* of whom Prahlāda was thinking would be liberated at that time, but because of the infinite number of *jīvas,* the universe would then become full of other *jīvas.*

|| 7.9.53 ||

mām aprīṇata āyuṣman

darśanaṁ durlabhaṁ hi me

dṛṣṭvā māṁ na punar jantur

ātmānaṁ taptum arhati

My dear Prahlāda, may you live long! After seeing me, which is rare for those who do not please me, a person will not suffer again from unfulfilled desires.

Aprīṇataḥ means be *aprīṇayatah* (who do not please me). One who sees me will not lament for unfulfilled desires.

|| 7.9.54 ||

prīṇanti hy atha māṁ dhīrāḥ

sarva-bhāvena sādhavaḥ

śreyas-kāmā mahā-bhāga

sarvāsām āśiṣāṁ patim

Fortunate Prahlāda! The wise devotees, desiring the highest benefit, please me in all different *rasas,* for I am the master of all blessings.

Prīṇanti should be *prīṇayanti* (they please me.) Or if *prīṇanti* is accepted literally then the meaning is "they are satisfied with me in all types of *rasas*."

|| 7.9.55 ||

śrī-nārada uvāca

evaṁ pralobhyamāno 'pi

varair loka-pralobhanaiḥ

ekāntitvād bhagavati

naicchat tān asurottamaḥ

Nārada said: Prahlāda, the best person in the demonic family, though tempted by the worldly allurements that other people desire, did not want them, since he was dedicated solely to the Lord.

He did not want those things because he was fully dedicated to the Lord. Such a person does not want any material benediction.

Thus ends the commentary on the Ninth Chapter of the Seventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Ten

The Lord Offers Benedictions to Prahlāda

|| 7.10.1 ||

śrī-nārada uvāca

bhakti-yogasya tat sarvam

antarāyatayārbhakaḥ

manyamāno hṛṣīkeśaṁ

smayamāna uvāca ha

Nārada said: Then the boy heard the benedictions offered by Nṛsiṁhadeva he considered them impediments on the path of devotional service. Thus he smiled and spoke as follows.

The Tenth Chapter describes how the Lord gave benedictions to Prahlāda and then disappeared, and also tells how Śiva, on the order of the Lord, burned Tripura. *Tat-sarvam* means everything concerning the benedictions. Prahlāda smiled. He thought, "Tempting an ignorant boy, the Lord is testing me."

|| 7.10.2 ||

śrī-prahrāda uvāca

mā māṁ pralobhayotpattyā

saktaṁkāmeṣu tair varaiḥ

tat-saṅga-bhīto nirviṇṇo

mumukṣus tvām upāśritaḥ

Please do not tempt me, attached by my inborn nature to material enjoyment, by offering these benedictions. Detached from material life, fearing association with those desires, and desiring freedom from material desire, I have taken shelter of you.

By my nature (*utpattyā*) I am attached. Do not lure me by offering benedictions. Fearing association with desires, I desire liberation from those desires.

|| 7.10.3 ||

bhṛtya-lakṣaṇa-jijñāsur

bhaktaṁ kāmeṣv acodayat

bhavān saṁsāra-bījeṣu

hṛdaya-granthiṣu prabho

Curious about the symptoms of your devotee, you have sent me into a world of enjoyment, the seed of *saṁsāra,* which creates the knot in the heart.

"Do I actually tempt my devotees?" No. You simply show the world the highest steadiness of your devotee. Your intention is to show the quality of your devotee when you say to him "Why do you not accept the benedictions I offer?" O Lord (most capable)! Since you are omniscient, you do not need to know anything and you cannot be curious. Rather you are making everyone else know.

|| 7.10.4 ||

nānyathā te 'khila-guro

ghaṭeta karuṇātmanaḥ

yas ta āśiṣa āśāste

na sa bhṛtyaḥ sa vai vaṇik

O *guru* of the world! Being merciful, it could not be otherwise. The person who desires benedictions is not your devotee. He is a merchant.

O guru of the whole world! You teach for everyone's benefit, including that of Brahmā, Śiva and others. "Tell me the qualities of the devotee." I will tell you the qualities of the master and the servant. *Te* stands for *tvattaḥ,* "from you." He who desires from you is a merchant. Giving you a leaf, flower or food, he wants to have the wealth of Brahmā or Indra, or become the possessor of elephants, horses and chariots.

|| 7.10.5 ||

āśāsāno na vai bhṛtyaḥ

svāminy āśiṣa ātmanaḥ

na svāmī bhṛtyataḥ svāmyam

icchan yo rāti cāśiṣaḥ

He who desires benefit for himself from the master is not a servant. The person who, desiring to maintain his position as master, gives benedictions to the servant, is not a real master.

This supports the meaning of the previous verse. He who, desiring power from having servants, gives to the servant, is not a master.

|| 7.10.6 ||

ahaṁ tv akāmas tvad-bhaktas

tvaṁ ca svāmy anapāśrayaḥ

nānyathehāvayor artho

rāja-sevakayor iva

I am your servant, not desiring benefits, and you are my master, without dependence on service. Our relationship should not be anything else--such as that of a material king and servant.

Our real relationship is master and servant. You not take shelter of power which is dependent on servants. Our relationship should not be anything else. Though the relationship of master and servant with desires is well known in the material world, it is impure. Our relationship should not be like that. Material relationships are criticized.

|| 7.10.7 ||

yadi dāsyasi me kāmān

varāṁs tvaṁ varadarṣabha

kāmānāṁ hṛdy asaṁrohaṁ

bhavatas tu vṛṇe varam

O best of the givers of benediction! If you at all want to bestow a desirable benediction upon me, then I pray from you that within my heart material desires will never grow.

“Please accept something to please me.” I ask for the benediction that desires will not arise in my heart.

|| 7.10.8 ||

indriyāṇi manaḥ prāṇa

ātmā dharmo dhṛtir matiḥ

hrīḥ śrīs tejaḥ smṛtiḥ satyaṁ

yasya naśyanti janmanā

By the appearance of desire, the functions of one's senses, mind, life, body, *dharma,* determination, intelligence, shyness, wealth, strength, memory and truthfulness are destroyed.

By the appearance of desire (*yasya*), the senses are vanquished. This means that the senses go astray, and cannot experience your sweetness.

|| 7.10.9 ||

vimuñcati yadā kāmān

mānavo manasi sthitān

tarhy eva puṇḍarīkākṣa

bhagavattvāya kalpate

O lotus-eyed Lord! When a human being gives up all desires for a *sthāyi-bhāva* with you in his mind, he becomes eligible for merging into you.

“If you do not desire benedictions, then why do you desire service to me, saying that you want to be my servant.” (SB 7.9.17) When a person is extremely free of all desires situated in the mind—is free from the *sthāyi-bhāvas* of *dāsya, sakhya* etc., then he is qualified for *sāyujya* (*bhagavattvāya*). I do not desire merging.

tuṣṭe ca tatra kim alabhyam ananta ādye

kiṁ tair guṇa-vyatikarād iha ye sva-siddhāḥ

dharmādayaḥ kim aguṇena ca kāṅkṣitena

sāraṁ juṣāṁ caraṇayor upagāyatāṁ naḥ

What is not attained if the unlimited original Lord is satisfied? Since we glorify and relish the lotus feet of the Lord, what is the need of *dharma, artha* and *kāma* which are achieved automatically by the transformations of the *guṇas*? What is the need of liberation? SB 7.6.25

Thus I ask for the spiritual benediction of being your servant in *dāsya-rasa*. Śrīdhara Svāmī says *bhagavattvāya* means having the same powers as the Lord.

|| 7.10.10 ||

oṁ namo bhagavate tubhyaṁ

puruṣāya mahātmane

haraye 'dbhuta-siṁhāya

brahmaṇe paramātmane

I offer respects to the Lord, full of six qualities, the *puruṣa,* the great soul, the killer of all miseries, the wonderful lion and man, who is Brahman and Paramātmā.

“Merging with me is revered by the sages who are *ātmārāma.* Why do you, just a little demon boy, criticize it?” Thinking himself defeated by these words of the Lord, Prahlāda offers respects.

|| 7.10.11 ||

śrī-bhagavān uvāca

naikāntino me mayi jātv ihāśiṣa

āśāsate 'mutra ca ye bhavad-vidhāḥ

tathāpi manvantaram etad atra

daityeśvarāṇām anubhuṅkṣva bhogān

The Lord said: O Prahlāda! A devotee like you never desires any kind of material benedictions, either in this life or in the next. Nonetheless, I order you to enjoy the luxuries of the demons until the end of the Manvantara.

Not only you, but all my devotees have this nature. I will give this for only this Manvantara, not longer. Do not be angry.

|| 7.10.12 ||

kathā madīyā juṣamāṇaḥ priyās tvam

āveśya mām ātmani santam ekam

sarveṣu bhūteṣv adhiyajñam īśaṁ

yajasva yogena ca karma hinvan

Continuously hearing topics about me and always being absorbed in me in your mind, worship me, the Lord of sacrifice, situated in all beings, by *bhakti-yoga*, while giving up *karma-yoga.*

“Because of what offense are you throwing me in the hole of material life?” Worship me, the Lord of sacrifices, by *bhakti-yoga*. By this, all sacrifices will be performed without doing horse sacrifices. Give up all *karmas,* Vedic and secular, since the person qualified for *bhakti* should not do *karmas.*

|| 7.10.13 ||

bhogena puṇyaṁ kuśalena pāpaṁ

kalevaraṁ kāla-javena hitvā

kīrtiṁ viśuddhāṁ sura-loka-gītāṁ

vitāya mām eṣyasi mukta-bandhaḥ

Having given up piety by enjoyment and sin by pious actions, and having giving up the previous body by the passing of time, having spread your pure glory praised even in Svarga, and being already free of bondage, you will come to me.

Do not be afraid of bondage by *karma* by enjoyment. In your previous birth all *karmas* were destroyed. By experience of enjoyment, the *prārabdha puṇyas* will be exhausted. By pious acts, *prārabdha* sins will be exhausted. Giving up your previous body, you attain me now. You are already liberated from bondage in this life. You are *jīvanmukta.* It should be understood that Prahlāda, like Nārada and others, was partly *sādhana-siddha* and partly *nitya-siddha.*

|| 7.10.14 ||

ya etat kīrtayen mahyaṁ

tvayā gītam idaṁ naraḥ

tvāṁ ca māṁ ca smaran kāle

karma-bandhāt pramucyate

And the person who always remembers your activities and my activities, and who chants the prayers you have offered to please me, becomes free from the bondage of *karma* in due course of time.

Not only you are free of bondage, but others who remember you become free of bondage as well. Please listen. *Mahyaṁ tvayā gītam* means the song you sung to please me.

|| 7.10.15-17 ||

śrī-prahrāda uvāca

varaṁ varaya etat te

varadeśān maheśvara

yad anindat pitā me

tvām avidvāṁs teja aiśvaram

viddhāmarṣāśayaḥ sākṣāt

sarva-loka-guruṁ prabhum

bhrātṛ-heti mṛṣā-dṛṣṭis

tvad-bhakte mayi cāghavān

tasmāt pitā me pūyeta

durantād dustarād aghāt

pūtas te 'pāṅga-saṁdṛṣṭas

tadā kṛpaṇa-vatsala

O bestower of blessings! O great Lord! Please grant this boon. My father, his heart filled with anger, out of ignorance of your power and glory, thinking that you killed his brother, criticized you, the *guru* of all the planets. He thus committed violence to me. May my father be purified! O Lord, affectionate to the wretched! He has been purified of his great sins, difficult to remove by your glance.

Previously I prayed at your lotus feet for the deliverance of all people suffering in this world. Now, if you have given such good fortune to me, then I pray also that you free one great sinner. This is expressed in three verses. My father's heart was contaminated with anger (*viddhāmarṣāśayaḥ*). Even if he is already purified by your glance, I pray out of humility to hear words of mercy from your mouth.

|| 7.10.18 ||

śrī-bhagavān uvāca

triḥ-saptabhiḥ pitā pūtaḥ

pitṛbhiḥ saha te 'nagha

yat sādho 'sya kule jāto

bhavān vai kula-pāvanaḥ

The Lord said: O sinless Prahlāda! Your father has been purified, along with twenty-one forefathers in your family. As a devotee, you purify the family. Because you were born in this family, the entire dynasty has been purified.

What to speak of your father being purified in this life, twenty-one generations of his ancestors have been purified. "How do you purify the forefathers?" You, the devotee, have purified the father's and mother's lineage.

|| 7.10.19 ||

yatra yatra ca mad-bhaktāḥ

praśāntāḥ sama-darśinaḥ

sādhavaḥ samudācārās

te pūyante 'pi kīkaṭāḥ

Peaceful, equipoised devotees who are well behaved and decorated with all good qualities purify even their place of residence, even if it is condemned.

What to speak of purifying a family, my devotees purify the place in which they live. *Pūyanti* means "are purified."

|| 7.10.20-21 ||

sarvātmanā na hiṁsanti

bhūta-grāmeṣu kiñcana

uccāvaceṣu daityendra

mad-bhāva-vigata-spṛhāḥ

bhavanti puruṣā loke

mad-bhaktās tvām anuvratāḥ

bhavān me khalu bhaktānāṁ

sarveṣāṁ pratirūpa-dhṛk

King of the demons! Having given up all material desires because of love for me, the devotees do not commit violence to any living entity, whether high or low.

Those who follow your example will naturally become my devotees. You are the best example for all of my devotee.

"The greatness of those devotees is not astonishing to me. But I am not like that." Those men who follow you become my devotees. How? Having given up all desires by *prema* for me (*mad-bhāva*), they come completely *(sarvātmanā*) non-violent. Why can your glory not be expressed? You are a model for all the devotees, an example, since you are the best.

|| 7.10.22 ||

kuru tvaṁ preta-kṛtyāni

pituḥ pūtasya sarvaśaḥ

mad-aṅga-sparśanenāṅga

lokān yāsyati suprajāḥ

My dear child! Perform the funeral rites for your father, already purified completely by the touch of my body. Having the best son, he will achieve the best planets.

Since your father has been purified by the touch of my body, do not fear for his sins. But do the funeral rites simply for maintaining custom.

|| 7.10.23 ||

pitryaṁ ca sthānam ātiṣṭha

yathoktaṁ brahmavādibhiḥ

mayy āveśya manas tāta

kuru karmāṇi mat-paraḥ

O son! Take charge of your father's kingdom as directed by the *brāhmaṇas.* Fixing your mind upon me, dedicated to me, perform your duties.

Though you as my devotee are not supposed to do *karmas,* by my order do *karmas* to maintain the custom, but be dedicated to me, without faith in those *karmas (mat-paraḥ).* By thinking of me, even if you do not do the *karmas,* they are performed. So do not worry.

|| 7.10.24 ||

śrī-nārada uvāca

prahrādo 'pi tathā cakre

pitur yat sāmparāyikam

yathāha bhagavān rājann

abhiṣikto dvijātibhiḥ

Nārada said: Thus, as the Lord ordered, Prahlāda performed the death rites for his father. O King Yudhiṣṭhira! He was then by the *brāhmaṇas.*

|| 7.10.25 ||

prasāda-sumukhaṁ dṛṣṭvā

brahmā naraharimṁ harim

stutvā vāgbhiḥ pavitrābhiḥ

prāha devādibhir vṛtaḥ

Nārada said: Surrounded by the *devatās,* Brahmā, seeing the joyful face of Narasiṁha, praising the Lord, began speaking with pure words.

|| 7.10.26 ||

śrī-brahmovāca

deva-devākhilādhyakṣa

bhūta-bhāvana-pūrvaja

diṣṭyā te nihataḥ pāpo

loka-santāpano 'suraḥ

Brahmā said: O Supreme Lord of all lords! Proprietor of the entire universe! O Lord, born previous to the creators of all living entities! By good fortune you have now killed this sinful demon, who was giving trouble to the entire universe.

Bhūta-bhāvana-pūrvaja means “the Lord who existed previous to the creators of the living entities such as Brahmā and Marīci.”

|| 7.10.27 ||

yo 'sau labdha-varo matto

na vadhyo mama sṛṣṭibhiḥ

tapo-yoga-balonnaddhaḥ

samasta-nigamān ahan

This demon received from me the benediction that he would not be killed by any living being within my creation. Proud of his austerity, powers of *yoga* and strength, he destroyed the system set up by Vedas.

|| 7.10.28 ||

diṣṭyā tat-tanayaḥ sādhur

mahā-bhāgavato 'rbhakaḥ

tvayā vimocito mṛtyor

diṣṭyā tvāṁ samito 'dhunā

By great fortune, his great devotee son, a mere child, has now been released from death. By good fortune, now he has met you.

|| 7.10.29 ||

etad vapus te bhagavan

dhyāyataḥ paramātmanaḥ

sarvato goptṛ santrāsān

mṛtyor api jighāṁsataḥ

O Lord! You are the protector from all fear and destructive death for the person who meditates upon the form of Paramātmā.

You are the protector (*goptṛ*) from death (*mṛtyoḥ*).

|| 7.10.30 ||

śrī-bhagavān uvāca

maivaṁ vibho 'surāṇāṁ te

pradeyaḥ padma-sambhava

varaḥ krūra-nisargāṇām

ahīnām amṛtaṁ yathā

The Lord said: O powerful Brahmā born from the lotus! Just as it is dangerous to feed milk to a snake, so it is dangerous to give benedictions to demons, who are by nature cruel. Do not give them such benediction in the future.

|| 7.10.31 ||

śrī-nārada uvāca

ity uktvā bhagavān rājaṁs

tataś cāntardadhe hariḥ

adṛśyaḥ sarva-bhūtānāṁ

pūjitaḥ parameṣṭhinā

Nārada said: O King Yudhiṣṭhira! The Supreme Lord, who is normally invisible to all beings, after speaking in this way and being worshiped by Brahmā, disappeared from that place.

|| 7.10.32 ||

tataḥ sampūjya śirasā

vavande parameṣṭhinam

bhavaṁ prajāpatīn devān

prahrādo bhagavat-kalāḥ

Prahlāda, a portion of the Lord, then worshiped the Prajāpatis, Brahmā, and Śiva, and bowed down with his head.

|| 7.10.33 ||

tataḥ kāvyādibhiḥ sārdhaṁ

munibhiḥ kamalāsanaḥ

daityānāṁ dānavānāṁ ca

prahrādam akarot patim

Thereafter, along with Śukrācārya and other great saints, Brahmā made Prahlāda the king of all the Daityas and Dānavas.

|| 7.10.34 ||

pratinandya tato devāḥ

prayujya paramāśiṣaḥ

sva-dhāmāni yayū rājan

brahmādyāḥ pratipūjitāḥ

O King Yudhiṣṭhira! After all the *devatās* headed by Lord Brahmā were properly worshiped by Prahlāda Mahārāja, thanking him, they offered Prahlāda their highest benedictions and returned to their respective abodes.

|| 7.10.35 ||

evaṁ ca pārṣadau viṣṇoḥ

putratvaṁ prāpitau diteḥ

hṛdi sthitena hariṇā

vaira-bhāvena tau hatau

Thus the two associates of Lord Viṣṇu who had become the sons of Diti, thinking of the Lord as their enemy, were killed by the Lord who was situated in their hearts.

The question had been asked how it was possible for Śiśupāla and Dantavakra to attain *sāyujya*. Thus the story of their previous birth was told. Now the story is concluded.

|| 7.10.36 ||

punaś ca vipra-śāpena

rākṣasau tau babhūvatuḥ

kumbhakarṇa-daśa-grīvau

hatau tau rāma-vikramaiḥ

Being cursed by the Kumāras, the same two associates took birth again as the Rākṣasas Kumbhakarṇa and the ten-headed Rāvaṇa, and were killed by Lord Rāmacandra's prowess.

|| 7.10.37 ||

śayānau yudhi nirbhinna-

hṛdayau rāma-śāyakaiḥ

tac-cittau jahatur dehaṁ

yathā prāktana-janmani

Pierced by the arrows of Lord Rāmacandra, both Kumbhakarṇa and Rāvaṇa lay on the ground and left their bodies, thinking of Rāma, just as they had in their previous births as Hiraṇyākṣa and Hiraṇyakaśipu.

|| 7.10.38 ||

tāv ihātha punar jātau

śiśupāla-karūṣa-jau

harau vairānubandhena

paśyatas te samīyatuḥ

They again took birth again in human society as Śiśupāla and Dantavakra with enmity toward the Lord. They merged into the body of the Lord in your presence.

|| 7.10.39 ||

enaḥ pūrva-kṛtaṁ yat tad

rājānaḥ kṛṣṇa-vairiṇaḥ

jahus te 'nte tad-ātmānaḥ

kīṭaḥ peśaskṛto yathā

Many other kings who acted as enemies of Kṛṣṇa destroyed their previously committed sins while taking a spiritual body at the time of death, just as worms captured by a wasp obtain the same type of body as the wasp by meditation on it.

Enaḥ means offense, such as criticizing Kṛṣṇa. They, by thinking of the Lord and absorbing their minds in the Lord, destroyed the sins previously committed. An example of absorption is given. A worm by meditation on a wasp becomes a wasp.

|| 7.10.40 ||

yathā yathā bhagavato

bhaktyā paramayābhidā

nṛpāś caidyādayaḥ sātmyaṁ

hares tac-cintayā yayuḥ

Just as, devotees receive bodies similar to the Lord's form by *bhakti,* which is higher that other processes, Śiśupāla, Dantavakra and other kings, by thinking of Kṛṣṇa, also achieved the same result.

Just as by *bhakti,* devotees with a mixture of *jñāna,*[114] by thinking of non-difference (*abhidā*), attained similar bodies as the Lord, so Śiśupāla and others by thinking of the Lord, attained the Lord. What type of *bhakti* was it? It was the highest (*paramayā*), higher than *jñāna* and *vairāgya*. Later it will also be said that these enemies finally attained the Lord:

nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujo hṛdi yan

[114] Pure bhakti will give higher results.

munaya upāsate tad arayo 'pi yayuḥ smaraṇāt

striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo

vayam api te samāḥ sama-dṛśo 'ṅghri-saroja-sudhāḥ

Simply by constantly thinking of him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in *yoga* worship by controlling their breath, mind and senses. Similarly, we *śrutis*, who generally see you as all-pervading, will achieve the same nectar from your lotus feet that your consorts are able to relish because of their loving attraction to your mighty, serpentine arms, for you look upon us and your consorts in the same way. SB 10.87.23

|| 7.10.41 ||

ākhyātaṁ sarvam etat te

yan māṁ tvaṁ paripṛṣṭavān

damaghoṣa-sutādīnāṁ

hareḥ sātmyam api dviṣām

Everything you asked me about how Śiśupāla and others attained bodies like the Lord’s although they were inimical has now been explained to you by me.

|| 7.10.42 ||

eṣā brahmaṇya-devasya

kṛṣṇasya ca mahātmanaḥ

avatāra-kathā puṇyā

vadho yatrādi-daityayoḥ

This narration about the *avatāras* of the great soul, Kṛṣṇa, worshipped by the *brāhmaṇas*, which relates the story of the killing of the two demons, is purifying.

|| 7.10.43-44 ||

prahrādasyānucaritaṁ

mahā-bhāgavatasya ca

bhaktir jñānaṁ viraktiś ca

yāthārthyaṁ cāsya vai hareḥ

sarga-sthity-apyayeśasya

guṇa-karmānuvarṇanam

parāvareṣāṁ sthānānāṁ

kālena vyatyayo mahān

I have explained the story of the great and exalted devotee Prahlāda, as well as *bhakti, jñāna* and *vairāgya,* and the *svarūpa* of the Lord, as it is. I have described the creation, maintenance and destruction of the universe and the qualities and activities of the Lord. I have described the great destruction of the various habitations of the higher and lower creatures by time.

These verses are connected with the words “the story has been described” in verse 41 and concludes in the next verse. *Harer yathārthyam* means the *svarūpa* of the Lord, without going beyond it. The suffix *ya* indicates “for that subject.” Creation, maintenance and destruction have also been described. The great destruction (*vyatyataḥ*) of the various places of the higher and lower creatures has also been described.

|| 7.10.45 ||

dharmo bhāgavatānāṁ ca

bhagavān yena gamyate

ākhyāne 'smin samāmnātam

ādhyātmikam aśeṣataḥ

The path of the devotees by which the Supreme Lord is understood and also *adhyātmā-jñāna* have been described in this narration.

|| 7.10.46 ||

ya etat puṇyam ākhyānaṁ

viṣṇor vīryopabṛṁhitam

kīrtayec chraddhayā śrutvā

karma-pāśair vimucyate

One who, after faithfully hearing, chants this narration filled with the omnipotence of Viṣṇu is certainly liberated from material bondage.

|| 7.10.47 ||

etad ya ādi-puruṣasya mṛgendra-līlāṁ

daityendra-yūtha-pa-vadhaṁ prayataḥ paṭheta

daityātmajasya ca satāṁ pravarasya puṇyaṁ

śrutvānubhāvam akuto-bhayam eti lokam

One who reads this story of Nṛsiṁha killing the king of the demons with attention, after hearing the pure love of Prahlāda, greatest of devotees, attains the planet of no fear.

|| 7.10.48 ||

yūyaṁ nṛ-loke bata bhūri-bhāgā

lokaṁ punānā munayo 'bhiyanti

yeṣāṁ gṛhān āvasatīti sākṣād

gūḍhaṁ paraṁ brahma manuṣya-liṅgam

You Pāṇḍavas are most fortunate in this world. Sages who purify the planets come and visit your houses because the Supreme Brahman personally resides your houses in a human form.

Oh! Prahlāda was fortunate to see the Lord. But we are unfortunate! In this way Yudhiṣṭhira lamented. Nārada replied. You are more fortunate than Prahlāda, than me, his *guru*, than other devotees, than previous members of your dynasty like Yadu and Puru, than the sages like Vaśiṣṭha, Marīci and Kaśyapa, and than Brahmā and Śiva. You are most fortunate among all *jīvas.* The sages who purify the planet by showing themselves come to your house to make themselves successful (*abhiyanti*), because secretly, taking the human form, the Param Brahman always resides (*āvasati*) in your houses without your calling him, because he is attracted to you. He does not personally live in human form in the houses of Prahlāda and others. And the sages do not come to see him in order to become successful.

|| 7.10.49 ||

sa vā ayaṁ brahma mahad-vimṛgya-

kaivalya-nirvāṇa-sukhānubhūtiḥ

priyaḥ suhṛd vaḥ khalu mātuleya

ātmārhaṇīyo vidhi-kṛd guruś ca

Kṛṣṇa definitely expands as the Brahman, the realization of bliss without qualities, which is sought by great sages. He also resides in your house as the object of affection, a friend, a cousin, as your soul, as a person worthy of worship, as a servant and as a *guru.*

One should not say that the Param Brahman has become the human form of Kṛṣṇa. Rather Kṛṣṇa becomes the Param Brahman. This famous human form of Kṛṣṇa (*saḥ ayam*) is Brahman, sought by the great saints, a realization of supreme bliss without distinctions or qualities. One should explain it as a statement of confirmation like *kṛṣṇas tu bhagavān svayam.* The proof is *brahmaṇo hi pratiṣṭhāham:* I am the basis of Brahman. (BG 14.27) The word *vai* indicates certainly about this. Not only does he live in your house, but he is dear: he gives you great bliss. He is a friend: he does things for your benefit. He is your cousin: his is obedient to you because of a family relationship. He is your *ātmā*: he thinks of you as his own body. He is worthy of worship: he protects you by his mercy. He is your servant: he places himself at your disposal as a charioteer. He is *guru:* he gives you good advice. He does reside in the houses of Prahlāda and others acting as a servant or *guru.*

|| 7.10.50 ||

na yasya sākṣād bhava-padmajādibhī

rūpaṁ dhiyā vastutayopavarṇitam

maunena bhaktyopaśamena pūjitaḥ

prasīdatām eṣa sa sātvatāṁ patiḥ

The truth about Kṛṣṇa is not perceived as it actually is by Brahmā or others by their intelligence. May the Lord of the devotees, who is worshipped by vows of silence, *bhakti* and control of the mind, be pleased with us!

“Why does the basis of Brahman act as a servant for the vision of material people like us?” I, being a fool, cannot understand the truth about his great powers and his being controlled by the devotees’ *prema*, since Brahmā and others do not understand. The

truth about him (*rūpam*) is not directly described in truth, as it is (*vastutayā*), by intelligence, since intelligence cannot approach him. We pray for his mercy by silence and other processes. You pray for his mercy by being servants. That is the difference between you and us.

|| 7.10.51 ||

sa eṣa bhagavān rājan

vyatanod vihataṁ yaśaḥ

purā rudrasya devasya

mayenānanta-māyinā

O King Yudhiṣṭhira! Previously the Lord restored the fame of Śiva, which was ruined by the demon named Maya, who had unlimited powers.

“Brahmā may not understand but Śiva definitely can understand.” Actually Śiva’s power is given by the Supreme Lord. To explain this, another story is told.

|| 7.10.52 ||

rājovāca

kasmin karmaṇi devasya

mayo 'hañ jagad-īśituḥ

yathā copacitā kīrtiḥ

kṛṣṇenānena kathyatām

Yudhiṣṭhira said: Please explain how the demon Maya Dānava destroyed Lord Śiva's reputation and how Kṛṣṇa restored his reputation.

Rāja refers to Yudhiṣṭhira. Explain how Maya destroyed the reputation (noun is missing) of Śiva**.**

|| 7.10.53 ||

śrī-nārada uvāca

nirjitā asurā devair

yudhy anenopabṛṁhitaiḥ

māyināṁ paramācāryaṁ

mayaṁ śaraṇam āyayuḥ

Nārada said: When the demons were defeated by the *devatās* in battle, made powerful by Kṛṣṇa, the demons took shelter of the demon Maya, their supreme teacher.

Anena means “by Kṛṣṇa.”

|| 7.10.54-55 ||

sa nirmāya puras tisro

haimī-raupyāyasīr vibhuḥ

durlakṣyāpāya-saṁyogā

durvitarkya-paricchadāḥ

tābhis te 'sura-senānyo

lokāṁs trīn seśvarān nṛpa

smaranto nāśayāṁ cakruḥ

pūrva-vairam alakṣitāḥ

Powerful Maya Dānava prepared three residences made of gold, silver and iron, equipped with uncommon instruments, whose coming and going could not be seen, and gave them to the demons. O King! Because of these three dwellings, the commanders of the demons, remembering their previous enmity, without being seen, destroyed the three worlds and their leaders.

The houses’ coming and doing could not be seen. He made the houses and gave them to the demons.

|| 7.10.56 ||

tatas te seśvarā lokā

upāsādyeśvaraṁ natāḥ

trāhi nas tāvakān deva

vinaṣṭāṁs tripurālayaiḥ

Thereafter, the rulers of those planets approached Lord Śiva and fully surrendered unto him. They said: Dear Lord, we have been destroyed by the three abodes. Kindly save us, your followers.

Iśvaram means Śiva.

|| 7.10.57 ||

athānugṛhya bhagavān

mā bhaiṣṭeti surān vibhuḥ

śaraṁ dhanuṣi sandhāya

pureṣv astraṁ vyamuñcata

Powerful Lord Śiva, showing favor to them, said, "Do not be afraid." Fixing his arrows to his bow, he released them toward the three residences of the demons.

|| 7.10.58 ||

tato 'gni-varṇā iṣava

utpetuḥ sūrya-maṇḍalāt

yathā mayūkha-sandohā

nādṛśyanta puro yataḥ

The arrows, the color of fire, emanating from Śiva like rays emanating from the sun, reached the abodes. Because of the arrows they could no longer be seen.

Like rays from the sun, the arrows emanated from Śiva. Because of the arrows (*yataḥ*) the abodes could not be seen.

|| 7.10.59 ||

taiḥ spṛṣṭā vyasavaḥ sarve

nipetuḥ sma puraukasaḥ

tān ānīya mahā-yogī

mayaḥ kūpa-rase 'kṣipat

Touched by those arrows, all the demoniac inhabitants of those three dwellings fell down lifeless. Then the great mystic Maya Dānava took the demons and dropped them in a well of nectar.

He put them in a well of nectar to restore their life.

|| 7.10.60 ||

siddhāmṛta-rasa-spṛṣṭā

vajra-sārā mahaujasaḥ

uttasthur megha-dalanā

vaidyutā iva vahnayaḥ

When the dead bodies of the demons came in touch with the nectar, their bodies became strong like thunderbolts. Endowed with great strength, they got up like fiery lightning which penetrates the clouds.

They were like fiery lightning piercing clouds. Just as lightning derides the beauty of clouds, the warriors derided the beauty of the dark airplanes.

|| 7.10.61 ||

vilokya bhagna-saṅkalpaṁ

vimanaskaṁ vṛṣa-dhvajam

tadāyaṁ bhagavān viṣṇus

tatropāyam akalpayat

Seeing Lord Śiva aggrieved and disappointed, the Supreme Lord Viṣṇu found a solution for that.

|| 7.10.62 ||

vatsaś cāsīt tadā brahmā

svayaṁ viṣṇur ayaṁ hi gauḥ

praviśya tripuraṁ kāle

rasa-kūpāmṛtaṁ papau

Lord Brahmā became a calf and Lord Viṣṇu became a cow. At noon they entered the residences and drank all the nectar in the well.

Kale means “at noon.”

|| 7.10.63 ||

te 'surā hy api paśyanto

na nyaṣedhan vimohitāḥ

tad vijñāya mahā-yogī

rasa-pālān idaṁ jagau

smayan viśokaḥ śokārtān

smaran daiva-gatiṁ ca tām

Though the demons saw the calf and cow, because of bewilderment, they did not stop them. Knowing this, the great mystic Maya Dānava, surprised but not lamenting, and understanding the will of fate, spoke to the demons guarding the nectar, who were lamenting.

|| 7.10.64 ||

devo 'suro naro 'nyo vā

neśvaro 'stīha kaścana

ātmano 'nyasya vā diṣṭaṁ

daivenāpohituṁ dvayoḥ

What has been destined by fate for oneself, for others, or for both oneself and others, cannot be prevented by a *devatā*, a demon, a human being or anyone else.

No one is capable (*īśvaraḥ*) of counteracting what is decided by fate for oneself, or another, or both.

|| 7.10.65-66 ||

athāsau śaktibhiḥ svābhiḥ

śambhoḥ prādhānikaṁ vyadhāt

dharma-jñāna-virakty-ṛddhi-

tapo-vidyā-kriyādibhiḥ

rathaṁ sūtaṁ dhvajaṁ vāhān

dhanur varma-śarādi yat

sannaddho ratham āsthāya

śaraṁ dhanur upādade

Thereafter, Lord Kṛṣṇa, equipped Śiva with all the necessary paraphernalia, such as a chariot, a charioteer, a flag, carriers, a bow, a shield and arrows, which were empowered by the Lords potency consisting of religion, knowledge, renunciation, prosperity, austerity, education and activities. When Lord Śiva was fully equipped in this way, he sat down on the chariot and took up his arrows and bow.

Asau means Kṛṣṇa. *Prādhānikam* means articles for battle such as a chariot. The Lord empowered the articles with his various energies. Since the Lord's *śaktis* are eternal and victorious, the articles of war also became similar. Śiva on the chariot was also endowed with *bhakti-yoga,* the Lord's quality, and those on the chariot like the driver were also endowed with knowledge and other qualities that take shelter of *bhakti.*

|| 7.10.67 ||

śaraṁ dhanuṣi sandhāya

muhūrte 'bhijitīśvaraḥ

dadāha tena durbhedyā

haro 'tha tripuro nṛpa

O King! Powerful Lord Śiva, stringing the arrows to his bow, burned down three residences of the demons at noon.

Abhijit means noontime.

|| 7.10.68 ||

divi dundubhayo nedur

vimāna-śata-saṅkulāḥ

devarṣi-pitṛ-siddheśā

jayeti kusumotkaraiḥ

avākirañ jagur hṛṣṭā

nanṛtuś cāpsaro-gaṇāḥ

Drums sounded in the sky. Seated in hundreds of airplanes, the *devatās*, sages, Pitṛs, Siddhas and various great personalities showered flowers to wish him victory, and the Apsaras began to chant and dance with great pleasure.

|| 7.10.69 ||

evaṁ dagdhvā puras tisro

bhagavān pura-hā nṛpa

brahmādibhiḥ stūyamānaḥ

svaṁ dhāma pratyapadyata

O King! After burning these dwellings to ashes, Śiva, destroyer of the three cities, praised by the *devatās* headed by Lord Brahmā, returned to his own abode.

|| 7.10.70 ||

evaṁ vidhāny asya hareḥ sva-māyayā

viḍambamānasya nṛ-lokam ātmanaḥ

vīryāṇi gītāny ṛṣibhir jagad-guror

lokaṁ punānāny aparaṁ vadāmi kim

What more can I say about such astounding acts, which are glorified by sages, and which purify the world, performed by the Supreme Lord who bewilders humans by his *māyā*?

The Lord bewilders people by his *māyā* so that they do not worship him, out of bewilderment.

Thus ends the commentary on the Tenth Chapter of the Seventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eleven

Duties of the Castes

|| 7.11.1 ||

śrī-śuka uvāca

śrutvehitaṁ sādhu-sabhā-sabhājitaṁ

mahattamāgraṇya urukramātmanaḥ

yudhiṣṭhiro daitya-pater mudānvitaḥ

papraccha bhūyas tanayaṁ svayambhuvaḥ

Śukadeva Gosvāmī said: After hearing about the activities of Prahlāda Mahārāja, the chief of the great devotees, which are adored among the assembly of devotees, Yudhiṣṭhira again inquired from the Nārada with joy.

In ten chapters, the pure inclinations arising from devotion to the Lord[115] have been described. In five chapters the excellence of *varṇāśrama* for material sustenance is

[115] Inclination refers to *ūti,* the fifth topic of *Bhāgavatam.*

now explained. In the eleventh chapter Nārada describes the duties of the normal *varṇas* such as *brāhmaṇas,* and also the duties of women and mixed *varṇas.*

Having explained great mercy as the cause of inclination to *bhakti* without mixture of the *guṇas,* in five chapters Nārada now explains *niṣkāma-karma-yoga* as the cause of inclinations for *bhakti* which is mixed with the *guṇas. Īhitaṁ sādhu-sabhā-sabhājitaṁ* means "actions respected in the assembly of devotees." *Mahattamāgraṇyaḥ* means "Prahlāda, the chief of the great devotees."

|| 7.11.2 ||

śrī-yudhiṣṭhira uvāca

bhagavan śrotum icchāmi

nṛṇāṁ dharmaṁ sanātanam

varṇāśramācāra-yutaṁ

yat pumān vindate param

Mahārāja Yudhiṣṭhira said: My dear lord! I wish to hear from you about the eternal *dharma* of man, *bhakti-yoga,* as well as *varṇāśrama-dharma*, by which man achieves the supreme.

Sanātanam means "that which remains after the result is achieved." It refers to *bhakti-yoga* which is not given up after achieving *prema.* I also want to hear about *varṇāśrama-dharma.*

|| 7.11.3 ||

bhavān prajāpateḥ sākṣād

ātmajaḥ parameṣṭhinaḥ

sutānāṁ sammato brahmaṁs

tapo-yoga-samādhibhiḥ

O best of the *brāhmaṇas*! You are directly the son of Brahmā, the best of his sons by your austerities, *yoga* and *samādhi.*

|| 7.11.4 ||

nārāyaṇa-parā viprā

dharmaṁ guhyaṁ paraṁ viduḥ

karuṇāḥ sādhavaḥ śāntās

tvad-vidhā na tathāpare

Peaceful *brāhmaṇa* devotees like you, dedicated to Nārāyaṇa, know the secret *dharma.* Others do not know.

“Why don’t you ask other sages dedicates to the principles of *smṛti* scriptures?” You are dedicated to Nārāyaṇa.

|| 7.11.5 ||

śrī-nārada uvāca

natvā bhagavate 'jāya

lokānāṁ dharma-setave

vakṣye sanātanaṁ dharmaṁ

nārāyaṇa-mukhāc chrutam

Nārada said: After first offering my obeisances unto Lord Kṛṣṇa, the protector of the dharma for of all living entities, let me explain the principles of the *bhakti-yoga* which I have heard from the mouth of Nārāyaṇa.

Ajāya means “unto Kṛṣṇa.”

|| 7.11.6 ||

yo 'vatīryātmano 'ṁśena

dākṣāyaṇyāṁ tu dharmataḥ

lokānāṁ svastaye 'dhyāste

tapo badarikāśrame

Nārāyaṇa, along with his *aṁśa* Nara, after appearing in this world through the daughter of Dakṣa, known as Mūrti, with Dharma as his father engages in executing austerities at Badarikāśrama for the benefit of all living entities.

|| 7.11.7 ||

dharma-mūlaṁ hi bhagavān

sarva-vedamayo hariḥ

smṛtaṁ ca tad-vidāṁ rājan

yena cātmā prasīdati

For those who know the Lord, the Lord is the cause and proof of *dharma* since he is essence of all the Vedas and he is the *smṛti* scriptures as well. By this *dharma,* the mind is pleased.

The Lord is certainly the cause and the proof *(mūlam)* of *dharma,* since he is the essence of the Vedas. This means that without devotion to the Lord, *dharmas* cannot succeed. He is also the *smṛti* scriptures (other than the Vedas) for those who know that Lord Viṣṇu is the source of the Vedas (*tad-vidām*). This excludes those *smṛti* scriptures which prescribe vows on the Aṣṭamī day with Rohiṇī constellation mixed with the Saptamī day, or offerings to the Pitṛs, which are devoid of worship of Viṣṇu at the beginning of the ceremony. By this the mind *(ātmā)* is pleased. This is similar to the statement *sa vai puṁsāṁ parodharmo yato bhaktiradhokṣaje. ahaitukyapratihatā yayātmā suprasīdati* (SB 1.2.6) The *word su* in *suprasīdati* indicates that the mind is not pleased with *karma* mixed with *bhakti* or *bhakti* mixed *karma* as much as it is pleased with pure *bhakti*. And *dharma* without *bhakti* should not be accepted. Yajñavalkya says:

Śruti-smṛti-sadācāraḥ svasya ca priyam ātmanaḥ

samyak saṅkalpa-jaḥ kāmo dharma-mūlam idaṁ smṛtam

The Vedas, *smṛti s*criptures and proper conduct are pleasing to the mind. Desires arising from firm determination (following principles of *dharma*) are considered the root of *dharma.*

Manu says:

vedo ’khilo dharma-mūlaṁ smṛti-śīle ca tad-vidām

ācāraś cāpi sādhūnām ātmanas tuṣṭir eva ca

All the Vedas, *smṛti* and conduct are the root of *dharma* for those who know. The conduct of the well-behaved is satisfying to the mind.

However Nārada's statement that the root of *dharma* is the Supreme Lord is a superior idea. *Narasiṁha Purāṇa* says:

sanakādayo nivṛttākhye te ca dharme niyojitāḥ

pravṛttākhye marīcyādyā muktvaikaṁ nāradaṁ munim

Sanaka and others were engaged in the *dharma* of renunciation and Marīci and others were engaged in the path of enjoyment through *dharma.* Only Nārada was free of both of these.

Thus Nārada is superior to both Yajñavalkya and Manu since he is aware of the essence of all *dharmas.*

|| 7.11.8-12 ||

satyaṁ dayā tapaḥ śaucaṁ

titikṣekṣā śamo damaḥ

ahiṁsā brahmacaryaṁ ca

tyāgaḥ svādhyāya ārjavam

santoṣaḥ samadṛk-sevā

grāmyehoparamaḥ śanaiḥ

nṛṇāṁ viparyayehekṣā

maunam ātma-vimarśanam

annādyādeḥ saṁvibhāgo

bhūtebhyaś ca yathārhataḥ

teṣv ātma-devatā-buddhiḥ

sutarāṁ nṛṣu pāṇḍava

śravaṇaṁ kīrtanaṁ cāsya

smaraṇaṁ mahatāṁ gateḥ

sevejyāvanatir dāsyaṁ

sakhyam ātma-samarpaṇam

nṛṇām ayaṁ paro dharmaḥ

sarveṣāṁ samudāhṛtaḥ

triṁśal-lakṣaṇavān rājan

sarvātmā yena tuṣyati

These are the general principles to be followed by all human beings: truthfulness, mercy, austerity, cleanliness, tolerance, discrimination between right and wrong, control of the mind, control of the senses, nonviolence, celibacy, charity, *japa*, simplicity, satisfaction, rendering service to those who see equally, gradually taking leave of unnecessary engagements, observing the futility of activities of human society, avoiding unnecessary talk, considering the difference of the body from the soul, distributing food equally to all living entities, seeing every soul as oneself or a *devatā*, hearing, chanting, and remembering the Lord and his devotees, service, performing deity worship, offering obeisances, becoming a servant, becoming a friend, and surrendering one's whole self. O King Yudhiṣṭhira, these thirty actions have been discerned as the highest *dharma* of man, by which the Lord is satisfied.

In five verses, *bhakti-yoga* common for all humans is described. The first twenty-one items are assistant items for *bhakti.* The items starting with hearing are direct *bhakti.* Austerity refers to fasting on Ekādaśī etc*. Śamaḥ* means control of the mind and *damaḥ* is control of the senses. *Svādhyāyaḥ* is chanting *japa* in the proper amount. *Samadṛk-sevā* means "serving those who see all beings equally." *Viparyaya-īhā īkṣā* is observing the futility of material actions. *Maunam* means giving up useless talk. *Ātma-vimarśanam* is thinking the *ātmā is* different from the body. *Anna-ādya-ādeḥ* means dividing suitably and giving out food like rice, cakes, cloth, garlands and sandalwood. One should think of all beings to be oneself or *devatās.*

|| 7.11.13 ||

saṁskārā yatrāvicchinnāḥ

sa dvijo 'jo jagāda yam

ijyādhyayana-dānāni

vihitāni dvijanmanām

janma-karmāvadātānāṁ

kriyāś cāśrama-coditāḥ

Those who without fail perform the *saṁskāras* and are thus approved by Brahmā are *dvijas*, or twice-born. Such *brāhmaṇas, kṣatriyas* and *vaiśyas*, purified by their family traditions and by their behavior, should worship the Lord, study the Vedas and give charity. They should follow the principles of the four *āśramas.*

In speaking about *varṇas,* first the characteristics of the second born are described. He is called second born who has performed *samskāras* starting with *garbhādhāna* using *mantras.*[116] If the continuity of *saṁskāras* is broken, the person is a *dvija-bandhu.* Brahmā prescribed this for the second born at the beginning of creation. This means that birth from a pure mother and father is the chief characteristic of the second born.

|| 7.11.14 ||

viprasyādhyayanādīni

ṣaḍ-anyasyāpratigrahaḥ

rājño vṛttiḥ prajā-goptur

aviprād vā karādibhiḥ

For a *brāhmaṇa* there are six occupational duties. A *kṣatriya* should not accept charity, but he may perform the other five of these duties. A king or *kṣatriya* is not allowed to levy taxes on *brāhmaṇas*, but he may make his livelihood by money from his other subjects.

Now Nārada describes the occupations of the four *varṇas* in seven and a half verses. For the *brāhmaṇa,* six activities are prescribed (*vihitāni*, the verb, is in the previous verse). Three items of livelihood are: study of the Vedas, worship and accepting charity.[117] Manu says:

saṇṇān tu karmaṇām asya trīṇi karmāṇi jīvikā

yajanādhyāpane caiva viśuddhāc ca pratigrahaḥ

[116] *Śūdras* perform *saṁskāras* without *mantras.*
[117] The other three duties are studying scripture, giving charity and worshipping the Lord personally, not for others.

Among the six activities, three are livelihood: worship, teaching of the Vedas and accepting charity from a pure person.

The *kṣatriya* (*anyasya*) cannot accept charity. As emergency the *kṣatriya* can use teaching Vedas and performing worship for others as a livelihood. Accepting charity is forbidden for the *kṣatriya* even in emergency situations. Offerings of respect given by the person he protects are the livelihood of the *kṣatriya*. Or he can levy taxes, fines or custom duty for a livelihood.

|| 7.11.15 ||

vaiśyas tu vārtā-vṛttiḥ syān

nityaṁ brahma-kulānugaḥ

śūdrasya dvija-śuśrūṣā

vṛttiś ca svāmino bhavet

The mercantile community should always engage in occupational duties under the directions of the *brāhmaṇas*. For the *śūdras* whose quality is service to the other *varṇas,* his livelihood is service to a master of a higher social order.

The occupation of the *vaiśya* is agriculture and commerce. The quality of the *śūdra* is serving the higher orders and his occupation is service to a master of those higher orders.

|| 7.11.16 ||

vārtā vicitrā śālīna-

yāyāvara-śiloñchanam

vipra-vṛttiś caturdheyaṁ

śreyasī cottarottarā

The *brāhmaṇa* may also adopt four other means of livelihood. He may depend on that which he has received without begging, he may beg every day, he may collect paddy left in a field by its proprietor, or he may collect food grains left

here and there in the shops of grain dealers. Among these four, each of them in succession is better than the one preceding it.

This verse describes alternative occupations for the *brāhmaṇa.* There are various other occupations for the *brāhmaṇa.* *Śālīna* means receiving food without begging. *Yāyāvara* means begging for one day's grains. *Śila* means collecting left over grains from the field. *Uñchanam* means collecting grains which have fallen on the ground in the market and left there.

|| 7.11.17 ||

jaghanyo nottamāṁ vṛttim

anāpadi bhajen naraḥ

ṛte rājanyam āpatsu

sarveṣām api sarvaśaḥ

Except in a time of emergency, lower persons should not accept the occupational duties of those who are higher. When there is such an emergency, everyone but the *kṣatriya* may accept any of the others' occupations.

This verse describes emergency situations. Those lower should not accept higher professions like teaching. The *kṣatriya* can also take other occupations except receiving charity.

|| 7.11.18 ||

ṛtāmṛtābhyāṁ jīveta

mṛtena pramṛtena vā

satyānṛtābhyām api vā

na śva-vṛttyā kadācana

In time of emergency, one may accept any of the various types of professions known as *ṛta, amṛta, mṛta, pramṛta* and *satyānṛta*, but one should not at any time accept profession of a dog.

The occupations of the *brāhmaṇa* and the *vaiśya* are permitted for all during emergencies. This verse is explained in the following verses.

|| 7.11.18-20 ||

ṛtam uñchaśilaṁ proktam

amṛtaṁ yad ayācitam

mṛtaṁ tu nitya-yācñā syāt

pramṛtaṁ karṣaṇaṁ smṛtam

satyānṛtaṁ ca vāṇijyaṁ

śva-vṛttir nīca-sevanam

varjayet tāṁ sadā vipro

rājanyaś ca jugupsitām

sarva-vedamayo vipraḥ

sarva-devamayo nṛpaḥ

The profession of *uñchaśila*, collecting grains from the field, is called *ṛta*. Collecting without begging is called *amṛta,* begging grains is called *mṛta*, tilling the ground is called *pramṛta,* and trade is called *satyānṛta.* Engaging in the service of low-grade persons, however, is called *śva-vṛtti,* the profession of the dogs. *Brāhmaṇas* and *kṣatriyas* should not engage in service to those lower, since the *brāhmaṇas* are the Vedic knowledge, and kṣatriyas are like *devatās.*

The reason that the *brāhmaṇa* and *kṣatriya* should not take service from those who are lower is that the *brāhmaṇa* is equivalent to the Vedas and the *kṣatriya* is equivalent to the *devatās.* However for *vaiśyas* and *śūdras* to take employment from those lower than themselves is not so faulty.

|| 7.11.21 ||

śamo damas tapaḥ śaucaṁ

santoṣaḥ kṣāntir ārjavam

jñānaṁ dayācyutātmatvaṁ

satyaṁ ca brahma-lakṣaṇam

The symptoms of a *brāhmaṇa* are control of the mind, control of the senses, austerity, cleanliness, satisfaction, forgiveness, simplicity, knowledge, mercy, truthfulness, and complete surrender to Viṣṇu.

The unique qualities of each *varṇa* are now described in four verses. *Acyutātmatvam* means absorbing the mind in Viṣṇu.

|| 7.11.22 ||

śauryaṁ vīryaṁ dhṛtis tejas

tyāgaś cātmajayaḥ kṣamā

brahmaṇyatā prasādaś ca

satyaṁ ca kṣatra-lakṣaṇam

Bravery in battle, being unconquered, fortitude, conquering others, charity, controlling the bodily necessities, forgiveness, faithfulness the brahminical nature, joy and truthfulness—these are the symptoms of the *kṣatriya.*

|| 7.11.23 ||

deva-gurv-acyute bhaktis

tri-varga-paripoṣaṇam

āstikyam udyamo nityaṁ

naipuṇyaṁ vaiśya-lakṣaṇam

Devotion to the *devatās, guru* and Viṣṇu, endeavoring for advancement in religious principles, economic development and sense gratification, faith in the Vedas, and constant endeavor and skill—these are the symptoms of the *vaiśya.*

|| 7.11.24 ||

śūdrasya sannatiḥ śaucaṁ

sevā svāminy amāyayā

amantra-yajño hy asteyaṁ

satyaṁ go-vipra-rakṣaṇam

Offering obeisances to the higher classes, cleanliness, freedom from duplicity, service to one's master, performing sacrifices without uttering *mantras,* not stealing, speaking the truth and giving protection to the cows and *brāhmaṇas* —these are the symptoms of the *śūdra.*

|| 7.11.25 ||

strīṇāṁ ca pati-devānāṁ

tac-chuśrūṣānukūlatā

tad-bandhuṣv anuvṛttiś ca

nityaṁ tad-vrata-dhāraṇam

To render service to the husband, to be always favorably disposed toward the husband, to be equally well disposed toward the husband's relatives and friends, and to follow the vows of the husband—these are the four principles to be followed by women who worship the husband.

The characteristics of chaste women are described in five verses. The husband should be worshipped (*pati-devānām*).

|| 7.11.26-27 ||

sammārjanopalepābhyāṁ

gṛha-maṇḍana-vartanaiḥ

svayaṁ ca maṇḍitā nityaṁ

parimṛṣṭa-paricchadā

kāmair uccāvacaiḥ sādhvī

praśrayeṇa damena ca

vākyaiḥ satyaiḥ priyaiḥ premṇā

kāle kāle bhajet patim

Always well decorated and wearing clean cloth, she should please her husband by washing and decorating the house, by offering great and small services

desired by the husband, by modesty, by control of the senses, by truthful and pleasing speech, and by affection.

|| 7.11.28 ||

santuṣṭālolupā dakṣā

dharma-jñā priya-satya-vāk

apramattā śuciḥ snigdhā

patiṁ tv apatitaṁ bhajet

Being satisfied, without greed, expert, knowledgeable of *dharma*, pleasing, truthful, attentive, clean and affectionate, she should serve her husband who is not fallen.

|| 7.11.29 ||

yā patiṁ hari-bhāvena

bhajet śrīr iva tat-parā

hary-ātmanā harer loke

patyā śrīr iva modate

The woman, who, like Lakṣmī, engages in the service of her husband, by thinking of her husband as Lord, enjoys in Vaikuṇṭha with her devotee husband like Lakṣmī.

She enjoys with her husband who has the Lord as his soul.

|| 7.11.30 ||

vṛttiḥ saṅkara-jātīnāṁ

tat-tat-kula-kṛtā bhavet

acaurāṇām apāpānām

antyajāntevasāyinām

The occupations of persons of mixed castes who are not thieves and are not sinful in conduct, such as the castes called *antyaja* and *antevasāyi,* should be the occupations of their family tradition.

The occupations of those who marry a woman of higher or lower *varṇa* are described. They take the occupation of their family. Thus those from barber families become barbers and those from washer men families become washer men. These persons should not come from sinful families such as those addicted to drinking and illicit sex. Thievery is also forbidden. These occupations, without involving theft, are considered to have no sin attached to them. Some examples are given of persons married women of higher caste.

rajakaś carmakāraś ca naṭo varuḍa eva ca

kaivartam edabhillāś ca saptaite antyajāḥ smṛtāḥ

The washer man, leather dealer, actor, cane splitter, fisherman, the *meda* and the mountain tribal are known as *antyaja.*

Angevasāyi means *caṇḍāla*[118] and others.

|| 7.11.31 ||

prāyaḥ sva-bhāva-vihito

nṛṇāṁ dharmo yuge yuge

veda-dṛgbhiḥ smṛto rājan

pretya ceha ca śarma-kṛt

O King! Those in knowledge of the Vedas say that that in every age an occupation according to one's nature generally brings happiness in this life and after death.

It is better to perform one's own occupation, though inferior, than the occupation of a superior *varṇa.* This is the conclusion of the knowers of the Veda. It is the cause of happiness (*śarma-kṛt*). The Lord says:

śreyān sva-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt |

[118] A *cṇḍala* is born of a *brāhmaṇa* woman and *śūdra* man.

sva-dharme nidhanaṁ śreyaḥ para-dharmo bhayāvahaḥ ||

It is better to perform ones own duties even if in a faulty way, than to perform others' duties albeit very well. Destruction in the course one's duties is beneficial. Performing others' duties is full of danger. BG 3.35

This is a general principle (*prāyaḥ*) because giving up bad conduct found in the lower groups, does not bring unhappiness.

|| 7.11.32 ||

vṛttyā sva-bhāva-kṛtayā

vartamānaḥ sva-karma-kṛt

hitvā sva-bhāva-jaṁ karma

śanair nirguṇatām iyāt

If one acts in his profession according to his nature, after gradually giving up his actions according to his nature, he attains the stage beyond the *guṇas.*

He gradually gives up his nature after many births. It is said *svadharma-niṣṭhaḥ śata janmabhiḥ pumān viriñcatām eti:* one who strictly follows the principles of *varṇāśrama-dharma* for at least one hundred births will attain the post of Lord Brahmā.

|| 7.11.33-34 ||

upyamānaṁ muhuḥ kṣetraṁ

svayaṁ nirvīryatām iyāt

na kalpate punaḥ sūtyai

uptaṁ bījaṁ ca naśyati

evaṁ kāmāśayaṁ cittaṁ

kāmānām atisevayā

virajyeta yathā rājann

agnivat kāma-bindubhiḥ

My dear King! If a field is cultivated again and again, it becomes barren and unsuitable for germinating seeds. Whatever seeds are sown there are lost. Just as drops of ghee on a fire never extinguish the fire but a flood of ghee will, similarly, by excessive indulgence in lusty desires, the heart may become detached from such desires entirely.

Because it is impossible for a person with excessive material desires to give up desires by the rules of the Vedas, rather than forbid all enjoyment, one is allowed to enjoy with an honest heart, and detachment will take place eventually. Examples are Yayati and Saubhari. An example is given in two verses. After much cultivation sometimes the field is not suitable for germinating seeds any more. Sometimes, the seeds which are planted are destroyed by the acidic soil. The heart in which desire resides in abundance (*kāma āśaya)* as various impressions gradually becomes detached. Just as a blazing fir is not reduced by adding drops of ghee, but is extinguished by pouring a huge quantity of ghee on it, so indulging in a huge amount of enjoyment extinguishes the desire.

|| 7.11.35 ||

yasya yal lakṣaṇaṁ proktaṁ

puṁso varṇābhivyañjakam

yad anyatrāpi dṛśyeta

tat tenaiva vinirdiśet

If anyone shows the symptoms of being a *brāhmaṇa, kṣatriya, vaiśya* or *śūdra*, as described above, even if he has appeared in a different class, he should be designated according to those symptoms.

However, if a man designated by a particular *varṇa* shows the qualities of another *varṇa,* he should be classified according that other *varṇa,* and should be called by that name, such as *brāhmaṇa.* What is meant by “showing qualities” is showing general qualities like control of the sense and mind (for the *brāhmaṇa* for instance), not particular actions like performing *sandhya* rites. This means he should be given the respect like a *brāhmaṇa.* One should not say “Performing another’s *dharma* is dangerous” since attaining qualities like control of the senses and mind is not another’s *dharma.*

Thus ends the commentary on the Eleventh Chapter of the Seventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twelve

Description of the *Āśramas*

|| 7.12.1 ||

śrī-nārada uvāca

brahmacārī guru-kule

vasan dānto guror hitam

ācaran dāsavan nīco

gurau sudṛḍha-sauhṛdaḥ

Nārada said: A student, controlling his senses, living in the *guru-kula,* acting only for the benefit of the *guru*, should be submissive to the *guru* like a servant*,* with firm faint and friendship towards him.

In the Twelfth Chapter the normal duties of the *āśramas* for a person in a *varṇa* and the rules for giving up the body for the *vanāprastha* are described. The verb of the sentence *upāsīta* "he should worship" is in the next verse.

|| 7.12.2 ||

sāyaṁ prātar upāsīta

gurv-agny-arka-surottamān

sandhye ubhe ca yata-vāg

japan brahma samāhitaḥ

In the early morning and in the evening at the *sandhyas*, silently, chanting the *gāyatrī mantra* with attention, he should worship the *guru,* fire, the sun-god and Lord Viṣṇu.

Brahma means *gāyatrī.*

|| 7.12.3 ||

chandāṁsy adhīyīta guror

āhūtaś cet suyantritaḥ

upakrame 'vasāne ca

caraṇau śirasā namet

Being called by the *guru,* the student should carefully study the Vedic *mantras* and at the beginning his studies and the end of his studies, the disciple should respectfully offer obeisances to the *guru's* feet with his head.

|| 7.12.4 ||

mekhalājina-vāsāṁsi

jaṭā-daṇḍa-kamaṇḍalūn

bibhṛyād upavītaṁ ca

darbha-pāṇir yathoditam

With *kuśa* ring and matted locks, the *brahmacārī* should dress with a belt of straw, deerskin garments, and sacred thread, and carry a rod and water pot, as recommended in the scriptures.

|| 7.12.5 ||

sāyaṁ prātaś cared bhaikṣyaṁ

gurave tan nivedayet

bhuñjīta yady anujñāto

no ced upavaset kvacit

The *brahmacārī* should go out in the morning and evening to collect alms, and should offer all that he collects to the *guru.* He should eat only if ordered to take food by the *guru;* otherwise, if the spiritual master does not give this order, he should fast.

|| 7.12.6 ||

suśīlo mita-bhug dakṣaḥ

śraddadhāno jitendriyaḥ

yāvad-arthaṁ vyavaharet

strīṣu strī-nirjiteṣu ca

A *brahmacārī* should be well behaved, in control of his eating, industrious, faithful, in control of his senses, and should interact with women and men controlled by women only as much as necessary.

He may have to go to householders to beg, or go to the *guru's* house (assuming the *guru* is married) to do service. That much he can interact with women.

|| 7.12.7 ||

varjayet pramadā-gāthām

agṛhastho bṛhad-vrataḥ

indriyāṇi pramāthīni

haranty api yater manaḥ

Anyone who has not accepted the *gṛhastha-āśrama*, must avoid talking with women or about women, for the senses are so powerful that they may agitate even the mind of *a sannyāsī* or *brahmacārī* for life.

Other than householders, all should avoid talk with women. *Bṛhad-vrataḥ* refers to a *brahmacārī* who vows to remain that way for life.

|| 7.12.8||

keśa-prasādhanonmarda-

snapanābhyañjanādikam

guru-strībhir yuvatibhiḥ

kārayen nātmano yuvā

If the wife of the *guru* is young, a young *brahmacārī* should not allow her to dress his hair, massage his body with oil, or bathe him with affection like a mother.

If the wife of the *guru* sees the student as a son out of affection and wants to dress his hair or do other such services by her own will, it should not be allowed.

|| 7.12.9 ||

nanv agniḥ pramadā nāma

ghṛta-kumbha-samaḥ pumān

sutām api raho jahyād

anyadā yāvad-artha-kṛt

Woman is compared to fire, and man is compared to a butter pot. Therefore a man should avoid associating even with his own daughter in a secluded place. One should associate with women only for important business, even if one not alone.

The reason for the rule is given in this verse. *Rahaḥ* means alone. *Anyadā* means in other circumstances, even if not alone. Even if not alone one should associate with women only when necessary to fulfill certain goals, and only for that long.

|| 7.12.10 ||

kalpayitvātmanā yāvad

ābhāsam idam īśvaraḥ

dvaitaṁ tāvan na viramet

tato hy asya viparyaya

Though one is capable of seeing the world as illusion, as long as a person remains with his mind, he cannot give up thinking of differences between men and women. From that, he reverts to *saṁsāra.*

“Can the *jñānī* who has controlled the senses, and is completely detached be harmed by association with women?” Even though one capable of knowledge (*īśvaraḥ*) sees the identity with body as illusion, in the manner of negating the reality of world on seeing the truth, and considers everything as insignificant (*ābhāsam*), as names only,

by knowledge of the truth, as long as he remains with his mind (*ātmanā*), he cannot give up duality--thoughts of difference such as “I am a man and this is a woman. She is attractive to me.” Then he reverts to his previous state of *saṁsāra (viparyayaḥ).*

Or there is another meaning. “What fear does a person who has conquered his senses and has given up relationships with sons, wife and friends have from those persons?” Having given up material things, as long as he conceives to some degree (*ābhāsam*) by his mind that “This is my wife, this is my mother, this is my son” and becomes controlled (*iśvaraḥ)* by the happiness arising from such affection, to that degree he cannot give up difference *(dvaitam).* “Since it is such a small amount of misconception, why worry?” This still creates *saṁsāra.*

|| 7.12.11 ||

etat sarvaṁ gṛhasthasya

samāmnātaṁ yater api

guru-vṛttir vikalpena

gṛhasthasyartu-gāminaḥ

All these rules described apply equally to the householder and the *sannyāsī.* But the decision of the householder to maintain *brahmacārī* vows is according to his decision.

The rules from verse 6 apply to others as well. The person decides if he should or should not have children (*vikalpena*).

|| 7.12.12 ||

añjanābhyañjanonmarda-

stry-avalekhāmiṣaṁ madhu

srag-gandha-lepālaṅkārāṁs

tyajeyur ye bṛhad-vratāḥ

Those who takes a lifetime *brahmacārī* vow should not indulge in the following: oiling the body, oiling the head, massaging the body, associating with women, painting, eating meat, drinking wine, decorating the body with flower garlands, smearing sandalwood on the body, or decorating the body with ornaments. These they should give up.

Añjana is applying oil on the body and *abhyañjana* is applying oil on the head. Associating with women and painting are separate items. These items are by their nature forbidden. Even in emergencies these should not be done. This is the difference with the injunction in verse 8.

|| 7.12.13-14 ||

uṣitvaivaṁ guru-kule

dvijo 'dhītyāvabudhya ca

trayīṁ sāṅgopaniṣadaṁ

yāvad-arthaṁ yathā-balam

dattvā varam anujñāto

guroḥ kāmaṁ yadīśvaraḥ

gṛhaṁ vanaṁ vā praviśet

pravrajet tatra vā vaset

According to the rules and regulations mentioned above, one who is twice-born, namely a *brāhmaṇa, kṣatriya* or *vaiśya*, should reside in the *guru-kula* and study and learn all the Vedic literatures along with their supplements and the Upaniṣads, according to his ability and power to study. According to his means, the student should reward the *guru* with what he desires, and then, taking permission from the *guru* , the disciple should leave and accept one of the other *āśramas,* namely the *gṛhastha-āśrama, vānaprastha-āśrama* or *sannyāsa-āśrama* or remain there as a *naiṣṭhika-brahmacārī.*

As far as possible he should give a gift to the *guru* as desired by the *guru* and enter household life. Or he can stay there as a *naiṣṭhika-brahmacārī.*

|| 7.12.15 ||

agnau gurāv ātmani ca

sarva-bhūteṣv adhokṣajam

bhūtaiḥ sva-dhāmabhiḥ paśyed

apraviṣṭaṁ praviṣṭavat

One should see the Supreme Lord along with *jīvas* under his shelter in the fire, in the *guru,* in one's self and in all living entities, who enters as the controller, though he also remains outside.

One should see the Lord along with *jīvas* who have taken shelter of him in the fire, *guru* etc. The Lord enters as the controller.

|| 7.12.16 ||

evaṁ vidho brahmacārī

vānaprastho yatir gṛhī

caran vidita-vijñānaḥ

paraṁ brahmādhigacchati

By practicing in this way, whether one be in the *brahmacārī-āśrama, gṛhastha-āśrama, vānaprastha-āśrama* or *sannyāsa-āśrama,* attaining realization, attains the supreme Brahman.

|| 7.12.17 ||

vānaprasthasya vakṣyāmi

niyamān muni-sammatān

yān āsthāya munir gacched

ṛṣi-lokam uhāñjasā

O King! I shall now describe the rules for a *vānaprastha,* approved by the sages, by following which a sage can easily be elevated to Maharloka.

|| 7.12.18 ||

na kṛṣṭa-pacyam aśnīyād

akṛṣṭaṁ cāpy akālataḥ

agni-pakvam athāmaṁ vā

arka-pakvam utāharet

A person in *vānaprastha* life should not eat grains grown by tilling of the fields. He should also not eat grains that have grown without tilling of the field but are not fully ripe. Nor should he eat grains cooked by fire. Indeed, he should eat only fruit ripened by the sunshine.

Akālataḥ means unripe.

|| 7.12.19 ||

vanyaiś caru-puroḍāśān

nirvapet kāla-coditān

labdhe nave nave 'nnādye

purāṇaṁ ca parityajet

A *vānaprastha* should offer cakes and *caru* from what is grown at that time in the forest. When he obtains some new grains, he should give up his old stock of grains.

He should offer (*nirvapet*) cakes made of wild rice or other items from the forest (*vanyaiḥ*), provided at that time.

|| 7.12.20 ||

agny-artham eva śaraṇam

uṭajaṁ vādri-kandaram

śrayeta hima-vāyv-agni-

varṣārkātapa-ṣāṭ svayam

A *vānaprastha* should prepare a thatched cottage or take shelter of a cave in a mountain only to keep the sacred fire, while enduring snowfall, wind, fire, rain and the heat of the sun.

Tolerating (*ṣāṭ*) snow, wind, fire, rain, sunshine, he should take shelter of a cave.

|| 7.12.21 ||

keśa-roma-nakha-śmaśru-

malāni jaṭilo dadhat

kamaṇḍalv-ajine daṇḍa-

valkalāgni-paricchadān

The *vānaprastha* should wear matted locks of hair on his head, and his body hair, nails and moustache should remain unclean. He should keep a water pot, deerskin, rod, the bark of a tree as clothing, and sacrificial utensils.

He is unclean because of not brushing teeth etc.

|| 7.12.22 ||

cared vane dvādaśābdān

aṣṭau vā caturo muniḥ

dvāv ekaṁ vā yathā buddhir

na vipadyeta kṛcchrataḥ

The sage should remain in the forest for twelve years, eight years, four years, two years or at least one year, such that he will not be disturbed by too much austerity.

|| 7.12.23 ||

yadākalpaḥ sva-kriyāyāṁ

vyādhibhir jarayāthavā

ānvīkṣikyāṁ vā vidyāyāṁ

kuryād anaśanādikam

When, because of disease or old age, one is unable to perform his prescribed duties or practice *jñāna,* he should fast.

When he is incapable *(akalpaḥ*) of practicing *jñāna* (*ānvīkṣikyām*) during the twelve year or lesser austerity, he should fast.

|| 7.12.24 ||

ātmany agnīn samāropya

sannyasyāhaṁ mamātmatām

kāraṇeṣu nyaset samyak

saṅghātaṁ tu yathārhataḥ

He should properly place the fire element in his own self and in this way give up bodily affinity by which one thinks the body to be one's self or one's possession. He should gradually merge the material body into the five elements as far as possible.

The verses till the end of the chapter describe the actions before fasting. *Yathārhataḥ* means as far as suitable. He should merge the body (*saṁghātam*) into its causes such as ether.

|| 7.12.25 ||

khe khāni vāyau niśvāsāṁs

tejaḥsūṣmāṇam ātmavān

apsv asṛk-śleṣma-pūyāni

kṣitau śeṣaṁ yathodbhavam

He should merge the holes in the body into the ether, breathing into air, the heat of the body into fire, and semen, blood, mucus and urine into water. He should merge the remainder, such as skin, muscle and bone, into earth. They are merged into their sources.

The sentence is connected with the previous verse. He should merge the holes of the body into ether. *Śeṣam* means the hard substances like bone and flesh.

|| 7.12.26-28 ||

vācam agnau savaktavyām

indre śilpaṁ karāv api

padāni gatyā vayasi

ratyopasthaṁ prajāpatau

mṛtyau pāyuṁ visargaṁ ca

yathā-sthānaṁ vinirdiśet

dikṣu śrotraṁ sa-nādena

sparśenādhyātmani tvacam

rūpāṇi cakṣuṣā rājan

jyotiṣy abhiniveśayet

apsu pracetasā jihvāṁ

ghreyair ghrāṇaṁ kṣitau nyaset

He should merge the object of speech, along with the voice, into fire and should merges craftsmanship and the two hands into Indra. He should merge the power of movement and the legs into Viṣṇu. He should merge sensual pleasure, along with the genitals, into Prajāpati. He should merge the rectum, with the power of evacuation, into Mṛtyu. He should merge the ear along with sound into the deities presiding over the directions. He should merge the skin along with the sense object called touch into Vāyu. He should merge the eye and form into the sun. He should merge the tongue, along with taste into Varuṇa, and the nose along with smell, into the Aśvinī-kumāras.

Having explained merging of the gross body, he explains merging of the subtle body (composed of sense objects, senses and *devatās*). The senses and the sense objects are merged into the *devatās* of the senses. *Vayasi* means "into Viṣṇu." First voice is merged into Agni. The verb "should merge" is understood for all the sentences. *Yathā-sthānam* means "each item will be listed in sequence without missing any of them." *Sa nādena* means "the *jñānī* merges the ear along with sound into the deities of the directions." Touch and skin are merged into Vayu *(adhyātmani*). Eye and form are merged into the sun (*jyotiṣi*). He merges tastes such as sweetness (*pracetasā*—where there is excellent consciousness) along with the tongue into Varuṇa (*apsu*). He merges the nose along with smell into the Āśvini-kumāras (*kṣitau*) who are the presiding deities of the earth.

|| 7.12.29-30 ||

mano manorathaiś candre

buddhiṁ bodhyaiḥ kavau pare

karmāṇy adhyātmanā rudre

yad-ahaṁ mamatā-kriyā

sattvena cittaṁ kṣetra-jñe

guṇair vaikārikaṁ pare

apsu kṣitim apo jyotiṣy

ado vāyau nabhasy amum

kūṭasthe tac ca mahati

tad avyakte 'kṣare ca tat

He should merge the mind along with all material desires into the moon god. He should merge intelligence along with its objects into Lord Brahmā. He should merge false ego along with material activities into Rudra, since actions are preceded by the false identity of me and mine. He should merge *citta* along with consciousness into Vāsudeva, the presiding deity of *citta*. He should merge the *jīva* along with the *devatās* (*guṇaiḥ*) into the Brahman (*pare*). He should merge earth into water, water into fire, fire into air, air into ether, and ether into *ahaṅkāra.* He should merge *ahaṅkāra* into *mahat-tattva, mahat-tattva* into *pradhāna* and *pradhāna* into Paramātmā.

He merges the mind, along with all material desires, into moon god. He merges intelligence, along with its objects into Lord Brahmā. He merges false ego, along with material activities, into Rudra, since actions are preceded by false identity me and mine. He should merge *citta* along with consciousness (*sattvena*) into Vāsudeva, the presiding deity of *citta*. He should merge the *jīva* (*vaikārikam*) along with the *devatās* (*guṇaiḥ*) into the Brahman (*pare*). *The devatās*, except for Vāsudeva, are products of the *guṇas.* Thus Vāsudeva does not merge into Brahman.

“How does non-dual Brahman exist, since earth and other material elements still exist?” These will also be merged. Thus earth merges into water, and water merges into fire. He merges fire (*adaḥ*) into air. He merges air (*amum*) into ether. He merges ether into *ahaṅkāra (kūṭaṣthe*), and merges *ahaṅkāra* into *mahat-tattva.* He merges *mahat-tattva* into *pradhāna.* He merges *pradhāna* into Paramātmā.

|| 7.12.31 ||

ity akṣaratayātmānaṁ

cin-mātram avaśeṣitam

jñātvādvayo 'tha viramed

dagdha-yonir ivānalaḥ

Understanding the *ātmā,* which is pure consciousness and which remains after merging all the elements, to be indestructible and beyond material duality, he gives up material existence, like fire whose wood has been burned away.

Thus ends the commentary on the Twelfth Chapter of the Seventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Thirteen

The Conduct of the Sannyāsī

|| 7.13.1 ||

śrī-nārada uvāca

kalpas tv evaṁ parivrajya

deha-mātrāvaśeṣitaḥ

grāmaika-rātra-vidhinā

nirapekṣaś caren mahīm

Nārada said: A competent person should leave the house with complete detachment and, just keeping his body alive, should travel all over the world, passing only one night in each village,

The Thirteenth Chapter describes the conduct of the *sannyāsī* through a conversation of Prahlāda with a renounced person. If, having meditated in this way, a person is incapable of *jñāna-yoga,* he should then fast. (SB 7.12.23) If he meditates in this way but is capable of *jñāna-yoga,* then he should renounce and wander the earth. This is the meaning. Now three verses speak of the conduct of the *sannyāsī.*

|| 7.13.2 ||

bibhṛyād yady asau vāsaḥ

kaupīnācchādanaṁ param

tyaktaṁ na liṅgād daṇḍāder

anyat kiñcid anāpadi

If he wears clothing, he should wear only a loincloth and outer covering. When there is no emergency situation, he should not accept material things he has already given up, but should accept the signs of renunciation like the staff.

He should not accept what is given up (*tyaktam*), things associated with material people, other than the marks of the *sannyāsī* like the staff. If there is some emergency he can wear what was given up (normal clothing) in order to protect the body.

|| 7.13.3 ||

eka eva cared bhikṣur

ātmārāmo 'napāśrayaḥ

sarva-bhūta-suhṛc-chānto

nārāyaṇa-parāyaṇaḥ

Surrendered to Nārāyaṇa, the *sannyāsī*, completely satisfied in the self, not dependent on any person or any place, a well-wisher to all living beings, and peaceful, he should move about alone.

|| 7.13.4 ||

paśyed ātmany ado viśvaṁ

pare sad-asato 'vyaye

ātmānaṁ ca paraṁ brahma

sarvatra sad-asan-maye

He should always try to see this universe in the Lord, who is beyond cause and effect, and should see the Lord, the Supreme Brahman, in all things composed of cause and effect.

Sad-asataḥ pare means “in the Lord devoid of cause and effect.”

|| 7.13.5 ||

supti-prabodhayoḥ sandhāv

ātmano gatim ātma-dṛk

paśyan bandhaṁ ca mokṣaṁ ca

māyā-mātraṁ na vastutaḥ

During deep sleep, dreaming and waking states, one whose aim is *ātmā* and who sees the truth about *ātmā* sees bondage and liberation as unreal.

Having the goal of *ātmā* at all times (*ātmā-dṛk*) in the juncture which reveals the state of deep sleep (in which *ātmā-tattva* is covered by *tamas)* and the waking and dream states (in which *ātmā-tattva* is distorted), not experiencing *tamas* or agitation at those times, seeing the truth about *ātmā (ātmanaḥ gatim*), seeing bondage and liberation as only *māyā*, he should see Supreme Brahman everywhere. It is said in the *yoga* scriptures:

nidrādau jāgarasyānte yo bhāva upajāyate

taṁ bhāvaṁ bhāvayan nityaṁ mucyate netaro yatiḥ

The *sannyāsī* who meditates constantly upon the state which presides in sleep and after waking is liberated. No one else is liberated.

|| 7.13.6 ||

nābhinanded dhruvaṁ mṛtyum

adhruvaṁ vāsya jīvitam

kālaṁ paraṁ pratīkṣeta

bhūtānāṁ prabhavāpyayam

One should not praise the death of the body, which is certain, and life of the body, which is uncertain. One should observe the supreme power of time, which causes appearance and disappearance of all beings.

Asya means “of the body.”

|| 7.13.7 ||

nāsac-chāstreṣu sajjeta

nopajīveta jīvikām

vāda-vādāṁs tyajet tarkān

pakṣaṁ kaṁca na saṁśrayet

One should not be attached to material literature or maintain oneself by an occupation. One should give up controversial arguments and not take either side in an argument.

Furthermore, one should not take either side.

|| 7.13.8 ||

na śiṣyān anubadhnīta

granthān naivābhyased bahūn

na vyākhyām upayuñjīta

nārambhān ārabhet kvacit

One should not seek disciples or study books, nor partake in many discourses, nor attempt huge projects at any time.

He should not seek disciples out of greed or take by force*. Ārambhān* means building temples and such.

|| 7.13.9 ||

na yater āśramaḥ prāyo

dharma-hetur mahātmanaḥ

śāntasya sama-cittasya

bibhṛyād uta vā tyajet

The stage of the *paramahaṁsa*, who is peaceful, greatly advanced and equal in all circumstances, is not meant for producing good qualities in him. He may accept or reject the symbols of *sannyāsa.*

This verse speaks of the *paramahaṁsa* among the types of *sannyāsī.* The *āśrama* of the *paramahaṁsa* who is peaceful, a great soul, and equal in all circumstance, is not generally for producing qualities in him. That means that the *sannyāsī* who is immature in his *jñāna* should practice *yamas* and *niyamas* for purifying his existence. However, when he is mature in *jñāna,* he does not have to practice them. The *yamas* and *niyamas* are already accomplished. At that time, he may carry the marks of the *sannyāsī* (such as the staff) to set an example for society, or he may not, since they are not necessary.

|| 7.13.10 ||

avyakta-liṅgo vyaktārtho

manīṣy unmatta-bālavat

kavir mūkavad ātmānaṁ

sa dṛṣṭyā darśayen nṛṇām

Although a saintly person may not expose himself to the vision of human society, his purpose is clear. Though he is wise, he should externally present himself like a retarded child to human society, and though, eloquent, he should present himself like a dumb man.

He becomes like this in order to avoid falling from his concentration. He does not have the external characteristics of the *sannyāsī,* but he is fixed in his purpose of seeking *ātmā.*

|| 7.13.11 ||

atrāpy udāharantīmam

itihāsaṁ purātanam

prahrādasya ca saṁvādaṁ

muner ājagarasya ca

As an example of this, learned sages recite an ancient story, a discussion between Prahlāda Mahārāja and a sage who was feeding himself like a python.

Ājagarasya means “maintaining himself like a python.”

|| 7.13.12-13 ||

taṁ śayānaṁ dharopasthe

kāveryāṁ sahya-sānuni

rajas-valais tanū-deśair

nigūḍhāmala-tejasam

dadarśa lokān vicaran

loka-tattva-vivitsayā

vṛto 'mātyaiḥ katipayaiḥ

prahrādo bhagavat-priyaḥ

Prahlāda Mahārāja, the dear servant of the Lord, once went touring the provinces with some of his ministers to study their nature. On the bank of the Kāverī, on a plateau of the Sahya Mountains, he saw a person lying on the ground, covered with dirt, but having pure, profound spiritual radiance.

Sahya-sānuni means "on a plateau of the Sahya Mountains." He had dust on the limbs of his body (*tanū-deśaiḥ*).

|| 7.13.14 ||

karmaṇākṛtibhir vācā

liṅgair varṇāśramādibhiḥ

na vidanti janā yaṁ vai

so 'sāv iti na veti ca

Neither by that saintly person's activities, by his bodily features, by his words nor by the symptoms of *varṇāśrama* status could people understand whether he was some person they knew.

|| 7.13.15 ||

taṁ natvābhyarcya vidhivat

pādayoḥ śirasā spṛśan

vivitsur idam aprākṣīn

mahā-bhāgavato 'suraḥ

Worshipping him, offering respects, and touching his feet with their heads, people born in that place desired to know who he was. Prahlāda spoke to him as follows.

People, the people born in that place, wanted to know who he was.

|| 7.13.16-17 ||

bibharṣi kāyaṁ pīvānaṁ

sodyamo bhogavān yathā

vittaṁ caivodyamavatāṁ

bhogo vittavatām iha

bhogināṁ khalu deho 'yaṁ

pīvā bhavati nānyathā

You have a fat body like one who endeavors for enjoyment. A man who endeavors becomes wealth. The wealthy man enjoys. The enjoyer becomes fat. It does not happen otherwise.

Pīvānam means fat. "You cannot say that your body has become fat simply by nature." Those who endeavor become wealthy. Those who become wealthy enjoy. Those who enjoy become fat. One becomes fat by endeavor, not naturally.

|| 7.13.18 ||

na te śayānasya nirudyamasya

brahman nu hārtho yata eva bhogaḥ

abhogino 'yaṁ tava vipra dehaḥ

pīvā yatas tad vada naḥ kṣamaṁ cet

O *brāhmaṇa*! Since you are lying down, doing nothing, you certainly have no money and thus clearly have no enjoyment. Since you have fat body, but do not enjoy, kindly explain how you are fat, if we are fit to hear.

"You are just guessing that I must be endeavoring, based on the logic that if fat Devadatta does not eat in the day, he must eat at night." *Nu* means certainly. *Ha* means "it is clear." By his effulgence Prahlāda understands he is a *brāhmaṇa.*

|| 7.13.19 ||

kaviḥ kalpo nipuṇa-dṛk

citra-priya-kathaḥ samaḥ

lokasya kurvataḥ karma

śeṣe tad-vīkṣitāpi vā

Though wise, capable, astute, capable of speaking nicely and equiposed, you lie down, looking at people performing actions with disgust, or perhaps curiosity.

“Why do you conclude this?” I desire the nectar of your words to make myself successful, since you seem to be endowed with wisdom, capability, astuteness, and other qualities by seeing your auspicious bodily features. You lie down, while looking at people engaged in actions with disgust, or perhaps looking at them out of curiosity.

|| 7.13.20 ||

śrī-nārada uvāca

sa itthaṁ daitya-patinā

paripṛṣṭo mahā-muniḥ

smayamānas tam abhyāha

tad-vāg-amṛta-yantritaḥ

Nārada said: When he was thus questioned by Prahlāda Mahārāja, the sage was captivated by this shower of sweet words, and replied to Prahlāda with a smile.

|| 7.13.21 ||

śrī-brāhmaṇa uvāca

vededam asura-śreṣṭha

bhavān nanv ārya-sammataḥ

īhoparamayor nṝṇāṁ

padāny adhyātma-cakṣuṣā

The *brāhmaṇa* said: O best of the demons! Respected by the *jñānīs,* you are aware of this by your internal vision. You know the results of man’s action with and without desire.

By your inner vision (*adhyāma-cakṣūṣā*) you know this. What do I know? You know the results (*sthānāni*) of work with desire and with no desire (*ihoparamayoḥ*). If I did not know the suffering of people who make themselves fat by endeavoring from enjoyment, I would make those endeavors. This is his indication.

|| 7.13.22 ||

yasya nārāyaṇo devo

bhagavān hṛd-gataḥ sadā

bhaktyā kevalayājñānaṁ

dhunoti dhvāntam arkavat

Nārāyaṇa, Bhagavān, who resides in your heart at all times because of your pure *bhakti,* has destroyed all dark ignorance like the sun.

He explains why Prahlāda has knowledge. *Kevalayā* means *bhakti* without a mixture of *jñāna* or *karma*.

|| 7.13.23 ||

tathāpi brūmahe praśnāṁs

tava rājan yathā-śrutam

sambhāṣaṇīyo hi bhavān

ātmanaḥ śuddhim icchatā

O King! Thus I will answer your questions as I have heard from authorities. You I will speak to you because you desire purification of the self.

I respect you. Thus, though I have taken a vow of silence, I will break that vow for you. Thus (*tathāpi*) I am speaking answers, as I have heard. These are not concocted.

|| 7.13.24 ||

tṛṣṇayā bhava-vāhinyā

yogyaiḥ kāmair apūryayā

karmāṇi kāryamāṇo 'haṁ

nānā-yoniṣu yojitaḥ

Being forced to perform actions by a thirst which cannot be satisfied by attaining material objects and which cause repeated birth, I have been born in many forms of life.

Please hear why I am detached from material action. This is explained in three verses. I have been made to perform actions by a thirst for desires which cannot be satisfied, which create the river of *saṁsāra* (*bhava-vāhinyā*). Just as one cannot cross a river, one cannot surpass the thirst for pleasure. Though rivers are filled with water by Indra's showers, desired objects are never satisfying, though supplied (*yogyaiḥ*) profusely by Brahmā. Just as a river while flowing rises up and covers grass, wood, stones and thorns, I contact various bodies, birth after birth. Just as one has to escape from crocodiles and turtles in the river by various methods, I have to escape from my suffering by various actions.

|| 7.13.25 ||

yadṛcchayā lokam imaṁ

prāpitaḥ karmabhir bhraman

svargāpavargayor dvāraṁ

tiraścāṁ punar asya ca

By chance I have again attained the human from after wandering through Svarga, towards liberation, and in animal species, by my *karmas.*

Just the river sometimes comes up to the cross roads of a town, I have now attained the human form, by pious acts which lead to Svarga, and by *jñāna* and *bhakti,* which lead to liberation, and by sin which leads to animal births such as pig. After performing pious and sinful acts, and enjoying the results (the word *ca* indicates this), I have again come to the human form.

|| 7.13.26 ||

tatrāpi dam-patīnāṁ ca

sukhāyānyāpanuttaye

karmāṇi kurvatāṁ dṛṣṭvā

nivṛtto 'smi viparyayam

Seeing the suffering of men and women from performing actions meant for removing misery and creating happiness, I have become detached from all actions.

Even in human form (*tatrāpi*), I experience suffering. Seeing the opposite, suffering, appear by actions meant to destroy suffering (*apanuttaye*) and bring happiness, I have become detached from performing actions.

|| 7.13.27 ||

sukham asyātmano rūpaṁ

sarvehoparatis tanuḥ

manaḥ-saṁsparśajān dṛṣṭvā

bhogān svapsyāmi saṁviśan

Happiness lies in the *ātmā.* Detachment from all material pleasure is the cause of this happening. Detachment is the body for the bliss of the *ātmā.* Seeing that material enjoyment arises by desire along, I remain sleeping here, absorbed in *ātmā.*

“But sometimes one gets happiness by actions. Why should one give up action completely?” Happiness is the *svarūpa* of the *jīva.* How does this manifest? This happiness arises from detachment from all thirst for objects, which arises from actions (*īha*). This is the body which will produce spiritual bliss. Just as one cannot enjoy without a body, so without renunciation of enjoyment one cannot experience bliss of the *ātmā*. Seeing that material enjoyment arises from desires and are flickering, and therefore distasteful, I remain enjoying (*saṁviśan*) the happiness of the *ātmā* which is by nature eternal, and I sleep (the future is taken as meaning the present tense) on the bed of divine flowers in the form of detachment. This explains the cause of his being fat and his enjoyment. The doctors say that absence of activity is the cause of obesity. Or, though I do not experience bliss of the self completely because of a small trace of material thirst, after five days, with complete destruction of that thirst, I will be completely absorbed in that bliss, and will sleep (the future tense is taken literally).

According to Medini, *saṁveśa* means sleep and a sexual relationship with a woman. Thus in general the word indicates someone desiring enjoyment.

|| 7.13.28 ||

ity etad ātmanaḥ svārthaṁ

santaṁ vismṛtya vai pumān

vicitrām asati dvaite

ghorām āpnoti saṁsṛtim

In this way, forgetting one's own interest, the *jīva* accepts fearful material existence with a temporary identity of body and other things.

And thus, how can anyone be happy? That is expressed in this verse. Forgetting ones form of happiness, the *ātmā* (*svārtham*), one accepts *saṁsāra* with duality, a form of suffering *(asati*), in the form of the body and other things, though these things do not exist in the *ātmā. Asati* can also mean temporary.

|| 7.13.29 ||

jalaṁ tad-udbhavaiś channaṁ

hitvājño jala-kāmyayā

mṛgatṛṣṇām upādhāvet

tathānyatrārtha-dṛk svataḥ

Just as a deer, thirsty for water, gives up real water, covered by overgrown grass and chases a mirage, the *jīva,* giving up the happiness of *ātmā,* searches for happiness elsewhere.

An example is given to make this clear. Water is covered by grass growing over the water, not caused by the water. Similarly the happiness of *ātmā* is covered by the grass of māyā covering it. Giving up that happiness one looks elsewhere, other than himself, for happiness.

|| 7.13.30 ||

dehādibhir daiva-tantrair

ātmanaḥ sukham īhataḥ

duḥkhātyayaṁ cānīśasya

kriyā moghāḥ kṛtāḥ kṛtāḥ

The actions of the powerless *jīva* who desires happiness and mitigation of suffering for himself by the body and mind which are under the control of *karma* become fruitless.

Five verses describe how the expected happiness becomes suffering. The actions of the *jīva* desiring happiness and destruction of suffering are fruitless (*moghāḥ kṛtāḥ).*

|| 7.13.31 ||

ādhyātmikādibhir duḥkhair

avimuktasya karhicit

martyasya kṛcchropanatair

arthaiḥ kāmaiḥ kriyeta kim

For a person not free from the threefold miseries who can suddenly die, what can be achieved by attaining objects of enjoyment with great difficulty?

If sometimes the actions are successful, one is unable to enjoy the results. *Martasya* means “of the person who can die suddenly.” Thus one cannot even enjoy happiness mixed with sorrow**.**

|| 7.13.32 ||

paśyāmi dhanināṁ kleśaṁ

lubdhānām ajitātmanām

bhayād alabdha-nidrāṇāṁ

sarvato 'bhiviśaṅkinām

I see the suffering of wealthy, greedy men, who cannot control their senses, full of anxiety from all sides and who cannot sleep because of fear.

I see that instead of relieving suffering, their suffering increases.

|| 7.13.33 ||

rājataś cauratāḥ śatroḥ

sva-janāt paśu-pakṣitaḥ

arthibhyaḥ kālataḥ svasmān

nityaṁ prāṇārthavad bhayam

Those how are attached to wealth, and their physical strength to be used for enjoyment have constant fear of government, thieves, enemies, family members, animals, birds, persons seeking charity, time and even their own selves.

Svasmāt means one can destroy oneself by forgetfulness, enjoyment or giving away one's wealth in charity. Those who are attached to their wealth and their physical strength (*prāṇa*) to be used for enjoying have fear from government, thieves etc. One should take only as much as is needed for existence.

kāmasya nendriya-prītir lābho jīveta yāvatā |

jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ ||

For one who desires *apavarga,* sense pleasure attained from enjoying sense objects is not the goal as long as one lives. The goal of life is inquiry into the highest truth. What is accomplished by prescribed duties is not the goal. SB 1.2.10

|| 7.13.34 ||

śoka-moha-bhaya-krodha-

rāga-klaibya-śramādayaḥ

yan-mūlāḥ syur nṛṇāṁ jahyāt

spṛhāṁ prāṇārthayor budhaḥ

The intelligent person should give up the desire for wealth and physical strength, which are the cause of lamentation, illusion, fear, anger, attachment, poverty, and labor.

One should not endeavor for excessive bodily strength or excessive wealth. One can accomplish spiritual goals with meager strength and meager wealth.

|| 7.13.35 ||

madhukāra-mahā-sarpau

loke 'smin no gurūttamau

vairāgyaṁ paritoṣaṁ ca

prāptā yac-chikṣayā vayam

The bee and the python are our two excellent *gurus* who give us exemplary instructions regarding satisfaction and renunciation.

“What *guru* has taught you this?” He gives this answer.

|| 7.13.36 ||

virāgaḥ sarva-kāmebhyaḥ

śikṣito me madhu-vratāt

kṛcchrāptaṁ madhuvad vittaṁ

hatvāpy anyo haret patim

From the bumblebee I have learned to be unattached to all acquisitions, for a person comes and takes away one’s money which was obtained with difficulty and is sweet like honey after killing the owner.

He explains what the bee taught him. After attacking or killing the owner of wealth, another person steals the wealth. Thus I am detached from wealth.

|| 7.13.37 ||

anīhaḥ parituṣṭātmā

yadṛcchopanatād aham

no cec chaye bahv-ahāni

mahāhir iva sattvavān

I do not endeavor to get anything, but am satisfied with whatever comes on its own. If I do not get anything, I am patient like a python and sleep in this way for many days.

He explains what the python has taught him. I sleep (*śaye*) patiently (*sattvavān*).

|| 7.13.38 ||

kvacid alpaṁ kvacid bhūri

bhuñje 'nnaṁ svādv asvādu vā

kvacid bhūri guṇopetaṁ

guṇa-hīnam uta kvacit

śraddhayopahṛtaṁ kvāpi

kadācin māna-varjitam

bhuñje bhuktvātha kasmiṁś cid

divā naktaṁ yadṛcchayā

Sometimes I eat a very small quantity and sometimes a great quantity. Sometimes the food is very palatable, and sometimes it is stale. Sometimes it has good qualities and sometimes it does not. Sometimes it is brought with respect, and at other times without respect. I eat it somewhere, during the day or the night, whenever it comes.

|| 7.13.39 ||

kṣaumaṁ dukūlam ajinaṁ

cīraṁ valkalam eva vā

vase 'nyad api samprāptaṁ

diṣṭa-bhuk tuṣṭa-dhīr aham

Satisfied and accepting my fate, I wear whatever is available, whether it be linen, silk, bark or deerskin or anything else.

Vase means “I wear.”

|| 7.13.40 ||

kvacic chaye dharopasthe

tṛṇa-parṇāśma-bhasmasu

kvacit prāsāda-paryaṅke

kaśipau vā parecchayā

Sometimes I lie on the surface of the earth, sometimes on grass, on leaves, on stone, on a pile of ashes, or sometimes, by the will of others, in a palace on a fine bed with pillows.

Dharopasthe means “on the lap of the earth.” Medinī says *upastha* means genital, lap and a temple of Kāmadeva.

|| 7.13.41 ||

kvacit snāto 'nuliptāṅgaḥ

suvāsāḥ sragvy alaṅkṛtaḥ

rathebhāśvaiś care kvāpi

dig-vāsā grahavad vibho

O master! Sometimes I bathe, smear sandalwood pulp all over my body, and wear perfume, a flower garland, and ornaments, and sometimes I travel on an elephant, chariot or horse. Sometimes, however, I travel naked, like a person haunted by a ghost.

|| 7.13.42 ||

nāhaṁ ninde na ca staumi

sva-bhāva-viṣamaṁ janam

eteṣāṁ śreya āśāse

utaikātmyaṁ mahātmani

I do not praise or criticize people who have different mentalities. I pray that they practice *bhakti* or gain liberation in Paramātmā, though that is more difficult than *bhakti.*

Śreyas means *bhakti-yoga. Uta* indicates that liberation (*aikātmyam*) is more difficult that attaining the Lord by *bhakti. Mahātmani* means “in Paramātmā.”

|| 7.13.43 ||

vikalpaṁ juhuyāc cittau

tāṁ manasy artha-vibhrame

mano vaikārike hutvā

taṁ māyāyāṁ juhoty anu

One should offer various actions into consciousness, and offer consciousness into the mind, the root of illusion. After offering the mind into *ahaṅkāra,* one should offer *ahaṅkāra* into *prakṛti*.

Two verses describe a process for remaining in this condition to be used by *yogīs. Vikalpam* means “various actions.” They should be offered into the functions of the mind (*citta*), since these functions are a manifestation of the mind. The functions of the mind should be offered into the mind in which there is coming and going of various thoughts. *Vaikārike* means “into the false ego.” False ego is offered into *mahat-tattva* and *mahat-tattva* is offered into *prakṛti. Mahat-tattva* should be added to the sequence.

|| 7.13.44 ||

ātmānubhūtau tāṁ māyāṁ

juhuyāt satya-dṛṅ muniḥ

tato nirīho viramet

svānubhūty-ātmani sthitaḥ

A sage without desires who sees the truth should offer *prakṛti* into Brahman. Situated in Brahman he should become completely detached from material life.

|| 7.13.45 ||

svātma-vṛttaṁ mayetthaṁ te

suguptam api varṇitam

vyapetaṁ loka-śāstrābhyāṁ

bhavān hi bhagavat-paraḥ

I have thus described to you very secret knowledge of the *ātmā,* not approved by common people and scriptures. But you are a grate devotee of the Supreme Lord, and do not need it.

This knowledge is devoid of people's and scripture's approval, from the commoner's point of view, though actually it is not so. However, because (*hi*) you are the great devotee of the Lord, this knowledge is not necessary for you.

|| 7.13.46 ||

śrī-nārada uvāca

dharmaṁ pāramahaṁsyaṁ vai

muneḥ śrutvāsureśvaraḥ

pūjayitvā tataḥ prīta

āmantrya prayayau gṛham

Nārada said: After Prahlāda Mahārāja, the King of the demons, heard about the path of the *paramahaṁsa,* he worshiped the saint, took his permission, and then left for his home.

Thus ends the commentary on the Thirteenth Chapter of the Seventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Fourteen

Duties of the Householder

|| 7.14.1 ||

śrī-yudhiṣṭhira uvāca

gṛhastha etāṁ padavīṁ

vidhinā yena cāñjasā

yāyād deva-ṛṣe brūhi

mādṛśo gṛha-mūḍha-dhīḥ

Mahārāja Yudhiṣṭhira said: O great sage! Please explain how we who are staying at home without knowledge of the goal of life may also easily attain liberation, according to the instructions of the Vedas.

Having described the three *āśramas* of renunciation, Nārada explains in the Fourteenth Chapter the path of the householder engaged in worldly activity according to time and place. Can one attain liberation, the result of the paths of renunciation by the path of enjoyment, if the path of enjoyment leads to birth and death? The King asks Nārada to begin describing the path of enjoyment for a person qualified for the householder, after having spoken of *brahmacārī, vanaprastha* and *sannyāsī* life, all involved in renunciation.

|| 7.14.2 ||

śrī-nārada uvāca

gṛheṣv avasthito rājan

kriyāḥ kurvan yathocitāḥ

vāsudevārpaṇaṁ sākṣād

upāsīta mahā-munīn

Nārada said: O King! A person situated in household life, performing his prescribed duties as an offering to Vāsudeva, should worship the great devotees.

Performing his actions as an offering to Vāsudeva he should worship the devotees.

|| 7.14.3-4 ||

śṛṇvan bhagavato ’bhīkṣṇam

avatāra-kathāmṛtam

śraddadhāno yathā-kālam

upaśānta-janāvṛtaḥ

sat-saṅgāc chanakaiḥ saṅgam

ātma-jāyātmajādiṣu

vimuñcen mucyamāneṣu

svayaṁ svapnavad utthitaḥ

Constant hearing with faith the nectar of the activities of the Supreme Lord and his incarnations at various times in association with persons having controlled minds, he should gradually become detached from his wife and children from whom he will be separated anyway, exactly like a man on wakening from a dream becomes detached from the son and wife in his dream.

Yathā-kalam means “at various times such as the afternoon.” Being surrounded by persons with controlled minds, he should constantly (*abhīkṣṇam*) listen to topics of the Lord. This means he should not listen to other topics at that time. He should become detached from wife and children from whom he will naturally be separated, just as on awakening from a dream one becomes detached from sons or wife seen in a dream.

|| 7.14.5 ||

yāvad-artham upāsīno

dehe gehe ca paṇḍitaḥ

virakto raktavat tatra

nṛ-loke naratāṁ nyaset

While enjoying material objects and remaining neutral to material objects, appearing attached but internally being detached, he should show himself as a human being situated in his house in human society.

While enjoying material objects and remaining neutral (*paṇḍītaḥ)* to objects like body and house, appearing attached but internally being detached, he should show himself as a human being situated in his house *(tatra*) in human society.

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|| 7.14.6 ||

jñātayaḥ pitarau putrā

bhrātaraḥ suhṛdo ’pare

yad vadanti yad icchanti

cānumodeta nirmamaḥ

To whatever his relatives, friends, children, parents, brothers or anyone else says or wants, he should agree, without being attached.

Without attachment (*nirmamaḥ)* he should agree.

|| 7.14.7 ||

divyaṁ bhaumaṁ cāntarīkṣaṁ

vittam acyuta-nirmitam

tat sarvam upayuñjāna

etat kuryāt svato budhaḥ

Utilizing whatever comes from the rain and sun, from the earth, or accidentally, all created by the Lord, as his wealth, the intelligent householder should perform his daily and occasional duties.

Utilizing what comes from mines *(bhaumam*) or what is obtained suddenly without plan (*antarīkṣam*), which are all created by the Lord, as his wealth, without worrying, he should perform his daily and periodic duties. *Svataḥ vittam* means “his own wealth.”

|| 7.14.8 ||

yāvad bhriyeta jaṭharaṁ

tāvat svatvaṁ hi dehinām

adhikaṁ yo ’bhimanyeta

sa steno daṇḍam arhati

One may claim proprietorship only over wealth required to maintain his body. He who desires proprietorship over more than that is considered a thief, and he deserves to be punished.

If by luck he attains a large amount of wealth, he should not be proud of that, and should enjoy only as much as he needs. *Yāvad bhriyeta jatharam* means “by as much as the stomach is filled.”

|| 7.14.9 ||

mṛgoṣṭra-khara-markākhu-

sarīsṛp khaga-makṣikāḥ

ātmanaḥ putravat paśyet

tair eṣām antaraṁ kiyat

One should treat animals such as deer, camels, asses, monkeys, mice, snakes, birds and flies exactly like one’s own son. How little difference there actually is between children and these innocent animals!

Just as one divides food among one’s sons, one should also give food to the animals.

|| 7.14.10 ||

tri-vargaṁ nātikṛcchreṇa

bhajeta gṛha-medhy api

yathā-deśaṁ yathā-kālaṁ

yāvad-daivopapāditam

Even if one is a householder, one should not endeavor very hard for religiosity, economic development or satisfaction of the senses. He should maintain himself with whatever is available according to place and time, by the grace of the Lord.

One should not enjoy by making great endeavor, but with whatever comes with little effort by chance. One should not expect great wealth. The word *api* signifies that this is the case for the householder, what to speak of the *brahamacārīs* and others engaged in *guru's* service.

|| 7.14.11 ||

āśvāghānte 'vasāyibhyaḥ

kāmān saṁvibhajed yathā

apy ekām ātmano dārāṁ

nṛṇāṁ svatva-graho yataḥ

Dogs, fallen persons and untouchables, including Caṇḍālas, should all be maintained with their proper necessities, as is suitable. Because of this, even one's wife, with whom one is most intimately attached, should be offered for the reception of guests.

One should offer whatever is necessary to dogs, sinners and lower castes such as Caṇḍalas. *Dārām* in the feminine gender is poetic license. Even though one's own service is neglected while the wife serves guests, she should be engaged thus in serving guests (and not serving in any other way), since it is said that one should divide things as much as is appropriate. This is the opinion of Śrīdhara Svaṁī. Others also do not take the words literally. *Yat* means "because of which."

|| 7.14.12 ||

jahyād yad-arthe svān prāṇān

hanyād vā pitaraṁ gurum

tasyāṁ svatvaṁ striyāṁ jahyād

yas tena hy ajito jitaḥ

The unconquerable Lord is conquered by the person who gives up possessiveness of his wife, for whom he would kill himself, his father or his *guru.*

This verse explains that giving up attachment to one's wife is difficult.

|| 7.14.13 ||

kṛmi-viḍ-bhasma-niṣṭhāntaṁ

kvedaṁ tucchaṁ kalevaram

kva tadīya-ratir bhāryā

kvāyam ātmā nabhaś-chadiḥ

What is this insignificant body which finally ends in worms, stool or ashes? What is this attraction to the body of a wife? What value is the wife in comparison to the Supreme Lord who covers the sky?

This verse gives the logic for giving up attachment to wife. Her body finally ends (*niṣṭhā*) in worms, stool or ashes. What is the attachment to the wife's body (*tadīyā-ratiḥ*)? What is the Supreme Lord (*ātmā*) who covers even the sky? This means "If one attains the Lord by giving up attachment to the wife, so much more is gained."

|| 7.14.14 ||

siddhair yajñāvaśiṣṭārthaiḥ

kalpayed vṛttim ātmanaḥ

śeṣe svatvaṁ tyajan prājñaḥ

padavīṁ mahatām iyāt

One should maintain oneself by the remnants of the five daily sacrifices obtained from products of the sky, earth and unexpected fortune. The wise man, giving up possessiveness, attains the greatest position at the end.

Previously it was said that one should maintain attachment to object only to the extent of filling the belly. Now the means of doing that is explained. One should maintain oneself by the remnants of the five sacrifices arising from materials of the sky, earth or by accident.

|| 7.14.15 ||

devān ṛṣīn nṛ-bhūtāni

pitṝn ātmānam anvaham

sva-vṛttyāgata-vittena

yajeta puruṣaṁ pṛthak

Daily one should worship the *devatās,* humans, all living entities, the Pitṛs, oneself, and separately the Supreme Lord, by wealth earned through one's occupation.

|| 7.14.16 ||

yarhy ātmano 'dhikārādyāḥ

sarvāḥ syur yajña-sampadaḥ

vaitānikena vidhinā

agni-hotrādinā yajet

When one has the capacity for gathering all items, one should perform sacrifice according to the rules with offerings.

|| 7.14.17 ||

na hy agni-mukhato 'yaṁ vai

bhagavān sarva-yajña-bhuk

ijyeta haviṣā rājan

yathā vipra-mukhe hutaiḥ

O King! The Supreme Lord, enjoyer of all sacrifices, is not worshipped by offerings to the fires as much as he is worshiped by offerings in the mouths of the *brāhmaṇas.*

One should not be too attached to performing sacrifices. The Lord is not worshiped as much by offerings to the mouth of the fire as he is worshipped by offerings of food to the mouth of the *brāhmaṇa.*

|| 7.14.18 ||

tasmād brāhmaṇa-deveṣu

martyādiṣu yathārhataḥ

tais taiḥ kāmair yajasvainaṁ

kṣetra-jñaṁ brāhmaṇān anu

Worship the Supreme Lord, knower of the field, according one's ability, by offering various objects to *brāhmaṇas,* who are *devatās,* and then to ordinary humans.

Worship the Supreme Lord, knower of the field, by offering foods to the *brāhmaṇas* who are *devatās,* and after the *brāhmaṇas,* to other humans. Another version has *brāhmaṇānanam,* the Lord whose mouth is the *brāhmaṇas.*

|| 7.14.19 ||

kuryād apara-pakṣīyaṁ

māsi prauṣṭha-pade dvijaḥ

śrāddhaṁ pitror yathā-vittaṁ

tad-bandhūnāṁ ca vittavān

A *brāhmaṇa* who is sufficiently rich must offer oblations according to his means to the forefathers during the dark-moon fortnight in the month of Bhādra.

Prauṣṭhā-pade means "in Bhādra month."

|| 7.14.20-23 ||

ayane viṣuve kuryād

vyatīpāte dina-kṣaye

candrādityoparāge ca

dvādaśyāṁ śravaṇeṣu ca

tṛtīyāyāṁ śukla-pakṣe

navamyām atha kārtike

catasṛṣv apy aṣṭakāsu

hemante śiśire tathā

māghe ca sita-saptamyāṁ

maghā-rākā-samāgame

rākayā cānumatyā ca

māsarkṣāṇi yutāny api

dvādaśyām anurādhā syāc

chravaṇas tisra uttarāḥ

tisṛṣv ekādaśī vāsu

janmarkṣa-śroṇa-yoga-yuk

He should perform the *śrāddha* ceremony at the winter and summer solstices, at spring and autumn equinoxes, in the *yoga* named Vyatīpāta, on the day in which three lunar *tithis* are conjoined, during an eclipse of either the moon or the sun, or on the twelfth lunar day when the moon is the Śravaṇa-nakṣatra. He should perform this ceremony on the Akṣaya-tṛtīyā day, during Navamī of the bright fortnight of Kārtika, on the four Aṣṭamīs of the dark fortnight during Hemanta and Śiśira seasons (four months), on the Saptamī of the bright fortnight of the month of Māgha, during the conjunction of Maghā-nakṣatra and the full-moon day, and on the days when the moon is completely full, or not quite completely full, conjoined with the constellations during the month from which the names of the months are derived. He should also perform the *śrāddha* ceremony on the Dvādaśī when it is in conjunction with any of the constellations named Anurādhā, Śravaṇa, Uttara-phalgunī, Uttarāṣāḍhā or Uttara-bhādrapadā. He should perform this ceremony when the Ekādaśī is in conjunction with either Uttara-phalgunī, Uttarāṣāḍhā or Uttara-bhādrapadā. Finally, he should perform this ceremony when his own birth constellation or Śravaṇa constellation have special astrological combinations.

One should perform the *śrāddha* rites on the solstices and equinoxes, and before the summer solstice, and before that on the Akṣaya-tṛtīya. During the Hemanta and Śiśira seasons there are four Aṣṭamīs of the dark fortnight. On those days one should perform *śrāddhas*. Each month is named after a constellation. When the full moon, or slightly less, joins the constellation during the month named after it, one should perform *śrāddha* rites. *Amara-koṣa* says that *anumati* means one phase less than a full moon and *rākā* means a full moon. One should perform the *śrāddhas* on Dvādaśī

conjoined with Anurādhā, Śravaṇa, Uttaraphalgunī, Uttaraāśaḍhā and Uttarabhādrapadā, or when the latter three conjoin an Ekādaśī. One should not combine this with Ekādaśī fast since *śrāddha* rites are forbidden on fast days. *Brahma-vaivarta Purāṇa* says:

ye kurvanti mahīpāla-śrāddhañ caikādaśī-dine

trayas te narakaṁ yānti dātā bhoktā prerakaḥ

Those who perform *śrāddha* rites on the Ekādaśī day, the giver of food, the receiver of food, and the person who orders the rites, go to hell.

Since one cannot perform the offerings to the Pitṛs on fast days, one should do that on the next day, according to *Padma Purāṇa*:

ekādaśyān tu prāptāyāṁ mātā-pitror mṛte 'hani

dvādaśyāṁ tat pradātavyaṁ nopavāsadine kvacit

If one's mother or father dies on Ekādaśī, one should offer rites on the Dvādaśī, not on the fast day.

In the *Puṣkara-khaṇḍa* it is said:

ekādaśyāṁ yadā rāma śrāddhaṁ naimittikaṁ bhavet

tad dinan tu parityajya dvādaśyāṁ śrāddham ācaret

O Rāma! When *śrāddhas* occur on the Ekādaśī one should reject that day and perform them on the Dvādaśī.

When one' birth constellation or Śravana constellation have special astrological combinations (*yogas*), one should perform this rite.

|| 7.14.24 ||

ta ete śreyasaḥ kālā

nṝṇāṁ śreyo-vivardhanāḥ

kuryāt sarvātmanaiteṣu

śreyo ’mogham tadāyuṣaḥ

All of these special times increase auspiciousness for humanity. One should perform actions at these times. This will produce unfailing success in the whole of man’s life.

Performing acts of *dharma,* not just *śrāddha* rites at these times produces auspicious effects. One should perform auspicious acts at these times and the *(tadā*) one will have unfailing success (*amogham*) in one’s life.

|| 7.14.25 ||

eṣu snānam japo homo

vratam deva-dvijārcanam

pitṛ-deva-nṛ-bhūtebhyo

yad dattam tad dhy anaśvaram

During these times, if one bathes in a sacred place, if one chants, offers fire sacrifices or executes vows, or if one worships the Supreme Lord, or gives offerings to the *brāhmaṇas*, the forefathers, the *devatās* and living entities in general, one attains permanent benefit.

|| 7.14.26 ||

saṁskāra-kālo jāyāyā

apatyasyātmanas tathā

preta-saṁsthā mṛtāhaś ca

karmaṇy abhyudaye nṛpa

O King Yudhiṣṭhira! At the time prescribed for *saṁskāras* for one’s self, one’s wife or one’s children, or during funeral ceremonies and annual death ceremonies, one obtains great benefit by performing them at the times mentioned above.

At the time of *saṁskāras* for the wife such as *puṁsavana,* or for the children, such as *jāta-karma,* or for oneself, such as initiation, into sacrifice, at the time of burning the

body (*preta-saṁsthā*) and yearly *śrāddhas,* there will be great benefit by using those auspicious times.

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|| 7.14.27-28 ||

atha deśān pravakṣyāmi

dharmādi-śreya-āvahān

sa vai puṇyatamo deśaḥ

sat-pātraṁ yatra labhyate

bimbaṁ bhagavato yatra

sarvam etac carācaram

yatra ha brāhmaṇa-kulaṁ

tapo-vidyā-dayānvitam

Now I shall describe the places where religious performances may be well executed. The most auspicious places are where there are Vaiṣṇavas, who are equal to the deity of the Lord who is the support of this entire cosmic manifestation, with all its moving and nonmoving living entities, or where there are learned *brāhmaṇas* endowed with austerity, education and mercy.

Sat-pātram means the Vaiṣṇava, who is equal to the form of the Lord who is universe of moving and non-moving beings.

|| 7.14.29 ||

yatra yatra harer arcā

sa deśaḥ śreyasāṁ padam

yatra gaṅgādayo nadyaḥ

purāṇeṣu ca viśrutāḥ

The best places are places where there are forms of the Lord, and where the celebrated sacred rivers mentioned in the Purāṇas flow.

The devotee of the Lord is considered superior to the forms of the Lord. Thus it is said *mad-bhakta-pūjābhyadhikā*: the worship of my devotee is superior to my worship. (SB 11.19.21)

arcāyām eva haraye pūjāṁ yaḥ śraddhayehate

na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ

A person who is very faithfully engaged in the worship of the deity in the temple but does not know how to behave toward devotees or people in general is called a *kaniṣṭha-adhikārī.* SB 11.2.47

Arcā refers to the deity or *śālagrāma.* The fixed forms are those such as Jagannātha, in places such as Orissa.

|| 7.14.30-33 ||

sarāṁsi puṣkarādīni

kṣetrāṇy arhāśritāny uta

kurukṣetraṁ gaya-śiraḥ

prayāgaḥ pulahāśramaḥ

naimiṣaṁ phālgunaṁ setuḥ

prabhāso ’tha kuśa-sthalī

vārāṇasī madhu-purī

pampā bindu-saras tathā

nārāyaṇāśramo nandā

sītā-rāmāśramādayaḥ

sarve kulācalā rājan

mahendra-malayādayaḥ

ete puṇyatamā deśā

harer arcāśritāś ca ye

etān deśān niṣeveta

śreyas-kāmo hy abhīkṣṇaśaḥ

dharmo hy atrehitaḥ puṁsāṁ

sahasrādhi-phalodayaḥ

The sacred lakes like Puṣkara, places where saintly persons live, Kurukṣetra, Gayā, Prayāga, Pulahāśrama, Naimiṣāraṇya, the Phālgu River, Setubandha, Prabhāsa, Dvārakā, Vārāṇasī, Mathurā, Pampā, Bindu-sarovara, Badarikāśrama, the Nandā River, the places where Lord Rāmacandra and mother Sītā took shelter, such as Citrakūṭa, and also Mahendra and Malaya mountain ranges—all of these, and places having deities, are to be considered most pure. One who intends to advance in spiritual life should visit all these places again and again. Acts performed here give a thousand times the result of the same activities performed in other places.

Acts performed in these places give a thousand times more result than at other places.

|| 7.14.34 ||

pātraṁ tv atra niruktaṁ vai

kavibhiḥ pātra-vittamaiḥ

harir evaika urvīśa

yan-mayaṁ vai carācaram

O King of the earth! It has been decided by learned scholars that only the Supreme Lord, in whom all that is moving or nonmoving within this universe is resting, is the best person to whom everything should be given.

To whom should offerings be given for progressing in *dharma?* In order to speak about offerings directly to the Supreme Lord, to the Vaiṣṇavas, *brāhmaṇas* and all living entities, first the recipient of offerings is explained.

|| 7.14.35 ||

devarṣy-arhatsu vai satsu

tatra brahmātmajādiṣu

rājan yad agra-pūjāyāṁ

mataḥ pātratayācyutaḥ

O King Yudhiṣṭhira! The venerable sages, the *devatās* and the sons of Lord Brahmā present at your Rājasūya sacrifice decided that Kṛṣṇa was qualified as the first person to be worshiped.

It was decided without quarrel that the Lord was qualified for first worship at the Rājasūya sacrifice. Among the *devatās,* sages qualified by sacrifice and austerity (*arhatsu*), and among sons of Brahmā like the Kumāras, it was decided that Kṛṣṇa was qualified for the first worship.

|| 7.14.36 ||

jīva-rāśibhir ākīrṇa

aṇḍa-kośāṅghripo mahān

tan-mūlatvād acyutejyā

sarva-jīvātma-tarpaṇam

The universe is a huge tree filled with billions of *jīvas.* Worship of Acyuta will satisfy all *jīvas* since the Lord is the root of the tree.

The reason for their agreement is given. Because the Lord is the root of the universe, he satisfies all the *jīvas.*

|| 7.14.37 ||

purāṇy anena sṛṣṭāni

nṛ-tiryag-ṛṣi-devatāḥ

śete jīvena rūpeṇa

pureṣu puruṣo hy asau

The Lord has created bodies for the *jīvas* in human, animal, sage and *devatā* forms. The Lord resides as Paramātmā in all their bodies.

Rather than directly worship the Lord at the time of his descent, since it was said that the devotee is the real recipient of offerings (*sat-pātram)* in verse 27, now it is explained that one should worship all living beings.

|| 7.14.38 ||

teṣv eva bhagavān rājaṁs

tāratamyena vartate

tasmāt pātraṁ hi puruṣo

yāvān ātmā yatheyate

O King! The Paramātmā resides in all beings proportionately. Therefore he is the object of worship in those beings according to the degree of their knowledge and renunciation.

Because the Lord resides as Paramātmā to various degrees in animals and others, Paramātmā is the object of worship. However, to the degree that the *jīva* has superiority in knowledge, detachment and other qualities, he becomes the object of worship. *Śruti* says *puruṣatve cāvistarām ātmā*: in the human form a person understands ātmā. (*Aitreya-āraṇyaka* 2.3.2.4)

|| 7.14.39 ||

dṛṣṭvā teṣāṁ mitho nṛṇām

avajñānātmatāṁ nṛpa

tretādiṣu harer arcā

kriyāyai kavibhiḥ kṛtā

My dear King, when great sages saw that people were disrespectful of each other at the beginning of Tretā-yuga, deity worship in the temple was introduced.

When the sages saw that humans could not respect the Lord in all beings, since they were mutually disrespectful of each other, deity worship was introduced. *Avajñānātmatām* means that they developed intelligence (*ātmā*) which disrespected others.

|| 7.14.40 ||

tato ’rcāyāṁ hariṁ kecit

saṁśraddhāya saparyayā

upāsata upāstāpi

nārthadā puruṣa-dviṣām

After that, people offered all the paraphernalia with faith to the deity, but there was no result for those who offended the Lord.

Upāstā means “worshipped.” Though worship takes place, there is no effect because of greater offense than simply disrespect mentioned in the previous verse.

|| 7.14.41 ||

puruṣeṣv api rājendra

supātraṁ brāhmaṇaṁ viduḥ

tapasā vidyayā tuṣṭyā

dhatte vedaṁ hares tanum

O best of kings! Among all persons, a *brāhmaṇa* must be accepted as the best within this material world because such a *brāhmaṇa,* by austerity, knowledge and satisfaction, possesses the Vedas, which are the body of the Supreme Lord.

Among humans those with austerity and other good qualities are the best. The *brāhmaṇa* possesses the Vedas, which indicate the Lord or Brahman, by his knowledge. The word *brāhmaṇa* means a person who studies and knows the Veda.

|| 7.14.42 ||

nanv asya brāhmaṇā rājan

kṛṣṇasya jagad-ātmanaḥ

punantaḥ pāda-rajasā

tri-lokīṁ daivataṁ mahat

O King! The *brāhmaṇas*, who purify the three worlds with the dust of their feet, are greatly worshiped by the Supreme Lord.

Kṛṣṇa respects the *brāhmaṇas* because he is affectionate to them. One should not say by this statement that they are actually more worthy of respect than the Lord, since Kṛṣṇa was considered the most worthy of worship among all the *brāhmaṇas* present at the Rājasūya.

Thus ends the commentary on the Fourteenth Chapter of the Seventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Fifteen

The Detached Householder

|| 7.15.1 ||

śrī-nārada uvāca

karma-niṣṭhā dvijāḥ kecit

tapo-niṣṭhā nṛpāpare

svādhyāye ’nye pravacane

kecana jñāna-yogayoḥ

Some *brāhmaṇas* are devoted to performing rituals and duties. Some are devoted to austerity. Some are devoted to studying and preaching the Vedas. Some are devoted to *jñāna-yoga.*

The Fifteenth Chapter describes all the rules for the householder, and ends with a summary. In the previous chapter the superiority of the *brāhmaṇa* was described. Among the *brāhmaṇas* there are gradations. The householder fixed in *karma* is a *vipra*. When he is fixed in austerity he is a *vanaprastha.* When he is fixed in study and teaching he is a *brahmacārī*. When he is fixed in *jñāna-yoga* he is a *sannyāsī.* The word *niṣṭhā* should be understood to be included with each phrase. The latter are superior to the former in the list.

|| 7.15.2 ||

jñāna-niṣṭhāya deyāni

kavyāny ānantyam icchatā

daive ca tad-abhāve syād

itarebhyo yathārhataḥ

A person desiring liberation for his forefathers or himself should give offerings meant for the Pitṛs or the *devatās* to a *brāhmaṇa* who is fixed in *jñāna.* In the absence of such an advanced *brāhmaṇa*, charity may be given to other *brāhmaṇas.*

Kavyāni refers to offerings meant for the Pitṛs. *Daive* refers to offerings meant for the *devatās.* Those articles should be offered to a *brāhmaṇa* fixed in *jñāna* in order to achieve liberation for oneself or one's ancestors. It is mentioned here that the householders desiring liberation should serve the *sannyāsīs,* because the subject of liberation is also included in these last five chapters. Though those practicing pure *bhakti* should not perform *karma,* the devotees who are householders are included when discussing about *karma* and *jñāna.* However, by performing these actions of *karma* through appointed representatives, just as Bharata or Ambarīṣa did to preserve the normal social standards, they do not produce obstacles to *bhakti.*

The Fifth and Eleventh Cantos explain that just as the person desiring liberation worships mainly the *jñānī,* and does not worship others, so the person desiring *prema* worships mainly the pure devotees. *Vai puṇyatamo deśaḥ*: the best place is where the devotee resides. (SB 7.14.21) The devotee is said to be superior to the *jñānī*:

muktānām api siddhānāṁ nārāyaṇa-parāyaṇaḥ

su-durlabhaḥ praśāntātmā koṭiṣv api mahā-mune

O great sage! Greater than those who are *jīvanmukta* and those who attain liberation is the devotee of Lord Nārāyaṇa. Such as devotee, who is in *śānta* or another *rasa,* is very rare, even among ten million people. SB 6.14.5

It is also said that gifts can be given to someone other than a *brāhmaṇa* if he is a devotee:

na me priyaś catur-vedi mad-bhaktaḥ śvapacaḥ priyaḥ

tasmai deyaṁ tato grāhyaṁ sa ca pūjyo yathā hy aham

If a *brāhmaṇa*, well-versed in the four Vedas is not a devotee, he is not dear to me, but if a person, though born in a Caṇḍāla family, is a devotee, then he is very dear to me. His remnants must be accepted by all. One should know him to be worthy of everyone's worship just as I am. *Itihāsa-samuccaya*

Immature persons (*kaniṣṭādhikāris*) or the j*ñānīs* are recommended to worship the deity when enmity between living entities becomes prominent, as mentioned in the previous chapter.

dṛṣṭvā teṣāṁ mitho nṛṇām avajñānātmatāṁ nṛpa

tretādiṣu harer arcā kriyāyai kavibhiḥ kṛtā

My dear King, when great sages saw that people were disrespectful of each other at the beginning of Tretā-yuga, deity worship in the temple was introduced. SB 7.14.39

This statement however does not apply to the devotees. For the devotees, worship of the deity is a principal *aṅga* of *bhakti.*

mal-liṅga-mad-bhakta-jana- darśana-sparśanārcanam

paricaryā stutiḥ prahva-guṇa-karmānukīrtanam

One may purify oneself by seeing, touching, worshiping, serving, and offering prayers of glorification and obeisances to my form as the deity and to my pure devotees. One should also glorify my transcendental qualities and activities, hear with love and faith the narrations of my glories and constantly meditate on me. SB 11.11.34

mamārcā-sthāpane śraddhā svataḥ saṁhatya codyamaḥ

One should faithfully and lovingly support the installation of my deity. SB 11.11.38

vastropavītābharaṇa-patra-srag-gandha-lepanaiḥ

alaṅkurvīta sa-prema mad-bhakto māṁ yathocitam

My devotee should then lovingly decorate me with clothing, a *brāhmaṇa* thread, various ornaments, marks of *tilaka* and garlands, and he should anoint my body with fragrant oils, all in the prescribed manner. SB 11.27.32

Those who are considered foolish in regards to the deity are the *jñānīs.* In the *Nṛsiṁha Purāṇa* also the great glory of worshipping the deity is mentioned, with descriptions of worship by Brahmā and Ambarīṣa. In the *Viṣṇu-dharma* was as well Viṣṇu speaks to Ambarīṣa:

tasyāṁ cittaṁ samāveśya tyajatānyān vyapāśrayān

pūjitā saiva te bhaktyā dhyātā caivopakāriṇī

gacchaṁs tiṣṭhan svapan bhuñjaṁs tām evāgre ca pṛṣṭhataḥ

upary adhas tathā pārśve cintayaṁs tām athātmanaḥ

Absorbing the mind in the deity, and giving up all else, one should with devotion worship the deity, one’s benefactor, and meditate on the deity. While walking, standing, sleeping or eating, one should think of the Lord in front, behind, above, below and at one’s side.

Skanda Purāṇa says *śālagrāmaśilā yatra tattīrthaṁ yojanatrayam*: the place extending three *yojanas* around the *śālagrāma* is holy. *Padma Purāṇa* says:

śālagrāma samīpe tu krośa-mātraṁ samantataḥ

kīkaṭe ’pi mṛto yāti vaikuṇṭha-bhavanaṁ naraḥ

The person who dies near a *śālagrāma* or a distance of a *krośa* from it, even in Kīkata, goes to Vaikuṇṭha.

|| 7.15.3 ||

dvau daive pitṛ-kārye trīn

ekaikam ubhayatra vā

bhojayet susamṛddho ’pi

śrāddhe kuryān na vistaram

In offering oblations to the *devatās,* one should invite only two *brāhmaṇas*, and in offering oblations to the forefathers, one may invite three *brāhmaṇas*. Or, in either case, only one *brāhmaṇa* will also suffice. Even though one is wealthy, he should not endeavor to invite more *brāhmaṇas.*

Vistaram means “many recipients.”

|| 7.15.4 ||

deśa-kālocita-śraddhā-

dravya-pātrārhaṇāni ca

samyag bhavanti naitāni

vistarāt sva-janārpaṇāt

If one arranges to feed many *brāhmaṇas* or relatives during the *śrāddha* ceremony, there will be discrepancies in the time, place, respect, eligible persons and ingredients.

If many relatives are invited, the respect to the Pitṛs will be overlooked.

|| 7.15.5 ||

deśe kāle ca samprāpte

muny-annaṁ hari-daivatam

śraddhayā vidhivat pātre

nyastaṁ kāmadhug akṣayam

At a suitable auspicious time and place, one should with faith offer food which has been offered to the deity to a suitable person. This will be the cause of everlasting benefit.

Muny-annam is forest food or food gained by proper means. It should first be offered to Viṣṇu. Then it is given to the Pitṛs. Then it is given to suitable person.

|| 7.15.6 ||

devarṣi-pitṛ-bhūtebhya

ātmane sva-janāya ca

annaṁ saṁvibhajan paśyet

sarvaṁ tat puruṣātmakam

Offering *prasāda* to the *devatās,* the saintly persons, one's forefathers, the people in general, one's family members, one's relatives and one's friends, one should see them all as devotees of the Supreme Lord.

|| 7.15.7 ||

na dadyād āmiṣaṁ śrāddhe

na cādyād dharma-tattvavit

muny-annaiḥ syāt parā prītir

yathā na paśu-hiṁsayā

A person fully aware of religious principles should never offer meat, eggs or fish in the *śrāddha* ceremony, and should not eat such things. The Supreme Lord is pleased by forest offerings and is never pleased when animals are killed.

|| 7.15.8 ||

naitādṛśaḥ paro dharmo

nṛṇāṁ sad-dharmam icchatām

nyāso daṇḍasya bhūteṣu

mano-vāk-kāyajasya yaḥ

There is no higher *dharma* than giving up violence to all living beings by mind, words and body for persons desiring proper principles.

There is no higher *dharma* than giving up violence (*daṇḍasya*).

|| 7.15.9 ||

eke karma-mayān yajñān

jñānino yajña-vittamāḥ

ātma-saṁyamane ’nīhā

juhvati jñāna-dīpite

Some *jñānīs,* having no material desires and knowing the truth about sacrifice, offer prescribed *karmas* into the fire of the controlled mind, illuminated by knowledge.

Those on the highest level reject external actions. Those who have no material desires (*anīhāḥ*) offer prescribed *karmas* (*karma-mayān yajñān*) into the control of the mind, illuminated by knowledge. This means they give up performance of *karmas.*

|| 7.15.10 ||

dravya-yajñair yakṣyamāṇaṁ

dṛṣṭvā bhūtāni bibhyati

eṣa mākaruṇo hanyād

ataj-jño hy asu-tṛp dhruvam

Upon seeing a person engaged in performing the sacrifice, animals to be sacrificed become extremely afraid, thinking, “This merciless performer of sacrifices, being ignorant of the truth about *ātmā* and simply in order to maintain himself, will kill us.”

“This cruel person, who does not know the truth about ātmā, will kill me *(mā*).” *Śruti* says *na taṁ vidātha imā jajānānyad yuṣmākam antaraṁ babhūva nīhāreṇa prāvṛtā jalpyāś cāsutṛp uktha śāsaś caranti*: you do not know the person who has produced

these creatures, who dwells within you and, surrounded by ignorance, uttering *mantras* to maintain themselves, the priests carry out their actions. (*Ṛg Veda* 10.82.7)

|| 7.15.11 ||

tasmād daivopapannena

muny-annenāpi dharmavit

santuṣṭo ’har ahaḥ kuryān

nitya-naimittikīḥ kriyāḥ

Therefore, one who is actually aware of religious principles and is not cruel to animals should daily perform his daily and occasional duties by offering forest foods obtained by the grace of the Lord.

Santuṣṭaḥ means he does not commit violence to animals.

|| 7.15.12 ||

vidharmaḥ para-dharmaś ca

ābhāsa upamā chalaḥ

adharma-śākhāḥ pañcemā

dharma-jño ’dharmavat tyajet

The knower of *dharma* should avoid five forbidden types of *adharma* known as *vidharma, para-dharma, ābhāsa-dharma, upamā-dharma* and *chala-dharma.*

Adharmavat means forbidden.

|| 7.15.13 ||

dharma-bādho vidharmaḥ syāt

para-dharmo ’nya-coditaḥ

upadharmas tu pākhaṇḍo

dambho vā śabda-bhic chalaḥ

***Vidharma* means to perform acts which destroy *dharma. Para-dharma* means to perform another person's duties. *Upadharma* means advertising oneself as a follower of *dharma,* while actually rejecting the Vedas. *Chala-dharma* means interpreting the words of the scripture incorrectly.**

The five forbidden categories are described, but not in exact order. *Vidharma* means that which cancels one's *dharma* when performed, though one thinks it is *dharma.* Performing someone else's *dharma (*duties and occupation) is *para-dharma. Upamā dharma or upadharma* means something resembling *dharma* which is not *dharma.* It refers to pretenders who actually reject the Vedas *(pākhaṇḍaḥ*), who dress up with matted locks and ashes and announce themselves as upholders of *dharma. Chala-dharma* refers to person who explains the scriptures in another way (*śabda-bhit*). For instance the phrase "One should feed at least ten *brāhmaṇas*" can be interpreted to mean "One should feed less than ten brāhmaṇas." Another version has *śabda-bhṛt:* person who maintains the word *dharma* only, but acts otherwise. If there is an injunction to give a cow, then the person will give a dying cow.

|| 7.15.14 ||

yas tv icchayā kṛtaḥ pumbhir

ābhāso hy āśramāt pṛthak

sva-bhāva-vihito dharmaḥ

kasya neṣṭaḥ praśāntaye

***Ābhāsa* refers to concocting *devatā* worship different from what is recommended in one's *āśramas.* Can *dharma* performed according to one's nature not produce relief from distress?**

Ābhāsa is creating some form of *devatā* worship by one's imagination. Cannot *dharma* performed according to one's nature, not just on birth, bring relief from distress?

|| 7.15.15 ||

dharmārtham api neheta

yātrārthaṁ vādhano dhanam

anīhānīhamānasya

mahāher iva vṛttidā

Even a poor man should not strive for wealth in order to execute acts of *dharma* or maintain his body. Desirelessness gives livelihood to the person who does not act for such wealth, and who is similar to a python.

A poor person should not desire money for maintaining his body. He should not strive for wealth. For one who does not desire, the condition of being *niṣkāma* or not acting produces his means of livelihood. *Mahāheḥ* means a python.

|| 7.15.16 ||

santuṣṭasya nirīhasya

svātmārāmasya yat sukham

kutas tat kāma-lobhena

dhāvato ’rthehayā diśaḥ

Where is the happiness of the desireless, satisfied *ātmārāma* for a person who runs in all directions with a desire for wealth, out of lust and greed?

|| 7.15.17 ||

sadā santuṣṭa-manasaḥ

sarvāḥ śivamayā diśaḥ

śarkarā-kaṇṭakādibhyo

yathopānat-padaḥ śivam

One who is always self-satisfied has auspiciousness everywhere, just one who has shoes is protected from thorns and rocks.

For one who has shoes on his feet, there is protection from thorns.

|| 7.15.18 ||

santuṣṭaḥ kena vā rājan

na vartetāpi vāriṇā

aupasthya-jaihvya-kārpaṇyād

gṛha-pālāyate janaḥ

O King! Why can a self-satisfied person not be happy with drinking only water? A person becomes a dog because of his pursuit of happiness from the activities of the genital and tongue.

Can he exist only on water? Yes even by water he can exist. Because of the miserable condition of seeking happiness by actions of the genital or tongue he becomes a dog.

|| 7.15.19 ||

asantuṣṭasya viprasya

tejo vidyā tapo yaśaḥ

sravantīndriya-laulyena

jñānaṁ caivāvakīryate

For the unsatisfied *brāhmaṇa,* spiritual strength, education, austerity and reputation of a *brāhmaṇa* dwindle. Because of greed of the senses, knowledge is thrown away.

Avaīryate means “thrown down.”

|| 7.15.20 ||

kāmasyāntaṁ hi kṣut-tṛḍbhyāṁ

krodhasyaitat phalodayāt

jano yāti na lobhasya

jitvā bhuktvā diśo bhuvaḥ

One can stop lust by becoming hungry and thirsty. One can stop anger by inflicting violence on the object of anger. But one cannot stop greed by conquering all directions and enjoying the whole earth.

Dissatisfaction arises from greed. Because greed is difficult to conquer, dissatisfaction is hard to remove. This is explained in two verses. When one is hungry and thirsty

from not eating, because of the action of burning *dhātus*, one can stop lust. Anger is stopped by violence (*phalodayāt*). One cannot stop greed, composed of desires, though one conquers the directions or enjoys the earth. Greed for food however is stopped by filling the belly. Because it is not difficult to stop, it is not mentioned here separately.

|| 7.15.21 ||

paṇḍitā bahavo rājan

bahu-jñāḥ saṁśaya-cchidaḥ

sadasas patayo 'py eke

asantoṣāt patanty adhaḥ

O King! Many learned persons with great knowledge, many legal advisers, and many leaders of assemblies fall down into hellish life because of not being satisfied.

The uselessness of good qualities in the presence of strong greed is shown.

|| 7.15.22 ||

asaṅkalpāj jayet kāmaṁ

krodhaṁ kāma-vivarjanāt

arthānarthekṣayā lobhaṁ

bhayaṁ tattvāvamarśanāt

One conquers lust by negative determination. One conquers anger by giving up the desire for violence. One gives up greed by seeing the uselessness of objects of greed. One gives up fear by considering that all suffering is caused by *karma.*

How can one overcome these obstacles? One should conquer lust by the decision not to enjoy women even by remembering them since it gives rise to lust. One should have a negative determination, such as "Today I will not enjoy." With that decision, one conquers lust by fasting, by hunger and thirst. By giving up the desire for violence one conquers anger. By practice of seeing the uselessness of objects of greed one conquers greed. By considering that one is simply receiving the results of *karma,*

one sees that there is no other cause of fear, and thus one gives up fear.

|| 7.15.23 ||

ānvīkṣikyā śoka-mohau

dambhaṁ mahad-upāsayā

yogāntarāyān maunena

hiṁsāṁ kāmādy-anīhayā

By considering what is *ātmā* and non-*ātmā* one can conquer lamentation and illusion. By serving a great devotee one can become prideless. By keeping silent one can avoid obstacles on the path of *yoga.* By giving up desire for sense gratification one can conquer violence.

Ānvīkṣikyā means considering what is *ātmā* and non-*ātmā.*

|| 7.15.24 ||

kṛpayā bhūtajaṁ duḥkhaṁ

daivaṁ jahyāt samādhinā

ātmajaṁ yoga-vīryeṇa

nidrāṁ sattva-niṣevayā

One conquers causing suffering to other living entities by doing beneficial acts for them. One conquers anxiety from omens by concentration on the Lord. One conquers suffering of one's body by practice of *yoga*. One conquers sleep by taking small quantities of *sattvika* food.

One should give up giving suffering to others by doing beneficial acts for them *(kṛpayā). Daivam* means undue mental affliction caused by natural signs of disaster. *Vimanā viphalārambhaḥ saṁsīdaty animittataḥ*: one who fails in his endeavors becomes depressed without cause. This is conquered by concentrating the mind on the Lord. Suffering caused by one's body is conquered by *prāṇāyāma* and other *yoga* processes. Sleep is conquered by eating small amounts of *sattvika* food or by serving living entities.

|| 7.15.25 ||

rajas tamaś ca sattvena

sattvaṁ copaśamena ca

etat sarvaṁ gurau bhaktyā

puruṣo hy añjasā jayet

One conquers *rajas* and *tamas* by a predominance of *sattva.* One conquers *sattva* by being indifferent to the results of actions. One conquers all of these obstacles quickly and easily by devotion to *guru.*

One conquers *rajas* and *tamas* by greater degree of *sattva.* One conquers *sattva* by indifference to the results of action. One conquers all obstacles quickly and easily by *bhakti* to *guru.* This is like taking a strong medicine which cures all diseases. For the *jñānīs,* destruction of lust and other obstacles is a sought result of devotion to *guru.* For the pure devotees, destruction of lust is a secondary result of devotion to *guru.* That is the difference.

|| 7.15.26 ||

yasya sākṣād bhagavati

jñāna-dīpa-prade gurau

martyāsad-dhīḥ śrutaṁ tasya

sarvaṁ kuñjara-śaucavat

For a person having faulty intelligence who thinks that the *guru,* who gives the lamp of knowledge and is a spiritual expansion of the Lord, is an ordinary mortal, all that he has heard from *guru* becomes as useless as cleaning an elephant who merely becomes dirty again.

Though this is true, if one thinks the *guru* is an ordinary mortal, everything becomes useless. For one who thinks by faulty intelligence that the *guru*, who is an *aṁśa* of the Lord (*sākṣāt bhagavati*), or in whom the Lord is directly present, is an ordinary mortal, whatever he has heard, such as the Lord's *mantra,* his process of hearing, and his contemplation become useless.

|| 7.15.27 ||

eṣa vai bhagavān sākṣāt

pradhāna-puruṣeśvaraḥ

yogeśvarair vimṛgyāṅghrir

loko yaṁ manyate naram

Kṛṣṇa and Rāma, whose feet are sought by great *yogīs,* are certainly the Supreme Lords, though persons who appeared along with them thought of them as human. (Similarly some may think the *guru* is human, but he is not.)

"But the sons and father of the *guru* will consider him a human. How can the student then think of him as the Lord?" Bhagavān, Kṛṣṇa or Rāma, is definitely the Supreme Lord, but people who appeared at the time of the Lord's descent think of him as a human. But how can he become an ordinary human? Similarly some may think of the *guru* as human, but how can he be?

|| 7.15.28 ||

ṣaḍ-varga-saṁyamaikāntāḥ

sarvā niyama-codanāḥ

tad-antā yadi no yogān

āvaheyuḥ śramāvahāḥ

Since dedication to controlling the senses and following all the rules, caused by complete absorption in those processes, do not produce meditation on the Lord, they are only useless labor.

Conquest of lust and other obstacles which is accomplished by guru *bhakti* is the actual result of various practices mentioned in the scriptures. All the rules and regulations such as accumulating performance of sacrifices, dedication to controlling the six senses, if they do not lead to meditation on the Lord, are useless. By *guru-bhakti* one conquers lust and attains the Lord, for the Lord says:

nāham ijyā-prajātibhyāṁ tapasopaśamena vā

tuṣyeyaṁ sarva-bhūtātmā guru-śuśrūṣayā yathā

I, the Soul of all beings, am not as satisfied by ritual worship, brahminical initiation, penances or self-discipline as I am by faithful service rendered to one's spiritual master. SB 10.80.34

nanv artha-kovidā Brahman varṇāśrama-vatām iha

ye mayā guruṇā vācā taranty añjo bhavārṇavam

Certainly, O *brāhmaṇa*, of all the followers of the *varṇāśrama* system, those who take advantage of the words I speak in my form as the spiritual master and thus easily cross over the ocean of material existence best understand their own true welfare. SB 10.80.33

“Similarly, can one not conquer the sense by rules and then attain the Lord?”

Because one becomes completely dedicated to these processes (*tad-antāḥ*), these processes do not produce meditation on the Lord (*yogān*), what to speak of attaining the Lord. Since they do not accomplish this, they are useless labor. What doubt is there about this?

|| 7.15.29 ||

yathā vārtādayo hy arthā

yogasyārthaṁ na bibhrati

anarthāya bhaveyuḥ sma

pūrtam iṣṭaṁ tathāsataḥ

Just as occupations, though bringing wealth, do not produce liberation, so sacrifices performed by non-devotees do not bring about attainment of the Lord.

An example is given. Just as occupations like farming, though producing wealth and enjoyment, do not produce liberation, the goal of *yoga*, and are thus useless for attaining the ultimate goal, so sacrifices performed by a person who is not a devotee also do not produce any result.

|| 7.15.30 ||

yaś citta-vijaye yattaḥ

syān niḥsaṅgo ’parigrahaḥ

eko vivikta-śaraṇo

bhikṣur bhaikṣya-mitāśanaḥ

One who desires to conquer the mind must leave the company of his family, and without being dependent, should live in a solitary place, beg for a living and eat frugally.

This verse explains the process of liberation for the householder. If the householder has association with his family, he cannot conquer lust, though he tries. He should give up that association and live by begging. One who endeavors for control of the mind should become a beggar. *Smṛti* says:

dvandvāhatasya gārhasthye dhyāna-bhaṅgādi kāraṇam

lakṣayitvā gṛhī spaṣṭaṁ sannyased avicārayan

The householder, seeing that such life filled with dualities is the cause of breaking his meditation on the Lord, should renounce without much consideration.

|| 7.15.31 ||

deśe śucau same rājan

saṁsthāpyāsanam ātmanaḥ

sthiraṁ sukhaṁ samaṁ tasminn

āsītarjv-aṅga om iti

O King! Establishing a seat in a clean, level place, one should sit comfortably, firmly and peacefully, with a straight body, and chant the Vedic *praṇava*.

He should keep his body straight, and chant *oṁ.*

|| 7.15.32-33 ||

prāṇāpānau sannirundhyāt

pūra-kumbhaka-recakaiḥ

yāvan manas tyajet kāmān

sva-nāsāgra-nirīkṣaṇaḥ

yato yato niḥsarati

manaḥ kāma-hataṁ bhramat

tatas tata upāhṛtya

hṛdi rundhyāc chanair budhaḥ

Stopping *prāṇa* and *apāna* by *pūraka, kumbhaka* and *recaka,* he should stare at the tip of his nose until the mind gives up all desires. The intelligent person should withdraw the mind, which is defeated by lust, from various objects, and gradually concentrate it in the heart.

|| 7.15.34 ||

evam abhyasyataś cittaṁ

kālenālpīyasā yateḥ

aniśaṁ tasya nirvāṇaṁ

yāty anindhana-vahnivat

When the *yogī* regularly practices in this way, in a short time his heart attains peace, like a flame without fuel.

Nirvāṇam means peace.

|| 7.15.35 ||

kāmādibhir anāviddhaṁ

praśāntākhila-vṛtti yat

cittaṁ brahma-sukha-spṛṣṭaṁ

naivottiṣṭheta karhicit

When one’s consciousness is uncontaminated by material lusty desires, when it is peaceful in all activities and is touched by the happiness of Brahman, the consciousness does deviate at any time.

|| 7.15.36 ||

yaḥ pravrajya gṛhāt pūrvaṁ

tri-vargāvapanāt punaḥ

yadi seveta tān bhikṣuḥ

sa vai vāntāśy apatrapaḥ

One who, having renounced the house and *artha, dharma* and *kāma*, again enjoys them is a shameless eater of vomit.

Tri-vargāvapanāt means "from the house in which there is complete planting of *artha, dharma* and *kāma."* One who, previously renouncing the house, later enjoys household *dharmas (tān)* is a shameless eater of vomit.

|| 7.15.37 ||

yaiḥ sva-dehaḥ smṛto 'nātmā

martyo viṭ-kṛmi-bhasmavat

ta enam ātmasāt kṛtvā

ślāghayanti hy asattamāḥ

***Sannyāsīs* who first consider that the body is not the self, that the body is subject to death, and is merely stool, worms or ashes, but who later think the body is the self and glorify it, are to be considered the most sinful.**

The *sannyāsī* thinks that the body is not the soul. He understands the body is stool, worms and ashes at the end, and thus is equal to that even now. If such a person then takes the body as the soul, he is considered the worst sinner.

|| 7.15.38-39 ||

gṛhasthasya kriyā-tyāgo

vrata-tyāgo vaṭorapi

tapasvino grāma-sevā

bhikṣor indriya-lolatā

āśramāpasadā hy ete

khalv āśrama-viḍambanāḥ

deva-māyā-vimūḍhāṁs tān

upekṣetānukampayā

It is abominable for a householder to give up his prescribed duties, for a *brahmacārī* not to follow his vows, for a *vānaprastha* to engage in village activities, or for a *sannyāsī* to be addicted to sense gratification. They are outcastes of their *āśramas,* cheaters of the *āśramas.* One should neglect giving them mercy, since they are bewildered by the Lord's *māyā.*

Lolatā means greed. One should neglect them concerning compassion. This means that when they die, one does not give them teachings on the truth out of mercy, since such teachings will be useless to them.

|| 7.15.40 ||

ātmānaṁ ced vijānīyāt

paraṁ jñāna-dhutāśayaḥ

kim icchan kasya vā hetor

dehaṁ puṣṇāti lampaṭaḥ

If a person cleansed by knowledge knows the *ātmā* is different from the body, with what desire and for what reason does that enjoyer nourish the body?

Among these the *sannyāsī is* particularly criticized. The potential case is used to show that he has obtained disturbance in his practice. If he has purified his mind by knowledge he should concentrate on the self, different from the body. Then what does he desire? He nourishes the body, filled with greed for enjoying the tongue. *Lampaṭaḥ* also suggests that he is greedy for sex life.

|| 7.15.41 ||

āhuḥ śarīraṁ ratham indriyāṇi

hayān abhīṣūn mana indriyeśam

vartmāni mātrā dhiṣaṇāṁ ca sūtaṁ

sattvaṁ bṛhad bandhuram īśa-sṛṣṭam

The *jñānīs* say that the body is a chariot. The senses are the horses; the mind, the master of the senses, is the reins; the objects of the senses are the destinations; intelligence is the chariot driver; and consciousness, which spreads throughout the body, made by the Lord, is the seat for the charioteer.

The body and senses which are the cause of obstacles for the inattentive person are useful for the attentive *yogī.* This is the meaning conveyed through the *śruti* metaphor *ātmānaṁ rathinaṁ viddhi śarīraṁ rathameva ca:* know that the body is a chariot and the soul is the passenger. This is now explained in six verses.

The mind is the master of the senses. It is called the reins. The sense objects are the paths, the places for the senses to go. The *citta (sattvam)* is called large (*bṛhat*) because it pervades the body. It is the seat for the charioteer. Without the *citta,* the body becomes incoherent. The creator of the seat, or the *citta*, is the Lord. *Īśa-sṛṣṭam* also modifies all items. All are created by the Lord.

|| 7.15.42 ||

akṣaṁ daśa-prāṇam adharma-dharmau

cakre ’bhimānaṁ rathinaṁ ca jīvam

dhanur hi tasya praṇavaṁ paṭhanti

śaraṁ tu jīvaṁ param eva lakṣyam

The ten life airs are the spokes. *Dharma* and *adharma* are the wheels. The conditioned *jīva* is the passenger. *Oṁ* is the bow. They say the pure *jīva* is the arrow, aimed at the Supreme Lord.

The ten types of *prāṇa* are the spokes. They say the conditioned *jīva* is the passenger. *Oṁ* is the valuable bow obtained by the mercy of *guru.* The pure *jīva* is the arrow, aimed at the supreme Brahman. As an arrow is aimed with a bow and shot at a target, the *jīva* is shot at Brahman by uttering *oṁ.* “But in the metaphor of the chariot, if one aims at Brahman, then Brahman becomes the enemy. The enemy, climbing the chariot, is pierced by an arrow. Is the Brahman the enemy of the *jīva* because Brahman binds the *jīva* by its *māyā-śaktī*?”

nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujo hṛdi yan

munaya upāsate tad arayo 'pi yayuḥ smaraṇāt

Simply by constantly thinking of him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in yoga worship by controlling their breath, mind and senses. SB 10.87.23

It is true that, by having enmity for the Lord, one cannot attain the equivalent of the liberation that sages desire. Some say that the Supreme Lord gives them both liberation on seeing their small amount of secondary *bhakti* included within *jñāna,* which assists the Lord in experiencing the happiness of *vīra-rasa*, since both enemies and the *jñānīs* fire arrows at the Lord. Others say that, in aiming at the Paramātmā, they are like those who aimed at the fish in the wheel at Draupadī's *svayamvara* ceremony. Just as Arjuna pierced the target with an arrow by the strength of his arms and attained Draupadī, the j*ñānīs* attain liberation by the strength of their *bhakti. (*Thus they are not really enemies.)

|| 7.15.43-44 ||

rāgo dveṣaś ca lobhaś ca

śoka-mohau bhayaṁ madaḥ

māno ’vamāno ’sūyā ca

māyā hiṁsā ca matsaraḥ

rajaḥ pramādaḥ kṣun-nidrā

śatravas tv evam ādayaḥ

rajas-tamaḥ-prakṛtayaḥ

sattva-prakṛtayaḥ kvacit

The enemies are attachment, hostility, greed, lamentation, illusion, fear, madness, pride, disrespect, envy, deception, violence, intolerance, passion, bewilderment, hunger and sleep. Sometimes they are influenced by *rajas* and *tamas* and sometimes by *sattva.*

Just as one who attains the bride at a *svayamvara* ceremony kills the opposing kings by his strength, so the *sannyāsī*s must kill attachment, hatred and other qualities by the strength of *bhakti* to the Lord. This is explained in three verses. Sometimes these

qualities manifest in *rajas* or *tamas* and sometimes in *sattva.* In *sattva* they may manifest to help others.

|| 7.15.45 ||

yāvan nṛ-kāya-ratham ātma-vaśopakalpaṁ

dhatte gariṣṭha-caraṇārcanayā niśātam

jñānāsim acyuta-balo dadhad asta-śatruḥ

svānanda-tuṣṭa upaśānta idaṁ vijahyāt

As long as one remains in this body, controlling the senses and other components of the chariot of the body with peaceful demeanor, one should destroy the enemies by the strength of the Lord, using the sword of knowledge, sharpened by serving the lotus feet of the great *gurus*, and, satisfied with one's bliss, one should then give up the body.

As long as one possesses the chariot of the human body, which is assisted by senses and other facilities, while holding the sword of knowledge sharpened by service to the feet of great *gurus,* being strong with *bhakti* to the Lord, having destroyed the enemies and satisfied by attaining one's kingdom of bliss, one should give up the chariot since it is no longer suitable.

However one does not give up the strong body on attaining one's kingdom. After defeating the enemy, one gives up the chariot, bow and arrow. The *jñānī* gives up *jñāna,* his *sādhana* for liberation, since it is a covering composed of *prakṛti,* and then merges with Paramātmā by the small portion of pure *bhakti* included in his practice of *jñāna.* He does not give up that *bhakti.* One must reject both *jñāna* and *ajñāna* since they are functions of *māyā-śakti* in order to merge with Paramātmā by the functioning of the Lord's *svarūpa-śakti*. They say that *oṁ* is the bow. The arrow is the *jīva,* aimed at the Brahman. The arrow, separating from the bow and chariot, enters the target by the force of the person shooting the arrow. Similarly, the pure *jīva*, giving up the impure *jīva* with body, senses, and *avidyā*, and giving up *vidyā* in the form of *oṁ*, which causes knowledge for liberation--by the strength of a small amount of pure *bhakti* residing in the impure *jīva,* the pure *jīva* realizes Paramātmā and merges into him. That is the meaning when the Lord says:

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām ||

Having attained the state of Brahman, being a pure soul, he does not lament at the loss of what he has attained nor does he desire what he has not attained, and looks upon all beings as equal. He then manifests pure *bhakti.*

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā viśate tad-anantaram ||

Only by *bhakti* can a person know me as Brahman. Then, knowing me as Brahman by that *bhakti*, he merges with me. BG 18.54-55

When the coverings are removed by perfection of *jñāna* mixed with *bhakti,* one attains the stage of *brahma-bhūta,* the form of Brahman as pure consciousness without coverings. Because of the removal of contamination, it is called *ātmā* and joyful (*prasanna*). He does not lament for what is lost as he would in his previous condition, nor does he long for what he has not attained, since he is without bodily identity. He is equal to all beings who are either inimical or friendly, since he does not seek any pleasure in externals. Then, with the disappearance of *jñāna,* which is like a fire which disappears without fuel, he attains *bhakti* which was included in *jñāna*, but which is indestructible, since it belongs to the Lord's *svarūpa-śakti*, and is different from *māyā-śakti.* It does not disappear with the disappearance of *vidyā* and *avidyā*. Thus he attains pure *bhakti* (*parām*), devoid of *jñāna* and *karma.* Previously this small amount of *bhakti* used for achieving liberation through *jñāna* and *vairāgya* was not visible, though it was present like Paramātmā. The verse says "he attains pure *bhakti*" rather than "he performs pure *bhakti."* It is just like a jewel which, though covered by grains, is not destroyed when the grains are destroyed in time, and then becomes visible. But it is not possible for that person to attain full *prema-bhakti* at that time, or even merging. Thus *parām* should not be explained as *prema-bhakti*.

What happens to the person with that *bhaktī*? A particular example is given. Either the *jñānī* or various types of devotees, who knows me as I am, by *bhakti,* knows me in truth. The Lord says *bhaktyāham ekayā grāhyaḥ*: I am only known by *bhakti.* Because of that, by that *bhakti* alone, after the disappearance of *avidyā (tad-anantaram),* knowing me, the jñānī enters me, enjoying the happiness of merging with me. I am not known by *vidyā* since that is part of *māyā,* and I am beyond *māyā. Bhakti* is also sometimes known as a part of *vidyā:*

sāṅkhya-yogau ca vairāgyaṁ tapo bhaktiś ca keśave

pañca-parveti vidyeyaṁ yathā vidvān hariṁ viśet

The five parts of knowledge *(vidyā*) are *sāṅkhya, yoga, vairāgya*, austerity and *bhakti.* One who knows these enters the Lord.

However, the happiness of merging arises only from the action of the *hlādinī-śakti.* A portion of *bhakti* enters into *vidyā* in order to make it successful, just as a portion of *bhakti* enters into *karma-yoga* to make it successful. Without that *bhakti, karma, jñāna* and *yoga* are just wasted labor. Thus, *bhakti,* beyond the *guṇas,* is not actually a function of *vidyā* which belongs to *sattva-guṇa. Smṛti* says *sattvāt sañjāyate jñānam*: knowledge arises from *sattva.* (BG 14.17) Just as *vidyā* is knowledge in *sattva,* so the

knowledge arising from *bhakti* is actually *bhakti.* Thus there are two types of knowledge.

|| 7.15.46 ||

nocet pramattam asad-indriya-vāji-sūtā

nītvotpathaṁ viṣaya-dasyuṣu nikṣipanti

te dasyavaḥ sahaya-sūtam amuṁ tamo ’ndhe

saṁsāra-kūpa uru-mṛtyu-bhaye kṣipanti

If a person does not have the strength of the Lord, the horses of the material senses and the driver lead the chariot and inattentive passenger, the *jīva,* on the wrong road, and throw them to the plunderers--attraction and repulsion. The sense objects, plunderers, throw the *jīva* in the dark hole of *saṁsāra,* with great fear of death, along with the horses and driver.

In the absence of the strength of the Lord, one cannot achieve the goal. Rather, one falls. If the passenger of the chariot has no strength, if the *jīva* has no *bhakti,* then the senses and intelligence take control. Though not having strength of the Lord or *bhakti,* the j*īva* boards the chariot in order to take aim, but is inattentive (*pramattam*). This means that without *bhakti,* he desires only liberation. The plunderers are attraction, hatred and other qualities.

|| 7.15.47 ||

pravṛttaṁ ca nivṛttaṁ ca

dvi-vidhaṁ karma vaidikam

āvartate pravṛttena

nivṛttenāśnute ’mṛtam

There are two types of karma, *pravṛrti* and *nivṛtti.* By the path of *pravṛtti* one remains a householder. By the path of *nivṛtti* one becomes a *sannyāsī.*

“Enjoyment in the word is prescribed in the scriptures. It is not forbidden.” That is true. According to qualification and differing results, one should see the arrangements made. This is explained in ten verses. By the path of *pravṛtti* one remains a householder. By the path of *nivṛtti* one becomes a *sannyāsī.*

|| 7.15.48-49 ||

hiṁsraṁ dravyamayaṁ kāmyam

agni-hotrādy-aśāntidam

darśaś ca pūrṇamāsaś ca

cāturmāsyaṁ paśuḥ sutaḥ

etad iṣṭaṁ pravṛttākhyaṁ

hutaṁ prahutam eva ca

pūrtaṁ surālayārāma-

kūpājīvyādi-lakṣaṇam

The ritualistic sacrifices known as *agni-hotra–yajña, darśa-yajña, pūrṇamāsa-yajña, cāturmāsya-yajña, paśu-yajña, soma-yajña,* Vaiśvadeva and other offerings are the approved path of *pravṛtti,* producing great material attachment, including killing of animals and offering ingredients to fulfill material desires. It also includes public welfare projects, and constructing temples, gardens, wells, and giving sustenance.

Hiṁsram means animal killing. *Aśaṇtidam* means that it produces great attachment. Various types of sacrifices are mentioned (*ādi*). *Paśuḥ* means an animal sacrifice. *Sutaḥ* means a soma sacrifice. *Hutam* is an offering to the Vaiśvadevas. *Prahutam* means offering of food. All these are called sacrifice (*iṣṭam*). *Ājīvya* means building water holes etc.

|| 7.15.50-51 ||

dravya-sūkṣma-vipākaś ca

dhūmo rātrir apakṣayaḥ

ayanaṁ dakṣiṇaṁ somo

darśa oṣadhi-vīrudhaḥ

annaṁ reta iti kṣmeśa

pitṛ-yānaṁ punar-bhavaḥ

ekaikaśyenānupūrvaṁ

bhūtvā bhūtveha jāyate

Assuming a covering through the transformation of rice offerings, the *jīva,* through the deities of smoke, night, the waning fortnight, and the southern moving sun, attains the moon planet. After enjoying, his body dwindles and he becomes herbs, which are eaten by animals and finally becomes semen. In this way the *jīva* passes through these successive stages.

The method of ascending and descending by the path of *pravṛtti* is described. The steps up to the moon planet are described. First the oblations of cooked rice undergo transformation (*sūkṣma-vipākaḥ*) and become the beginning of the next body. Surrounded by this, one proceeds further. This is described as the water body in the *śrutis.* First one receives this body. *pañcamyām āhutā vāpaḥ puruṣa varcaso bhavanti:* do you know how the waters of the fifth oblation become signified as a *puruṣa*? (*Chāndogya Upaniṣad* 5.3.3) Another version has *dravyam ūṣma-vpkākaś ca.* In this case *dravya* means the senses described by the word *tejas. Uṣma-vipāka* means the light in the heart. First one obtains senses for performing pious acts. Then at the time of death, one obtains an opening in the heart. Then one attains smoke and other stages. *Śruti* says *ya imās tejo mātrāḥ samābhyādadāno hṛdayam evānucaṅkrāmati:* he withdraws the senses and remains fixed in the heart. (*Bṛhad-ārāṇyaka Upaniṣad* 4.4.1) *tasya haitasya hṛdayasyāgraṁ pradyotate tenaivātmā niṣkrāmatī*: the passage from the heart becomes clear, and by that the *ātmā* leaves the body. (*Bṛhad-ārāṇyaka Upaniṣad* 4.4.2) The words like smoke refer to the presiding deities of those items. He attains the deity of smoke and then the deity of night. He then attains the deity of the waning moon and then the moon planet. By these deities he attains the moon planet and then enjoys. After enjoying he then descends. The body disintegrates with the dark moon (*darśaḥ*). Then, by rain he becomes herbs and bushes. . O King! Being eaten by animals, he becomes semen. I have described the path of descent. Becoming herbs and other bodies (*ekaikaśyena*), one in this way goes through various stages in succession.

|| 7.15.52 ||

niṣekādi-śmaśānāntaiḥ

saṁskāraiḥ saṁskṛto dvijaḥ

indriyeṣu kriyā-yajñān

jñāna-dīpeṣu juhvati

The *brāhmaṇa,* purified by *saṁskāras* starting with impregnation and ending with death rites, offers his actions into the senses illuminated by knowledge.

The main activity of the performer of *karma* is described. Having described the path of enjoyment, now the path of detachment is described, through the path of the sun to Brahmaloka. He offers the sacrifices such as *iṣṭāpūrta* into the senses lit by

knowledge. Because the sacrifices are composed of activities of the senses, they become none other than the senses. That is the meaning sacrificing the actions into the senses. The following verses have the same meaning.

|| 7.15.53 ||

indriyāṇi manasy ūrmau

vāci vaikārikaṁ manaḥ

vācaṁ varṇa-samāmnāye

tam oṁkāre svare nyaset

oṁkāraṁ bindau nāde taṁ

taṁ tu prāṇe mahaty amum

He offers the senses into the flickering mind and offers the mind into speech. He offers speech into the syllables, and the syllables into *oṁ.* He offers *oṁ* into *bindu* and *bindu* into *nāda.* He offers *nāda* into *sūtrātmā.* He offers *sūtrātmā* into the Brahman.

He offers the senses into the mind which has waves of lamentation and illusion. He offers the mind, which undergoes change such as identifying as the doer (*vaikārikam*), into speech, characterized by grammatical rules. He offers speech into all the syllables, since the syllables are the particular aspect of speech. The syllables are offered into *oṁ,* which is composed of three sounds (*svare*). He offers *oṁ* into the *bindu (anusvara),* and offers *bindu* into *nāda.*[119] *Nāda* is offered into *sūtrātmā*[120] and *sūtrātmā* is offered into Brahman (*mahati*).

|| 7.15.54 ||

agniḥ sūryo divā prāhṇaḥ

śuklo rākottaraṁ sva-rāṭ

viśvo ’tha taijasaḥ prājñas

turya ātmā samanvayāt

On his path of ascent, he attains the deities of fire, the sun, the day, the end of the day, the bright fortnight, the full moon, the passing of the sun in the north, and then Brahmā. He then merges the gross coverings into the subtle

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[119] *Nāda* is the semicircle, which is combined with a dot, *anusvara*, to form the glyph used to write the syllable *oṁ.*

[120] *Sūtrātma* is *mahat-tattva* with a tinge of *rajas.*

coverings, and the subtle covering into *kāraṇa*[121]. He merges the *kāraṇa* into the *ātmā,* the witness of all these.

He attains the deities of fire, the day, the end of day, the waxing fortnight, and the full moon, the sun's northern course and then Brahmā (*svarāṭ*). After he enjoys on Brahmaloka, his method of liberation is described. He merges the gross covering (*viśvaḥ*) into the subtle covering (*taijasaḥ*). He merges his subtle covering into the very subtle covering called *kāraṇa (prājñāh).*[122] He merges the *kāraṇa* into the *ātmā (turyaḥ),* the witness (*samanvayāt*). With the destruction of all the transitory objects witnessed, only the pure *ātmā* remains. Thus he is liberated.

|| 7.15.55 ||

deva-yānam idaṁ prāhur

bhūtvā bhūtvānupūrvaśaḥ

ātma-yājy upaśāntātmā

hy ātma-stho na nivartate

This is called *deva-yāna.* Passing through these stages successively, the person absorbed in *ātmā*, free of desires and fixed in *ātmā*, does not return to the material world.

Situated on the path of the sun, he goes through these stages successively.

|| 7.15.56 ||

ya ete pitṛ-devānām

ayane veda-nirmite

śāstreṇa cakṣuṣā veda

jana-stho 'pi na muhyati

A person situated in the body, who knows through the eyes of scripture these paths of the *pitṛyāna* and *deva-yāna* mentioned in the Vedas, is not bewildered.

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[121] *Kāraṇa* often refers to the subtle body.
[122] *Viśva, taijasa* and *prajñā* also refer to waking, dreaming and deep sleep states.

Veda-nirmite means mentioned in the Vedas with words like *te janā dhūmam abhisaṁbhavanti* (they go to smoke) and *te ’rcir abhisambhavanti (they go to the sun). (Bṛhad-ārāṇyaka Upaniṣad* 6.2.15) *Janasthaḥ* means “though situated in a body.”

|| 7.15.57 ||

ādāv ante janānāṁ sad

bahir antaḥ parāvaram

jñānaṁ jñeyaṁ vaco vācyaṁ

tamo jyotis tv ayaṁ svayam

Brahman is what exists in the beginning and in the end. It is external objects and the *jīva*. It is superior and inferior objects. It is the senses, the sense objects and objects expressed by words. Brahman is the *jīva* in ignorance and in knowledge.

Everything is Brahman in that state. By thinking in this way, one avoids illusion. That which exists in the beginning as the cause and at the end as the destroyer is Brahman (*svayam*). Brahman is the external objects of enjoyment made of *māyā* and the internal enjoyer, the *jīvas*. Brahman is superior and inferior things. It is the senses (*jñānam*), and the sense objects *(jñeyam*), and objects expressed by words. Brahman is the ignorance of *jīvas* in *tamas* and knowledge (*jyotiḥ*). Thus nothing exists besides Brahman. Thus there is nothing that can cause bewilderment.

|| 7.15.58 ||

ābādhito ’pi hy ābhāso

yathā vastutayā smṛtaḥ

durghaṭatvād aindriyakaṁ

tadvad artha-vikalpitam

Just as illusions, though false, are accepted as real, so objects perceived by the sense are accepted as real, because of difficulty in proving them otherwise.

“How can the *sannyāsī* say that everything is Brahman, when everyone perceives difference as enjoyed objects and enjoyers?” The non-dual knowledge of Brahman is the method for persons who worship Brahman. It does not accept perception of reality of the universe with variety and various *śaktis.* In order to convince persons qualified

for *jñāna* of the falsity of the universe, the theory of a Brahman producing an unreal world is praised in eight verses. The devotees say that somehow or other one should absorb the mind in Kṛṣṇa. Similarly the *jñānīs* say the purpose of their method is to see only Brahman. Since the world is perceived to be real by the mind, it is difficult for the mind standing alone to refuse to accept the world on the basis of statements of forbiddance. In spite of the theory of a false world produced by Brahman, one should learn the truth from scriptures. It has already been stated that the *jñānī* falls down by considering that the names, forms and abode of the Lord are unreal, just as he claims the world is unreal. This will also be stated in appropriate places after this. Bharata in order to awaken King Rahūgaṇa, also said the world is unreal:

ayaṁ jano nāma calan pṛthivyāṁ

yaḥ pārthivaḥ pārthiva kasya hetoḥ

tasyāpi cāṅghryor adhi gulpha-jaṅghā-

jānūru-madhyora-śirodharāṁsāḥ

aṁse 'dhi dārvī śibikā ca yasyāṁ

sauvīra-rājety apadeśa āste

yasmin bhavān rūḍha-nijābhimāno

rājāsmi sindhuṣv iti durmadāndhaḥ

O King! This carrier, who is a transformation of earth, walks on the earth for some reason. Above his feet are ankles, calves, knees, thigh, waist, chest, neck, and shoulders. Above the shoulders is the wooden palanquin and in the palanquin is the person called the King of Sauvīra, who, blinded by illusion of false identity, thinks “I am the King of Sindhu. SB 5.12.5-6

But then in answer to the doubt “what is real?” he concluded everything with the word *bhagavān*:

jñānaṁ viśuddhaṁ paramārtham ekam

anantaraṁ tv abahir brahma satyam

pratyak praśāntaṁ bhagavac-chabda-saṁjñaṁ

yad vāsudevaṁ kavayo vadanti

The wise say that the truth is beyond the *guṇas*, containing everything including liberation, is one without a second, is all-pervading, is Brahman, Paramātmā and Bhagavān, and is Vāsudeva. SB 5.12.11

Let us return to the text. Just as an illusion like two moons is accepted by a child to be real, things perceived by the senses are accepted as real, though they are not, because of difficulty in thinking otherwise.

|| 7.15.59 ||

kṣity-ādīnām ihārthānāṁ

chāyā na katamāpi hi

na saṅghāto vikāro ’pi

na pṛthaṅ nānvito mṛṣā

The body made of the five elements is neither a combination of the elements nor a whole with the elements as its parts, since it is not completely separate and not intimately connected with them. Thus the body and the world are illusory.

Thus, the body and other things (*chāyā*) based on the five gross elements are not a combination of the elements or their transformation. A forest is a combination of trees. Taking out one tree does not mean the whole forest has been pulled out. But the body is not such a combination (since taking out the elements in one part destroys the body). It is also not a transformation of the elements. This means it is not a whole unit produced by the elements as parts. Why? One cannot perceive a real difference between a part and the whole in the body.

Nor is the body closely connected with the elements (*na anvitah).* How does it relate to each element as its part? If the elements are parts, and closely connected to the body, it would mean that if the part were destroyed, the whole would be destroyed. If the hands, fingers, or intelligence in the body were destroyed the whole body should be destroyed. Or, if the parts are accepted as the whole (*aṁśī*), it would be an insubstantial argument.

The word *api* indicates that the body is also a transformation of the elements, since it is not separate from the elements. And it does not possess the elements as its parts. Thus the body and the world are false, and the doctrine of a false world is proved.

|| 7.15.60 ||

dhātavo ’vayavitvāc ca

tan-mātrāvayavair vinā

na syur hy asaty avayaviny

asann avayavo ’ntataḥ

Because the elements are only parts, they cannot exist without their sense objects, which are also parts. Since the whole universe and body is unreal, the elements and sense objects are also unreal.

It has just been explained that the body is false. Now the causes of the body such as earth element are explained to be false. The word *dhātu* means “that which supports.” The five gross elements (*dhatavaḥ*) cannot exist without their *tan-mātras*, the sense objects, their subtle portions. “But the parts should be real since the whole is real.” But the whole is unreal (proven in the last verse), and thus the parts are also unreal. One cannot prove the reality of the parts unless the whole is real. It has been said:

evaṁ niruktaṁ kṣiti-śabda-vṛttam

asan nidhānāt paramāṇavo ye

avidyayā manasā kalpitās te

yeṣāṁ samūhena kṛto viśeṣaḥ

What is known by the word “earth” exists in name only because earth is resolved into atomic particles, which are imagined by the mind out of ignorance. Out of their totality, a particular object is made. SB 5.12.9

|| 7.15.61 ||

syāt sādṛśya-bhramas tāvad

vikalpe sati vastunaḥ

jāgrat-svāpau yathā svapne

tathā vidhi-niṣedhatā

In thinking elements are real, one makes an error by a mistaken attribution of qualities. Just as one has perception of waking and sleep states in a dream, so one has perceptions of good and bad which are stated in the Vedas.

“But how does the perception that elements are real arise?” One makes an error in thinking that the false elements are real (*vikalpe).* This is the error of thinking Lord’s abode is eternal by equating it wrongly with Brahman, which is real. It is like the mirage of water. Light is real, but superimposing the idea of real water on it, one sees the mirage of water. Similarly though Brahman is real, by superimposing, through ignorance, elements of the Lord’ṣ abode, one produces the illusion of real elements.

However, one should not actually say that the Lord’s abode is unreal, being an illusory transformation of Brahman. *Gopāla-tāpanī Upaniṣad* says that the abode of the Lord arises from Brahman’s *svarūpa. Bhū-gola-cakre sapta-puryo bhavanti tāsāṁ madhye sākṣād-brahma-gopāla-puri:* on earth there are seven cities, but among them the abode of Gopāla is directly Brahman. The genitive case (*tāsām*) is used to show the special nature of Kṛṣṇa’s abode among the cities. The words *sākṣād-brahma* indicate that this place is not like other objects, which are a false superimposition on Brahman. Thus the Lord’s abode should not be taken to be illusory.

The *advaita-vadīs* do not respect the eternal abode of the Lord and its elements, which arise from the *hlādinī* and other spiritual *śaktis,* completely different from *māyā-śakti.* They criticize it as an error of equating the unreal with the real, through their philosophy of transformation of Brahman, following a blind tradition. “If the world is false, how can the Vedas, knowing everything, speak of rules and forbiddance in this world? An intelligent person cannot point out good or bad qualities in an illusion of water.” Just as in a dream there is perception of waking and sleep states, so in the false world, there are both states, though they are unreal. The Vedic statements are made for those who are ignorant. Thus it is said: *traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna*: the Vedas are concerned with the three *guṇas;* be transcendental to the *guṇas,* O Arjuna! (BG 2.45)

|| 7.15.62 ||

bhāvādvaitaṁ kriyādvaitaṁ

dravyādvaitaṁ tathātmanaḥ

vartayan svānubhūtyeha

trīn svapnān dhunute muniḥ

The sage, contemplating the non-difference of objects, actions and conceptions, destroys the three states of ignorance—concerning objects, actions and conceptions-- by his realization of *ātmā.*

Now the philosophy of *advaita* is made firm by teaching about the three states of perception. This is explained in four verses.

Considering non-difference in thought, action and objects with the self, by realization of *ātmā,* the sage destroys differences in the form of three types of sleep. One sleep is thinking of differences between objects. The second sleep is thinking of different activities for differently qualified persons. The third sleep is thinking that what I receive as a result of action belongs to me.

|| 7.15.63 ||

kārya-kāraṇa-vastv-aikya-

darśanaṁ paṭa-tantuvat

avastutvād vikalpasya

bhāvādvaitaṁ tad ucyate

Non-difference of conception means seeing the effect and the cause as one, like threads related to a cloth, since all these are unreal, arising from misconception.

One considers effect and cause to be one. The thread (cause) is not the cloth (effect), but can be seen as one with it. There is oneness of the effect and cause of *prakṛti.*

|| 7.15.64 ||

yad brahmaṇi pare sākṣāt

sarva-karma-samarpaṇam

mano-vāk-tanubhiḥ pārtha

kriyādvaitaṁ tad ucyate

My dear Yudhiṣṭhira! When all the activities one performs with his mind, words and body are dedicated directly to Brahman, it is called oneness of action.

One should offer all actions of mind, words and body to the Brahman. Since one will perceive difference in action by seeing different results, one should offer everything only to the Lord. Then there are no different results. This is oneness of actions.

|| 7.15.65 ||

ātma-jāyā-sutādīnām

anyeṣāṁ sarva-dehinām

yat svārtha-kāmayor aikyaṁ

dravyādvaitaṁ tad ucyate

When the ultimate goal and interest of one's self, one's wife, one's children, one's relatives and all other embodied living beings is one, this is called oneness of objects.

One should see oneness of one's own *sādhana (artha)* and its goals or enjoyment (*kāmayoḥ*) with those of one's wife, sons, and others who are not related, since they are all made of the five elements and since all *jīvas* are one in being the enjoyer.

|| 7.15.66 ||

yad yasya vāniṣiddhaṁ syād

yena yatra yato nṛpa

sa teneheta kāryāṇi

naro nānyair anāpadi

O King! In the absence of danger, a man should perform his prescribed activities according to his status of life with articles, means, place and cause that are not forbidden for him, and not by any other means.

The conduct of the *āśramas* is now summarized. *Yat* refers to items not forbidden. *Yena* refers to the method and *yataḥ* refers to the reason.

|| 7.15.67 ||

etair anyaiś ca vedoktair

vartamānaḥ sva-karmabhiḥ

gṛhe 'py asya gatiṁ yāyād

rājaṁs tad-bhakti-bhāṅ naraḥ

O King! If a person worships the Lord with devotion, though he remains in the house, he can attain Kṛṣṇa by performing his prescribed duties according what has been said here and according to other Vedic scriptures.

The subject is concluded. If one is a householder and worships the Lord, he can attain Kṛṣṇa (*gatim*).

|| 7.15.68 ||

yathā hi yūyaṁ nṛpa-deva dustyajād

āpad-gaṇād uttaratātmanaḥ prabhoḥ

yat-pāda-paṅkeruha-sevayā bhavān

ahāraṣīn nirjita-dig-gajaḥ kratūn

Just as you overcame the greatest dangers by service to your Lord, and just as you were able to gather the articles for sacrifice after conquering the directions by serving the Lord's lotus feet, other devotees also serve the Lord.

Bhagavān alone, the common goal of the *āśramas* as explained in the last five chapters, is the goal of the pure devotees, both *sādhaka* and *siddha.* However, the Lord, appearing directly to the *siddhas*, throws the *siddhas* into the whirlpool of both bliss and danger in order to make them dance in the waves of his *prema.* In all cases however just as he makes arrangement for them, they act according to proper conduct, and worship him at all times. The Pāṇḍavas are the proof of this.

You, the Pāṇḍavas, overcame insurmountable dangers involving kings and *devatās* by serving the lotus feet of the Lord, through meditation and other processes. *Uttarata* should be *uttaratha.* Just as (*yat*) you gathered articles for sacrifices by service the Lord, so Ugrasena and others also serve the Lord. The last phrase should be supplied to the sentence. Previously Yudhiṣṭhira had said he was just a householder ignorant of spiritual life (*mādṛśo gṛha-mūḍha-dhīḥ* SB 7.14.1). But one should not think that the Pāṇḍavas are amongst the regular householders. That is indicated by this verse.

|| 7.15.69 ||

ahaṁ purābhavaṁ kaścid

gandharva upabarhaṇaḥ

nāmnātīte mahā-kalpe

gandharvāṇāṁ susammataḥ

Long ago, in another lifetime of Brahmā, I existed as the Gandharva known as Upabarhaṇa and was respected by the other Gandharvas.

The devotees will act as the Lord instructs, after attaining *bhakti* through fortunate association with other devotees. This instruction is the essence of the scriptures:

dharmān santyajya yaḥ sarvān māṁ bhajeta sa tu sattamaḥ

A person who, understanding good and bad aspects of *dharma* as taught by me, gives up all his duties and simply worships me is the best of all. . SB 11.11.32

The Lord says:

jñāna-niṣṭho virakto vā mad-bhakto vānapekṣakaḥ

sa-liṅgān āśramāṁs tyaktvā cared avidhi-gocaraḥ

A person fixed in *jñāna* and detached from external objects, or my devotee who is detached even from desire for liberation—both should reject the *āśrama* duties based on external rituals or paraphernalia and conduct themselves beyond the range of rules**.** SB 11.18.28

Thus the devotees, taking instructions of the Lord as proof, do not depend on the rules of *varṇāśrama* conduct. Nārada explains this in terms of his previous birth in five verses.

|| 7.15.70 ||

rūpa-peśala-mādhurya-

saugandhya-priya-darśanaḥ

strīṇāṁ priyatamo nityaṁ

mattaḥ sva-pura-lampaṭaḥ

I was friendly, and had an attractive body which fragrant and well formed, attractive to women. I was proud, and enjoyed women in the Gandharva city.

Peśalam means friendly.

|| 7.15.71 ||

ekadā deva-satre tu

gandharvāpsarasāṁ gaṇāḥ

upahūtā viśva-sṛgbhir

hari-gāthopagāyane

Once, the Gandharvas and Apsarās were invited by the Prajāpatis to take part in a festival to glorify the Supreme Lord in an assembly of the *devatās.*

|| 7.15.72 ||

ahaṁ ca gāyaṁs tad-vidvān

strībhiḥ parivṛto gataḥ

jñātvā viśva-sṛjas tan me

helanaṁ śepur ojasā

yāhi tvaṁ śūdratām āśu

naṣṭa-śrīḥ kṛta-helanaḥ

Knowing of this invitation, I went there singing, surrounded by many women. Understanding that I was making offense, the Prajāpatis cursed me in anger.

“Because you have committed offense, you should immediately become a *śūdra* without beauty.”

Knowing about this invitation, I also went, singing in an intoxicated way.

|| 7.15.73 ||

tāvad dāsyām ahaṁ jajñe

tatrāpi brahma-vādinām

śuśrūṣayānuṣaṅgeṇa

prāpto ’haṁ brahma-putratām

I took birth as a *śūdra* from the womb of a maidservant. By engaging repeatedly in service to Vaiṣṇavas who were well-versed in Vedic knowledge, I became the son of Lord Brahmā.

Though born as a *śūdra* (*tatrāpi),* by association with devotees I became the son of Brahmā (at the beginning of this Brahmā's life). Or *tatrāpi* can mean "in spite of the curse." This story shows that *bhakti* originated in a previous life. *Anusaṅgena* means by repeated (*anu*) association, or by favorable association.

|| 7.15.74 ||

dharmas te gṛha-medhīyo

varṇitaḥ pāpa-nāśanaḥ

gṛhastho yena padavīm

añjasā nyāsinām iyāt

I have described to you the conduct of a person situated in family life, which destroys sin. By this method the householder can quickly attain the position of renunciation.

|| 7.15.75 ||

yūyaṁ nṛ-loke bata bhūri-bhāgā

lokaṁ punānā munayo 'bhiyanti

yeṣāṁ gṛhān āvasatīti sākṣād

gūḍhaṁ paraṁ brahma manuṣya-liṅgam

You Pāṇḍavas are most fortunate in this world. Sages who purify the planets come to your houses because the Supreme Brahman personally resides in your houses in a human form.

You are better than Prahlāda and others. Definitely you are far superior to all the *varṇas* including *brāhmaṇas* and all the *āśramas* such as *brahmacārī.* This verse is repeated (see SB 7.1048).

|| 7.15.76 ||

sa vā ayaṁ brahma mahad-vimṛgya-

kaivalya-nirvāṇa-sukhānubhūtiḥ

priyaḥ suhṛd vaḥ khalu mātuleya

ātmārhaṇīyo vidhi-kṛd guruś ca

Parabrahman Kṛṣṇa, who is sought by sages for the happiness of liberation, is acting as your best well-wisher, your friend, your cousin, your heart and soul, your respectable giver of orders and your *guru.*

|| 7.15.77 ||

na yasya sākṣād bhava-padmajādibhī

rūpaṁ dhiyā vastutayopavarṇitam

maunena bhaktyopaśamena pūjitaḥ

prasīdatām eṣa sa sātvatāṁ patiḥ

May the Lord of the Sātvatas, whose form cannot be factually described by Śiva, Brahmā or others by their intelligence, and who is worshipped by silence, by *bhakti* and by sense control, be pleased!

|| 7.15.78 ||

śrī-śuka uvāca

iti devarṣiṇā proktaṁ

niśamya bharatarṣabhaḥ

pūjayām āsa suprītaḥ

kṛṣṇaṁ ca prema-vihvalaḥ

Śukadeva Gosvāmī said: Mahārāja Yudhiṣṭhira, the best member of the Bhārata dynasty, after hearing from Nārada, with great affection and *prema,* worshipped Kṛṣṇa.

The word *ca* indicates that he also worshipped Nārada. He was in ecstasy because he was thinking how Kṛṣṇa was acting as his brother.

|| 7.15.79 ||

kṛṣṇa-pārthāv upāmantrya

pūjitaḥ prayayau muniḥ

śrutvā kṛṣṇaṁ paraṁ brahma

pārthaḥ parama-vismitaḥ

Nārada, after being worshiped by Kṛṣṇa and Mahārāja Yudhiṣṭhira, bade them farewell and departed. Yudhiṣṭhira Mahārāja, having heard that Kṛṣṇa was the supreme Brahman, was struck with wonder.

Kṛṣṇa-pārthāv means Kṛṣṇa and Arjuna, or Kṛṣṇa and Yudhiṣṭhira. When Nārada was about to depart they again worshipped him.

|| 7.15.80 ||

iti dākṣāyaṇīnāṁ te

pṛthag vaṁśāḥ prakīrtitāḥ

devāsura-manuṣyādyā

lokā yatra carācarāḥ

I have thus described the different dynasties arising from Dakṣa's daughters, which generated *devatās,* demons and humans, and other moving and non-moving entities.

Ashamed and in fear, speaking by the power of my foolishness, I say what I know with pleasure in my mind. The person with a peacock feather on his head has appeared before me. Chastising the intelligent people who become angry with me, he approves of this.

The commentary *Śārātha-darśinī* on Fifteenth Chapter of the Seventh Canto has been completed to give pleasure to the hearts of the devotees in accordance with the views of the *ācāryas.*

With fear and shame, I say what I know out of foolishness, because of the pleasure it produces in my mind. Intelligent people may become angry. But may the boy with the peacock feather, being favorable to me, appear before those who complain about me!

By the mercy of the Lord I have finished the commentary on the Seventh Canto on the eleventh lunar day of the waning phase of Pauṣa month on the bank of Rādhā-kuṇḍa.

CANTO 8

Chapter One

Chapter One

Payers Svāyambhuva Manu

|| 8.1.1 ||

śrī-rājovāca

svāyambhuvasyeha guro

vaṁśo 'yaṁ vistarāc chrutaḥ

yatra viśva-sṛjāṁ sargo

manūn anyān vadasva naḥ

King Parīkṣit said: O *guru*! I have heard in detail about the dynasty of Svāyambhuva Manu in which the Prajāpatis carried out creation. Please describe the other Manus.

Offering respects to *guru* and Kṛṣṇa, the ocean of mercy, I take shelter of Śrī-Śukadeva, the eye of the universe, and master of the worlds. I offer myself and everything I possess to he who is the life of the *gopīs* and who is the controller, for service to his dear devotees.

The quality of the Manvantara period is establishment of *dharma*. Six of the Manus who institute that *dharma* will be described in the twenty-four chapters of the Eighth Canto. One chapter describes four Manvantaras. Three chapters describe the story of Gajendra and the fifth Manu. Eight chapters describe the sixth Manu, Cākṣuṣa, the churning of the ocean and obtaining nectar from it. One chapter describes the seventh Manu, Vaivasvata or Śrāddhadeva, and one chapter describes his activities. Nine chapters describe Vāmanadeva (who appeared in Vaivasvata Manvantara) and one chapter describes Matsya.

The First Chapter describes the prayers of Svāyambhuva Manu and also describes the first four Manus. Blissful on hearing the dynasties of Svāyambhuva starting in the Fourth Canto, and the stories about Prahlāda and others, Parīkṣit wanted to know about the other Manus. Thus he begins by asking this question.

|| 8.1.2 ||

manvantare harer janma

karmāṇi ca mahīyasaḥ

gṛṇanti kavayo brahmaṁs

tāni no vada śṛṇvatām

O *brāhmaṇa*! The wise describe the activities and appearance of the great Lord during the various Manvantaras. We are very eager to hear about these activities. Kindly describe them.

Mahīyasaḥ (great) refers to the Lord.

|| 8.1.3 ||

yad yasminn antare brahman

bhagavān viśva-bhāvanaḥ

kṛtavān kurute kartā

hy atīte 'nāgate 'dya vā

O *brāhmaṇa*! Describe to us the activities that the Supreme Lord, creator of the universe, performed in the past Manvantaras, is performing at present, and will perform in the future Manvantaras.

The verb “describe” should be added. *Antare* means “during the Manvantara.” *Adya* means “at present.”

|| 8.1.4 ||

śrī-ṛṣir uvāca

manavo 'smin vyatītāḥ ṣaṭ

kalpe svāyambhuvādayaḥ

ādyas te kathito yatra

devādīnāṁ ca sambhavaḥ

Śukadeva Gosvāmī said: In the present day of Brahmā, there have already been six Manus starting with Svāyambhuva. I have described to you Svāyambhuva Manu, during whose period the *devatās* and other living entities appeared.

Among them the first (*ādyaḥ*), Svāyambhuva has been described to you.

|| 8.1.5 ||

ākūtyāṁ devahūtyāṁ ca

duhitros tasya vai manoḥ

dharma-jñānopadeśārthaṁ

bhagavān putratāṁ gataḥ

Svāyambhuva Manu had two daughters, named Ākūti and Devahūti. From their wombs, the Supreme Lord appeared as two sons named Yajña and Kapila respectively, for preaching about religion and knowledge.

The daughters were Ākūtī and Devahūtī.

|| 8.1.6 ||

kṛtaṁ purā bhagavataḥ

kapilasyānuvarṇitam

ākhyāsye bhagavān yajño

yac cakāra kurūdvaha

O best of the Kurus! I have already described [in the Third Canto] the activities of Kapila, the son of Devahūti. Now I shall describe the activities of Yajña, the son of Ākūti.

|| 8.1.7 ||

viraktaḥ kāma-bhogeṣu

śatarūpā-patiḥ prabhuḥ

visṛjya rājyaṁ tapase

sabhāryo vanam āviśat

The husband of Śatarūpā, Svāyambhuva Manu, detached from material enjoyment, gave up his kingdom and entered the forest with his wife to practice austerities.

|| 8.1.8 ||

sunandāyāṁ varṣa-śataṁ

padaikena bhuvaṁ spṛśan

tapyamānas tapo ghoram

idam anvāha bhārata

O descendant of Bharata! Svāyambhuva Manu, standing on one leg on the bank of the River Sunandā, performed great austerities for one hundred years. At that time, he chanted as follows.

Avāha means “he chanted.”

|| 8.1.9||

śrī-manur uvāca

yena cetayate viśvaṁ

viśvaṁ cetayate na yam

yo jāgarti śayāne 'smin

nāyaṁ taṁ veda veda saḥ

Manu said: The Lord brings the universe to life. The universe does not bring the Lord to life. While the universe sleeps, the Lord is awake. The universe does not know him, but he knows everything.

Yena here means *yaḥ* (he who brings the universe to life.) The people in the universe do not know he who brings the universe to life and whom the universe does not bring to life, who is awake while the universe is sleeping in deep sleep, or in *pralaya*, and

who sleeps in *yoga-nidrā,* while the universe is not awake (this phrase should be added). The Lord knows the universe.

|| 8.1.10||

ātmāvāsyam idaṁ viśvaṁ

yat kiñcij jagatyāṁ jagat

tena tyaktena bhuñjīthā

mā gṛdhaḥ kasya svid dhanam

Whatever exists in this universe is the dwelling place of the Lord. Enjoy wealth that is given by the Lord and do not hanker for what is not given by him. Whose wealth is it, except the Lord's?

Showing the nature of God as the controller, Manu teaches his sons and daughters. Whatever place, body or senses (*jagat*) exist in the three worlds *(jagatyām)* is meant for the Lord to dwell in (*āvāsyam*), since it has been created by the Lord for his pastimes. Therefore one should build the temple of the Lord at various places and establish a deity of the Lord. Then, taking his permission, with the mentality of being his servant, one should build one's own house, of inferior quality. One should not consider that place to be one's own, and by that reasoning not built the Lord's temple. Even if one is wealthy, one should enjoy only what is given by the Lord, just as workers are given pay by their master. Enjoy what is given, and do not desire what is not given. Spending profusely on the Lord and his devotees, one should take the remainder and use that for feeding oneself and one's family, friends and other worthy people. "But wife and children will not accept such conduct." Scolding, Manu says, "Whose wealth is this?" *Svit* indicates a question. Thought the wealth is in your house, whose is it, except the Lord's? Nārada says:

yāvad bhriyeta jaṭharaṁ tāvat svatvaṁ hi dehinām

adhikaṁ yo 'bhimanyeta sa steno daṇḍam arhati

One may claim proprietorship to as much wealth as required to maintain his body. He who desires proprietorship over more than that is considered a thief, and he deserves to be punished. SB 7.14.8

Or another meaning is "Do not hanker for anyone else's wealth." This verse is similar to the *śruti mantra* of *Īśopaniṣad:*

īśāvāsyam idam sarvaṁ yat kiñca jagatyāṁ jagat

tena tyaktena bhuñjīthā mā gṛdhaḥ kasya svid dhanam

This visible world, and whatever exists beyond perception, is under the control of the Lord. Because of this you should enjoy only what is allotted to you by the Lord through *karma.* Do not hanker for more than that. Whose property is it?

|| 8.1.11||

yaṁ paśyati na paśyantaṁ

cakṣur yasya na riṣyati

taṁ bhūta-nilayaṁ devaṁ

suparṇam upadhāvata

Worship the uncontaminated Lord residing in all beings, who is the friend of the *jīva,* and who, though seeing all things, is not seen, and whose knowledge is never destroyed.

"If the Lord dwells everywhere in the universe, why do we not see him?" One does not see the Lord who sees all. "When a pot is destroyed, one's knowledge concerning the pot is destroyed. When the universe is destroyed, does the Lord's knowledge of the universe get destroyed?" The Lord's *jñāna-śakti (cakṣuḥ*), emanating from his *svarūpa*, is never destroyed. *Śruti* says *svābhāvikī jñāna-bala-kriyā ca*: the Lord has intrinsic power of knowledge, strength and action. (*Śvetāśvatara Upaniṣad* 6.8) Similarly the sunlight is not destroyed when the objects it reveals are destroyed. The Lord dwells in all beings (*bhūta-nilayam*), is free from contamination, is bright (*devam*), and is the friend of the *jīva* (*suparṇam*). *Śruti* says *dvā suparṇā sayujā sakhāyaḥ*: there are two birds dwelling together as friends. (*Muṇḍaka Upaniṣad* 3.1.1) *Upadhāvata* means "please serve."

|| 8.1.12||

na yasyādy-antau madhyaṁ ca

svaḥ paro nāntaraṁ bahiḥ

viśvasyāmūni yad yasmād

viśvaṁ ca tad ṛtaṁ mahat

He has no beginning, middle or end. He does not consider that anything belongs to him or to anyone else. He has no inside and no outside. From him arise the creation, maintenance and destruction of the universe. He is the

form of the universe. He is the permanent truth with eternal form, the perfect Brahman.

This verse explains the pervasive feature of the Lord. From the Lord (*yasmāt*) the creation, maintenance and destruction (*amūni*) arise. His form is the universe (*yat viśvam*). Because he is permanent, he is truth (*ṛtam*) and the perfect Brahman (*mahat*). This describes the eternal nature of the Lord's form.

|| 8.1.13||

sa viśva-kāyaḥ puru-hūta-īśaḥ

satyaḥ svayaṁ-jyotir ajaḥ purāṇaḥ

dhatte 'sya janmādy ajayātma-śaktyā

tāṁ vidyayodasya nirīha āste

The Lord has the universe as his body. He is called by many names. He is the controller. He is truth, and is self-revealing, unborn, and without beginning. He carries out the creation and destruction of the universe by his *māyā-śakti*, and rejecting her by his internal energy, remains indifferent to her.

This verse describes how the Lord is everything. He has many names (*puru-hūtaḥ*).

yatra vidyāvidye na vidāmo vidyāvidyābhyāṁ bhinno vidyāmayo hi yaḥ sa kathaṁ visayī-bhavati

We do not see *vidyā* or *avidyā* in the Lord. He is different from *vidyā* and *avidyā.* How can one know this Lord made of *cit-śakti* (*vidyā)*? *Gopāla-tāpanī Upaniṣad*

This quotation shows that *vidyā* also means the Lord's *cit-śakti.* By this auspicious energy, which is like a queen, the material energy (*tām*) is rejected (*udasya*).

tvam ādyaḥ puruṣaḥ sākṣād īśvaraḥ prakṛteḥ paraḥ |

māyāṁ vyudasya cic-chaktyā kaivalye sthita ātmani ||

You are the original Lord, the controller, beyond material energy. You are situated in your spiritual form, being one with your spiritual energy, and separate from the material energy. SB 1.7.23

|| 8.1.14||

athāgre ṛṣayaḥ karmāṇ-

īhante 'karma-hetave

īhamāno hi puruṣaḥ

prāyo 'nīhāṁ prapadyate

Therefore, the sages first perform actions in order to be free of action. A person by regulated action generally attains inaction.

Not able to understand how the Lord can simultaneously act and not act, the sages attempt to accomplish this at different times. Therefore, the sages first perform actions, in order to attain non-action, *naiṣkarmyam*. Another version has *karma-hantave* instead of *akarma-hetave:* for the destruction of action.

|| 8.1.15||

īhate bhagavān īśo

na hi tatra visajjate

ātma-lābhena pūrṇārtho

nāvasīdanti ye 'nu tam

The Supreme Lord, the controller, complete in himself, acts but is not bound by action. Those who follow the Lord and perform *bhakti* do not become bound up by action.

 “But a person involved in actions, being surrounded by such actions, becomes bound up like an insect in a cocoon.” Those who follow the Lord, those who receive instructions on *bhakti,* do not become bound up.

|| 8.1.16||

tam īhamānaṁ nirahaṅkṛtaṁ budhaṁ

nirāśiṣaṁ pūrṇam ananya-coditam

nr̥̄ñ śikṣayantaṁ nija-vartma-saṁsthitaṁ

prabhuṁ prapadye 'khila-dharma-bhāvanam

I surrender to the Lord who is *ātmārāma,* who is without false ego, who is intelligent, without desire, complete, independent, who gives instructions to mankind by his own actions, who is situated in *bhakti-yoga,* and who teaches *bhakti-yoga.*

"You are giving us instructions, but what are you doing at this moment?" I surrender to the Lord, the master. Here he does not mention a particular name, but this refers to the person who gives life to the universe in verse 9. How is he described? That Supreme Lord desires himself (*īhamānam*). Just as the devotees desire the Lord, the Lord desires himself. This means he is *ātmārāma*, enjoying in himself. He has no false ego, though he is the supreme controller. He is ordered by himself (*ananya-coditam*). He is situated in the method to attain him, which has been nearly lost because of time. He teaches mankind by his own behaviour. He propagates the best *dharma*, *bhakti-yoga (akhila-dharma).*

|| 8.1.17||

śrī-śuka uvāca

iti mantropaniṣadaṁ

vyāharantaṁ samāhitam

dr̥ṣṭvāsurā yātudhānā

jagdhum abhyadravan kṣudhā

Śukadeva Gosvāmī said: Seeing Svāyambhuva Manu chant the *mantras* with concentration, the hungry demons attacked him in order to eat him.

Seeing him in *samādhi* chanting the *mantras* of this Upaniṣad, and thinking he was a helpless person in deep sleep, demons approached him to eat him, because they were hungry.

|| 8.1.18||

tāṁs tathāvasitān vīkṣya

yajñaḥ sarva-gato hariḥ

yāmaiḥ parivṛto devair

hatvāśāsat tri-viṣṭapam

Seeing the demons about to devour him, Yajña, who pervades everywhere, killed the demons and then ruled in Svarga, surrounded by the Yāmas and the *devatās.*

The Yāmas mentioned are the sons of Yajñā.

|| 8.1.19||

svārociṣo dvitīyas tu

manur agneḥ suto 'bhavat

dyumat-suṣeṇa-rociṣmat

pramukhās tasya cātmajāḥ

The son of Agni named Svārociṣa became the second Manu. His sons were headed by Dyumat, Suṣeṇa and Rociṣmat.

Each Manvantara has six elements. It is said:

manvantaraṁ manur devā manu-putrāḥ sureśvarāḥ

ṛṣayo 'ṁśāvatārāś ca hareḥ ṣaḍ-vidham ucyate

Manvantaram means the reign of Manu, during which six types of personalities carry out specific duties: the ruling Manu, the *devatās*, the sons of Manu, Indra, the great sages and the partial incarnations of the Supreme Lord. SB 12.7.15

In the first Manvantara, Svāyambhuva was Manu, his sons were Priyavrata and Uttānapāda, the *devatās* were Yāma and others, and the seven sages were Marīci and others. Yajña was the *avatāra* and he also became Indra. These have been described in the Fourth Canto. Twelve verses now describe these six elements for the second, third and fourth *Manvantaras*.

|| 8.1.20|

tatrendro rocanas tv āsīd

devāś ca tuṣitādayaḥ

ūrja-stambhādayaḥ sapta

ṛṣayo brahma-vādinaḥ

During the reign of Svārociṣa, the post of Indra was assumed by Rocana, the son of Yajña. Tuṣita and others became the principal *devatās,* and Ūrja, Stambha and others, *brahmavādīs,* became the seven sages.

|| 8.1.21||

ṛṣes tu vedaśirasas

tuṣitā nāma patny abhūt

tasyāṁ jajñe tato devo

vibhur ity abhiviśrutaḥ

The sage Vedaśirāṣ wife was Tuṣitā. From her womb was born the *avatāra* named Vibhu.

|| 8.1.22|

aṣṭāśīti-sahasrāṇi

munayo ye dhṛta-vratāḥ

anvaśikṣan vrataṁ tasya

kaumāra-brahmacāriṇaḥ

Vibhu remained a *brahmacāri* and never married throughout his life. From him, eighty-eight thousand saintly persons fixed in their vows took lessons on proper conduct.

|| 8.1.23 ||

tṛtīya uttamo nāma

priyavrata-suto manuḥ

pavanaḥ sṛñjayo yajña-

hotrādyās tat-sutā nṛpa

O King, the third Manu, Uttama, was the son of King Priyavrata. Among the sons of this Manu were Pavana, Sṛñjaya and Yajñahotra.

|| 8.1.24 ||

vasiṣṭha-tanayāḥ sapta

ṛṣayaḥ pramadādayaḥ

satyā vedaśrutā bhadrā

devā indras tu satyajit

During the reign of the third Manu, Pramada and other sons of Vasiṣṭha became the seven sages. The Satyas, Vedaśrutas and Bhadras became the *devatās,* and Satyajit became Indra.

|| 8.1.25 ||

dharmasya sūnṛtāyāṁ tu

bhagavān puruṣottamaḥ

satyasena iti khyāto

jātaḥ satyavrataiḥ saha

In this Manvantara, the Supreme Lord appeared from the womb of Sūnṛtā, who was the wife of Dharma. The Lord celebrated as Satyasena appeared with other *devatās* known as the Satyavratas.

|| 8.1.26 ||

so 'nṛta-vrata-duḥśīlān

asato yakṣa-rākṣasān

bhūta-druho bhūta-gaṇāṁś

cāvadhīt satyajit-sakhaḥ

Satyasena, along with his friend Satyajit, who was Indra, killed all the untruthful, impious and misbehaving Yakṣas, Rākṣasas and ghostly living entities, who gave pain to other living beings.

|| 8.1.27 ||

caturtha uttama-bhrātā

manur nāmnā ca tāmasaḥ

pṛthuḥ khyātir naraḥ ketur

ity ādyā daśa tat-sutāḥ

The brother of the Uttama, the third Manu, known as Tāmasa,[123] became the fourth Manu. Tāmasa had ten sons, headed by Pṛthu, Khyāti, Nara and Ketu.

|| 8.1.28 ||

satyakā harayo vīrā

devās triśikha īśvaraḥ

jyotirdhāmādayaḥ sapta

ṛṣayas tāmase 'ntare

During the reign of Tāmasa Manu, the *devatās* were the Satyakas, Haris and Vīras. The heavenly King, Indra, was Triśikha. The sages were headed by Jyotirdhāma.

|| 8.1.29 ||

devā vaidhṛtayo nāma

vidhṛtes tanayā nṛpa

naṣṭāḥ kālena yair vedā

vidhṛtāḥ svena tejasā

O King, in the Tāmasa Manvantara the sons of Vidhṛti, who were known as the Vaidhṛtis, also became *devatās.* Since in course of time the Vedas were lost, these *devatās*, protected the Vedas by their own powers.

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[123] He was another son of Priyavrata.

In this Manvantara there were two sets of *devatās*--those mentioned in the previous verse and those mentioned in this verse.

|| 8.1.30 ||

tatrāpi jajñe bhagavān

hariṇyāṁ harimedhasaḥ

harir ity āhṛto yena

gajendro mocito grahāt

In this Manvantara, the Supreme Lord took birth from the womb of Hariṇī, the wife of Harimedhā, and was known as Hari. Hari saved Gajendra from the mouth of a crocodile.

Āhṛtaḥ means “was called.”

|| 8.1.31 ||

śrī-rājovāca

bādarāyaṇa etat te

śrotum icchāmahe vayam

harir yathā gaja-patiṁ

grāha-grastam amūmucat

King Parīkṣit said: O Śukadeva! I wish to hear from you how the king of the elephants, when attacked by a crocodile, was delivered by Hari.

|| 8.1.32 ||

tat-kathāsu mahat puṇyaṁ

dhanyaṁ svastyayanaṁ śubham

yatra yatrottamaśloko

bhagavān gīyate hariḥ

Among all the stories in which the Supreme Lord is glorified, this story bestows great purity, glory, auspiciousness and fortune.

Because of desiring to hear this topic, among all the topics this topic gives great purity and auspiciousness. *Mahat* modifies *puṇyam.*

|| 8.1.33 ||

śrī-sūta uvāca

parīkṣitaivaṁ sa tu bādarāyaṇiḥ

prāyopaviṣṭena kathāsu coditaḥ

uvāca viprāḥ pratinandya pārthivaṁ

mudā munīnāṁ sadasi sma śṛṇvatām

Sūta Gosvāmī said: O *brāhmaṇas*! when Parīkṣit Mahārāja, who was awaiting impending death, thus requested Śukadeva Gosvāmī to speak, Śukadeva, encouraged by the King's words, offered respect to the King and spoke with great pleasure in the assembly of sages who desired to hear him.

Thus ends the commentary on the First Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Two

Gajendra Fights with the Crocodile

|| 8.2.1 ||

śrī-śuka uvāca

āsīd girivaro rājaṁs

trikūṭa iti viśrutaḥ

kṣīrodenāvṛtaḥ śrīmān

yojanāyutam ucchritaḥ

Śukadeva Gosvāmī said: O King! There was a beautiful, huge mountain called Trikūṭa, ten thousand *yojanas* high, surrounded by the ocean of milk.

The Second Chapter describes the garden and lake at Trikūṭa Mountain, and Gajendra's remembrance of the Lord when attacked by the crocodile. *Āsīt* means "there was."

|| 8.2.2-3 ||

tāvatā vistṛtaḥ paryak

tribhiḥ śṛṅgaiḥ payo-nidhim

diśaḥ khaṁ rocayann āste

raupyāyasa-hiraṇmayaiḥ

anyaiś ca kakubhaḥ sarvā

ratna-dhātu-vicitritaiḥ

nānā-druma-latā-gulmair

nirghoṣair nirjharāmbhasām

The length and breadth of the mountain were of the same measurement as the height. Its three principal peaks, which were made of iron, silver and gold, beautified all directions and the milk ocean. Other peaks, which were full of jewels and minerals and were decorated with trees, creepers and shrubs, with sounds of the waterfalls echoing on the mountains, decorated the eight directions.

The width was the same as the height. The meaning of Trikūṭa is given: it has three main peaks. Other smaller peaks decorated all eight directions. The verb of the first verse is understood for the second verse also. The sound of the waterfalls, echoing on the mountains peaks, increased the beauty

|| 8.2.4 ||

sa cāvanijyamānāṅghriḥ

samantāt paya-ūrmibhiḥ

karoti śyāmalāṁ bhūmiṁ

harin-marakatāśmabhiḥ

The mountain whose base is washed by waves of milk became green because of the emeralds scattered in all directions.

The mountain whose base is washed all around by the milk ocean becomes green land by the emerald gems scattered in the eight directions (*harit*).

|| 8.2.5 ||

siddha-cāraṇa-gandharvair

vidyādhara-mahoragaiḥ

kinnarair apsarobhiś ca

krīḍadbhir juṣṭa-kandaraḥ

The Siddhas, Cāraṇas, Gandharvas, Vidyādharas, serpents, Kinnaras and Apsarās played in the caves of the mountain

|| 8.2.6 ||

yatra saṅgīta-sannādair

nadad-guham amarṣayā

abhigarjanti harayaḥ

ślāghinaḥ para-śaṅkayā

When the caves resounded with the singing of the Kinnaras, the lions, proud of their strength, roared with unbearable envy, thinking that another lion was roaring.

The proud (*ślaginaḥ*) lions roared out of intolerance and fear of another lion, directed to the place where the caves resounded with music of the Kinnaras.

|| 8.2.7 ||

nānāraṇya-paśu-vrāta-

saṅkula-droṇy-alaṅkṛtaḥ

citra-druma-surodyāna-

kalakaṇṭha-vihaṅgamaḥ

The mountain had valleys filled with flocks of various forest animals and with birds singing sweetly in gardens of the *devatās* filled with colorful trees.

The mountain has singing birds in gardens of the *devatās* filled with colorful trees.

|| 8.2.8 ||

sarit-sarobhir acchodaiḥ

pulinair maṇi-vālukaiḥ

deva-strī-majjanāmoda-

saurabhāmbv-anilair yutaḥ

Trikūṭa Mountain had many lakes and rivers, with clear water and banks made of gems as sand. The air and water was fragrant with the perfumes from the heavenly women bathing there.

The mountain had air and water endowed with fragrance from the perfumes of the heavenly women bathing.

|| 8.2.9-13 ||

tasya droṇyāṁ bhagavato

varuṇasya mahātmanaḥ

udyānam ṛtuman nāma

ākrīḍaṁ sura-yoṣitām

sarvato 'laṅkṛtaṁ divyair

nitya-puṣpa-phala-drumaiḥ

mandāraiḥ pārijātaiś ca

pāṭalāśoka-campakaiḥ

cūtaiḥ piyālaiḥ panasair

āmrair āmrātakair api

kramukair nārikelaiś ca

kharjūrair bījapūrakaiḥ

madhukaiḥ śāla-tālaiś ca

tamālair asanārjunaiḥ

ariṣṭoḍumbara-plakṣair

vaṭaiḥ kiṁśuka-candanaiḥ

picumardaiḥ kovidāraiḥ

saralaiḥ sura-dārubhiḥ

drākṣekṣu-rambhā-jambubhir

badary-akṣābhayāmalaiḥ

In a valley of Trikūṭa Mountain was the playground of the heavenly women, garden belonging the great devotee Varuṇa, called Ṛtumat, endowed with trees bearing flowers and fruits at all times. There were mandāras, pārijātas, pāṭalas, aśokas, campakas, cūtas, piyālas, panasas, mangoes, āmrātakas, kramukas, coconut trees, date trees and pomegranates. There were madhukas, palm trees, tamālas, asanas, arjunas, ariṣṭas, uḍumbaras, plakṣas, banyan trees, kiṁśukas and sandalwood trees. There were also picumardas, kovidāras, saralas, sura-dārus, grapes, sugarcane, bananas, jambu, badarīs, akṣas, abhayas and āmalakīs.

The name of the garden was Ṛtumat.

|| 8.2.14-19 ||

bilvaiḥ kapitthair jambīrair

vṛto bhallātakādibhiḥ

tasmin saraḥ suvipulaṁ

lasat-kāñcana-paṅkajam

kumudotpala-kahlāra-
śatapatra-śriyorjitam
matta-ṣaṭ-pada-nirghuṣṭaṁ
śakuntaiś ca kala-svanaiḥ

haṁsa-kāraṇḍavākīrṇaṁ
cakrāhvaiḥ sārasair api
jalakukkuṭa-koyaṣṭi-
dātyūha-kula-kūjitam

matsya-kacchapa-sañcāra-
calat-padma-rajaḥ-payaḥ
kadamba-vetasa-nala-
nīpa-vañjulakair vṛtam

kundaiḥ kurubakāśokaiḥ
śirīṣaiḥ kūṭajeṅgudaiḥ
kubjakaiḥ svarṇa-yūthībhir
nāga-punnāga-jātibhiḥ

mallikā-śatapatraiś ca
mādhavī-jālakādibhiḥ
śobhitaṁ tīra-jaiś cānyair
nityartubhir alaṁ drumaiḥ

The mountain was covered with *bilva, kapitha, jambīra* and *bhallātaka* trees. There was a large lake with shining golden mud, resplendent with lotuses,

water lilies, *śatapatras* and resounding with the buzzing of bees and cries of birds. The lake was filled with swans and ducks, and resounds with the cries of *cakravākas*, cranes, water hens, lap wings, and gallinules.

The water was colored with pollen falling from lotuses shaken by the movements of turtles and fish. The lake was surrounded by canes, reeds, *kadambas, nīpas,* and *vañjulakas.* K*undas, kurubakas, aśokas, śirīṣas, kūṭajas, iṅgudas, kubjakas, svarṇa-yūthīs, nāgas, punnāgas, jātīs, mallikās, śatapatras, jālakās, mādhavī-latās,* and other trees with flowers growing in all seasons grew on the lake's bank.

The word *vṛtaḥ* should actually be *vṛtam*, as a modifier of *udyanam* in verse 9. This is done to distinguish the two entities: the mountain was described and on that mountain there was a lake, where Gajendra would bath. This is described in five and a half verses. *Śakuntaiḥ* means "with birds." The lake's waters were covered with pollen dropping from lotus moved about by the turtles and fish. The trees had all seasons manifested to give fruits and flowers at all times.

|| 8.2.20 ||

tatraikadā tad-giri-kānanāśrayaḥ

kareṇubhir vāraṇa-yūtha-paś caran

sakaṇṭakaṁ kīcaka-veṇu-vetravad

viśāla-gulmaṁ prarujan vanaspatīn

The leader of the elephants who lived in the forest of Trikūṭa Mountain once wandered about with his female elephants, breaking huge trees, bamboos, and reeds having thorns.

The sentence continues for five verses. Moving about, eating and having his wives eat, he broke many trees.

|| 8.2.21 ||

yad-gandha-mātrād dharayo gajendrā

vyāghrādayo vyāla-mṛgāḥ sakhaḍgāḥ

mahoragāś cāpi bhayād dravanti

sagaura-kṛṣṇāḥ sarabhāś camaryaḥ

Simply by catching scent of that elephant, all the other elephants, the lions, and the other ferocious animals, such as tigers, rhinoceroses, great serpents and black and white *sarabhas, camarī* deer, fled in fear.

Harayaḥ means lions.

|| 8.2.22 ||

vṛkā varāhā mahiṣarkṣa-śalyā

gopuccha-śālāvṛka-markaṭāś ca

anyatra kṣudrā hariṇāḥ śaśādayaś

caranty abhītā yad-anugraheṇa

By the mercy of this elephant, animals like wolves, buffalos, bears, boars, *gopucchas*, porcupines, jackals, monkeys, rabbits, and deer moved about in the forest without fear.

Smaller animals moved without fear by his mercy. However, other animals avoided his glance.

|| 8.2.23-24 ||

sa gharma-taptaḥ karibhiḥ kareṇubhir

vṛto madacyut-karabhair anudrutaḥ

giriṁ garimṇā paritaḥ prakampayan

niṣevyamāṇo 'likulair madāśanaiḥ

saro 'nilaṁ paṅkaja-reṇu-rūṣitaṁ

jighran vidūrān mada-vihvalekṣaṇaḥ

vṛtaḥ sva-yūthena tṛṣārditena tat

sarovarābhyāsam athāgamad drutam

Surrounded by the herd's other elephants, including females, and followed by the young ones, Gajendra, perspiring, with liquid oozing from his temples, which swarms of bees drank as nectar, made Trikūṭa Mountain tremble all around because of the weight of his body. From a distance he could smell the

pollen of the lotus flowers, carried from the lake by the breeze. Surrounded by his associates, who were afflicted by thirst, he quickly came to the lake as was his custom.

He came to the lake as was his custom (*tat sarovarābhyāsam*). This means without fear he would bathe there.

|| 8.2.25 ||

vigāhya tasminn amṛtāmbu nirmalaṁ

hemāravindotpala-reṇu-rūṣitam

papau nikāmaṁ nija-puṣkaroddhṛtam

ātmānam adbhiḥ snapayan gata-klamaḥ

The king of the elephants, bathing in that water, drank with the tip of his trunk the cold, clear, sweet water, which was mixed with the pollen of lotus flowers and water lilies. Bathing himself with the water, he felt relieved of fatigue.

He drank using the tip of his trunk (*nija-puṣkaroddhṛtam*).

|| 8.2.26 ||

sa puṣkareṇoddhṛta-śīkarāmbubhir

nipāyayan saṁsnapayan yathā gṛhī

ghṛṇī kareṇuḥ karabhāṁś ca durmado

nācaṣṭa kṛcchraṁ kṛpaṇo 'ja-māyayā

Like a human being who lacks spiritual knowledge and is too attached to the members of his family, the elephant, illusioned by the external energy, had his wives and children bathe and drink the water with water raised by his trunk, without considering it an endeavor.

He bathed his wives (*kareṇuḥ*) and children (*karabhāṇ*).

|| 8.2.27 ||

taṁ tatra kaścin nṛpa daiva-codito

grāho balīyāṁś caraṇe ruṣāgrahīt

yadṛcchayaivaṁ vyasanaṁ gato gajo

yathā-balaṁ so 'tibalo vicakrame

O King! By fate, a strong crocodile, angry at the elephant, bit the elephant's leg in the water. The strong elephant, put into danger by fate, then showed his prowess.

|| 8.2.28 ||

tathāturaṁ yūtha-patiṁ kareṇavo

vikṛṣyamāṇaṁ tarasā balīyasā

vicukruśur dīna-dhiyo 'pare gajāḥ

pārṣṇi-grahās tārayituṁ na cāśakan

SYNONYMS

Seeing suffering Gajendra suddenly pulled away by the strong crocodile, his distressed wives began to cry. The other assistant elephants could not rescue him.

The female elephants, distressed in mind, seeing him being pulled away, just cried. Those who were helping him get free (*pārṣṇi-grahāḥ*) were unable to free him.

|| 8.2.29 ||

niyudhyator evam ibhendra-nakrayor

vikarṣator antarato bahir mithaḥ

samāḥ sahasraṁ vyagaman mahī-pate

saprāṇayoś citram amaṁsatāmarāḥ

O King! As the elephant and the crocodile fought in this way without dying, pulling one another in and out of the water, one thousand years passed. Upon seeing the fight, the *devatās* were very surprised.

|| 8.2.30 ||

tato gajendrasya mano-balaujasāṁ

kālena dīrgheṇa mahān abhūd vyayaḥ

vikṛṣyamāṇasya jale 'vasīdato

viparyayo 'bhūt sakalaṁ jalaukasaḥ

Thereafter, because of being pulled into the water for many years, the elephant became depleted of his mental, physical and sensual strength. The crocodile, on the contrary, being an animal of the water, increased completely in enthusiasm, physical strength and sensual power.

The crocodile, a water animal, was the opposite. Instead of decreasing in physical, mental and sense strength, he increased in strength. *Sakalam* means he became completely full in his strength, not partially strong.

|| 8.2.31 ||

itthaṁ gajendraḥ sa yadāpa saṅkaṭaṁ

prāṇasya dehī vivaśo yadṛcchayā

apārayann ātma-vimokṣaṇe ciraṁ

dadhyāv imāṁ buddhim athābhyapadyata

When the king of the elephants saw that he was helpless by fate, that he could not save himself, and that his life was in danger, he thought for a long time and finally got intelligence.

He thought, "This is my *karma."* When he thought in that way, he suddenly got intelligence.

|| 8.2.32 ||

na mām ime jñātaya āturaṁ gajāḥ

kutaḥ kariṇyaḥ prabhavanti mocitum

grāheṇa pāśena vidhātur āvṛto

'py ahaṁ ca taṁ yāmi paraṁ parāyaṇam

The other elephants, who are my friends and relatives, could not rescue me from this danger. What then to speak of my wives? It is by the will of providence that I have been attacked by this crocodile, and therefore I shall seek shelter of the Supreme Lord, who is the shelter of everyone.

This verse explains his intelligence. These elephants cannot free me, what to speak of my wives. Because I am caught in the noose of fate, in the form of the crocodile, I surrender to the Supreme Lord, the supreme shelter, even though (*aham ca)* I am an ignorant animal.

|| 8.2.33 ||

yaḥ kaścaneśo balino 'ntakoragāt

pracaṇḍa-vegād abhidhāvato bhṛśam

bhītaṁ prapannaṁ paripāti yad-bhayān

mṛtyuḥ pradhāvaty araṇaṁ tam īmahi

I take shelter of the Supreme Lord whose powers cannot be understood, who protects the surrendered souls who are afraid of the strong, quick snake of time which constantly pursues them and from which death itself flees.

“Who is the person to whom you surrender?” This verse describes the Lord. *Śruti* says:

bhīṣāsmād vātaḥ pavate bhīṣaḍeti sūryaḥ

bhīsāsmād agniś candraś ca mṛtyur dhāvati pañcama

The wind blows out of fear of the Lord. The sun rises out of fear of the Lord. Fire, the moon, and death, the fifth person, flee out of fear of the Lord. *Taittirīya Upaniṣad* 2.8

Thus ends the commentary on the Second Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Three

Deliverance of Gajendra

|| 8.3.1 ||

śrī-bādarāyaṇir uvāca

evaṁ vyavasito buddhyā

samādhāya mano hṛdi

jajāpa paramaṁ jāpyaṁ

prāg-janmany anuśikṣitam

Śukadeva Gosvāmī continued: Thereafter, Gajendra, deciding in this way, fixed his mind on his heart with his intelligence and chanted a *mantra* which he had learned in his previous birth.

In the Third Chapter, the Lord, satisfied with Gajendra's prayers, lifts him from the water, killing the crocodile with his *cakra* and in that way delivers both of them.

Vyavasitaḥ means "he decided."

|| 8.3.2 ||

śrī-gajendra uvāca

oṁ namo bhagavate tasmai

yata etac cid-ātmakam

puruṣāyādi-bījāya

pareśāyābhidhīmahi

;

I offer respects to the Supreme Lord and meditate upon him, because he makes the universe and body conscious. He is in the form of a human, which is the final cause of everything; he is the Supreme Lord.

I offer respects to and meditate upon the Lord, because of whom this world of gross and subtle bodies made of *māyā* becomes conscious. I offer respects to the Lord with a human form, who is the final cause, and thus the Supreme Lord.

|| 8.3.3 ||

yasminn idaṁ yataś cedaṁ

yenedaṁ ya idaṁ svayam

yo 'smāt parasmāc ca paras

taṁ prapadye svayambhuvam

I surrender to the Lord with independent forms, in whom this universe rests, from whom it arises, by whom it arises, and who is this universe, who all of its causes, but who is superior to all its causes.

This verse explains how the Lord is the cause and total of the universe's ingredients. The universe exists in him, like a pot takes shelter in a house. It comes from him like a pot comes from a potter. It is made by him, like the pot is made by the wheel. The universe is the Lord, just as clay is the pot: and he is all the causes of the universe by his very nature (*svayam*). The *idam* is repeated many times to emphasis the Lord's different relationships with the universe. He remains independent *(svayam*) and superior to all causes of the universe in forms like Rāma and Kṛṣṇa.

|| 8.3.4 ||

yaḥ svātmanīdaṁ nija-māyayārpitaṁ

kvacid vibhātaṁ kva ca tat tirohitam

aviddha-dṛk sākṣy ubhayaṁ tad īkṣate

sa ātma-mūlo 'vatu māṁ parāt-paraḥ

By his will, by his *māyā*, this universe enters him, and again appears and again is annihilated. As the constant witness of creation and destruction of the

universe, he witnesses everything. He is his own cause. May the Lord who superior to all causes of revelation protect me!

Since the universe made of cause and effect exists without beginning, the Lord is the supreme manifester of the universe. By his will being created again and again (*nija-māyayā*), the universe enters him, and at the beginning of a *kalpa* sometimes appears at, and at the end of the *kalpa* it disappears. With unfailing vision he sees the creation and destruction of the universe. He is his own cause (*ātmā-mūlaḥ*). This means he is self-revealing, or independent. He is superior to those things which reveal. *Śruti* says *cakṣuṣaś cakṣur uta śrotrasya śrotram*: he is the eye of the eye, the ear of the ear. (*Bṛhad-āraṇyaka Upaniṣad 4.4.18*)

|| 8.3.5 ||

kālena pañcatvam iteṣu kṛtsnaśo

lokeṣu pāleṣu ca sarva-hetuṣu

tamas tadāsīd gahanaṁ gabhīraṁ

yas tasya pāre 'bhivirājate vibhuḥ

When in time all causes and effects and all *devatās* were destroyed, there was deep darkness, difficult to penetrate. The Lord alone remained above this darkness.

This verse explains that the Lord exists at all times. The Lord remains beyond the influence of the darkness produced during the time of destruction of the universe. *Śruti* says *āditya-varṇaṁ tamasaḥ parastāt*: the Lord shines like the sun beyond the darkness. (*Śvetāśvatara Upaniṣad* 3.8)

|| 8.3.6 ||

na yasya devā ṛṣayaḥ padaṁ vidur

jantuḥ punaḥ ko 'rhati gantum īritum

yathā naṭasyākṛtibhir viceṣṭato

duratyayānukramaṇaḥ sa māvatu

Just as an ignorant person cannot understand the forms represented by a dancer, the *devatās* and sages do not know his *svarūpa* and none among the ignorant people can understand or express his *svarūpa* in words. May that Lord protect me!

This verse explains that the Lord is not understood by anyone. Recent people, ignorant people, cannot understand or talk about the *svarūpa (padam)* of the Lord. The form of the actor changes by using his fingers, hands, eyes and glance, to illustrate the words of a song which indicate things like the moon or a lotus, but these forms cannot be understood by a person ignorant of dancing. Similarly, the meaning of the Lord's actions cannot be understood by the ignorant. His actions cannot be understood (*duratyayānukramanaḥ*).

|| 8.3.7 ||

didṛkṣavo yasya padaṁ sumaṅgalaṁ

vimukta-saṅgā munayaḥ susādhavaḥ

caranty aloka-vratam avraṇaṁ vane

bhūtātma-bhūtāḥ suhṛdaḥ sa me gatiḥ

Desiring his auspicious lotus feet, persons who associate with devotees, proper sages, who see all beings as themselves and who are friendly to all, perform devotional vows without failure in the forest. That Lord is my goal.

Though the Lord is invisible to all people, he becomes visible to the person who performs devotional vows. Those who desire the lotus feet of the Lord, who have given up material association, or those who take association with persons superior to liberated souls—the devotees (*vimukta-saṅgāḥ*)--practice vows beyond the *varṇāśrama* (*aloka-vratam*), without fear of falling *(avraṇam*).

yān āsthāya naro rājan na pramādyeta karhicit

dhāvan nimīlya vā netre na skhalen na pated iha

O King, one who accepts this process of devotional service will never be affected by pride. Even while running with eyes closed, he will never trip or fall. SB 11.2.35

|| 8.3.8-9 ||

na vidyate yasya ca janma karma vā

na nāma-rūpe guṇa-doṣa eva vā

tathāpi lokāpyaya-sambhavāya yaḥ

sva-māyayā tāny anukālam ṛcchati

tasmai namaḥ pareśāya

brahmaṇe 'nanta-śaktaye

arūpāyoru-rūpāya

nama āścarya-karmaṇe

He who has no birth or activities, no name or form, no qualities or faults, accepts birth and activities as Brahmā and Śiva at the time creation and destruction by his energies of *rajas* and *tamas* for creating and destroying the universe. I offer respects to Paramātmā, Brahman, with unlimited powers, who is devoid of material forms but who has many spiritual forms and astonishing activities.

Though the Lord has no material birth and actions, he appears with birth and actions in this world. *Guṇa-doṣam* is a *samāhāra-dvandva* compound and thus the last word is neuter. Another version has *guṇa-doṣaḥ.* In this case the words are considered as one unit as in the sentence *ukāro 'jhrasva-dīrgha-plūtaḥ.* However, at the time of destruction and creation (*anukulam*), the Lord accepts birth and activities in the forms of Brahmā and Śiva, by *rajas* and *tamas* (*sva-māyayā*) for creation and destruction. Maintenance of the world by Viṣṇu is not mentioned since Viṣṇu is beyond *māyā.* Thus non-material birth and activities are not forbidden for the Lord. One cannot reject the birth from Devakī, actions like lifting Govardhana, or names and forms like Kṛṣṇa and Rāma, according to *śruti.* Material influence is forbidden:

Niṣkalaṁ niṣkriyaṁ śāntaṁ niravadyaṁ nirañjanam

The Lord is without parts, without action, peaceful, without fault, without contamination. *Śvetāśvatara Upaniṣad* 6.19

aśabdam asparśam arūpam avyayam

The Lord is beyond sound, beyond touch, beyond form and indestructible. *Katha Upaniṣad* 1.3.5

But spiritual activity and qualities are described:

Sa sarva-karmā sarva-gandhāh sarva-rasaḥ sarva-kāmaḥ.

The Lord is all activities, all fragrance, all taste and all desire. *Chāndogya Upaniṣad* 3.14.2

Viṣṇu Purāṇa says:

Guṇāṁś ca doṣāṁś ca mune vyatītaḥ…samasta-kalyāṇa-guṇātmako hī

The Lord is devoid of faulty qualities, but has all auspicious qualities.

jñāna-śakti-balaiśvarya-vīrya-tejāṁsya śeṣataḥ

bhagavac chabda-vācyāni vinā heyair guṇadibhiḥ

The word *bhagavān* means the person endowed with unlimited knowledge, *śakti,* strength, greatness, prowess, and beauty, without any inferior qualities.

Yo sau nirguṇa ity uktaḥ śāstreṣu jagad īśvaraḥ

Prākṛtair heya-saṁyuktair guṇair heyatvam ucyate

It is said in all scriptures that the Lord of the universe is without qualities. He is devoid of inferior qualities. The word inferior means material qualities. *Padma Purāṇa*

The Lord's name is spiritual.

oṁ āsya jānanto nāma cit viviktana

mahas te viṣno sumatiṁ bhajāmahe

O Viṣṇu! Your name is spiritual (*cit),* self-revealed (*mahat).* Knowing that name a little (*ā),* not completely, chanting impurely *(viviktana*) we have attained fine intelligence about you, because that name (*tat*), *oṁ*, is perfect in itself (*sat*).[124]

Rg Veda 1.156.3

Arūpaya means "unto the Lord devoid of material form." *Uru-rūpaya* means "unto the Lord who has many spiritual forms such as Rāma and Kṛṣṇa."

[124] This is Viśvanātha's translation. It seems the word viviktana is actually vivaktana (you should chant). Thus the meaning would change.

|| 8.3.10 ||

nama ātma-pradīpāya

sākṣiṇe paramātmane

namo girāṁ vidūrāya

manasaś cetasām api

I offer respects to the Lord who reveals the *jīva,* who is the witness of the *jīva,* Paramātmā, and who is not approachable by the *jīva's* words, mind or *citta.*

The Lord is not understood by the mind and word of the *jīva.* The Lord is the revealer of knowledge to the *jīva* (*ātmā-pradīpāya*). That which is revealed does not know the nature of the revealer.

deho 'savo 'kṣā manavo bhūta-mātrām

ātmānam anyaṁ ca viduḥ paraṁ yat

sarvaṁ pumān veda guṇāṁś ca taj-jño

na veda sarva-jñam anantam īḍe

The body, life airs, senses, internal senses, gross elements and sense objects do not know themselves or other things or the *jīva.* The *jīva* knows all of these items and the *guṇas* which cause them. He also knows Paramātmā, but does not know the omniscient Lord. I worship that Lord with infinite qualities. SB 6.4.25

I offer respects to the Lord who cannot be understood *(vidūrāya*) by the actions of the *jīva's* consciousness (*cetasām*).

|| 8.3.11 ||

sattvena pratilabhyāya

naiṣkarmyeṇa vipaścitā

namaḥ kaivalya-nāthāya

nirvāṇa-sukha-saṁvide

I offer respects to the Lord who is attained by *bhakti* performed by the devotee free of material desires and endowed with knowledge, to the master of liberation, to the Lord who has knowledge of the bliss of liberation.

By what means should the Lord be understood? He can be attained by being a Vaiṣṇava *(sattvena). Sattva* means the state of being *sādhu,* proper. *Pratilabhāya* means unto the Lord who is attained by the devotee. Like *vacana* and *prativacana, labha* and *pratilabha* are paired, and mean the devotee and the Lord.

bhaktir asya bhajanaṁ tad ihāmutropādhi-nairāsyenāmusmin manaḥ kalpanam etad eve naiṣkarmyam

Bhakti means worship of the Lord. When the mind thinks of the Lord without desires for enjoyment in this or the next life, it is called *naiṣkarmyam*.

Gopala-tāpanī Upaniṣad 1.14

Thus the meaning is the Lord is attained by *bhakti* performed by the devotee who is without material desires and endowed with knowledge (*vipaścitā*).

|| 8.3.12 ||

namaḥ śāntāya ghorāya

mūḍhāya guṇa-dharmiṇe

nirviśeṣāya sāmyāya

namo jñāna-ghanāya ca

I offer respects to the Lord who is the form of planets of *sattva, rajas* and *tamas,* having the material *guṇas,* who is the impersonal, peaceful Brahman and condensed knowledge.

The Lord is here described as the universal form, realized by the ignorant. He is the form of sattvika planets (*śāntāya*). The Lord is also Brahman realized by the *jñānīs.*

|| 8.3.13 ||

kṣetra-jñāya namas tubhyaṁ

sarvādhyakṣāya sākṣiṇe

puruṣāyātma-mūlāya

mūla-prakṛtaye namaḥ

I offer respects to the knower of the field, Paramātmā, the monitor of all beings, the witness of all beings, the *puruṣa,* the source of the *jīva* and *prakṛti.*

Four verses describe the Lord as *antaryāmī,* realized by the *yogīs.* The Lord knows the subtle and gross bodies of the *jīva. Gīta* says *kṣetra-jña cāpi mām viddhi:* know that I also am the knower of the field. (BG 13.3) The Lord is the source of the *jīvas,* the *āmśī*. He is the source of *prakṛti* (*mūla-prakṛtaye*). The words of the compound are reversed as in the word *rāja-danta*: king of teeth.

|| 8.3.14 ||

sarvendriya-guṇa-draṣṭre

sarva-pratyaya-hetave

asatā cchāyayoktāya

sad-ābhāsāya te namaḥ

I offer respects to the seer of all senses and sense objects, the revealer the senses' knowledge, who is inferred from the temporary material creation, and who is visible to the devotees.

The Lord is the seer of all senses and sense objects. He possesses all the functions of the senses which reveal knowledge (*sarva-pratyaya-hetave). Guṇa-prakāśair anumīyate bhavān*: you are inferred by revelation of the senses (SB 10.2.35) The Lord, the cause, can be inferred from the effect, the universe of *māyā,* which is like a shadow, which is temporary (*asatā*). *Brahma-saṁhitā* says *chāyeva yasya bhūvanāni bibharti durgā*: Durgā maintains the worlds as your shadow. The material world is just like a pot, which announces the skill of the potter. Another version has *asaty acchāyāktāya*: I offer respects to the Lord who does not give shelter of his feet to the non-devotee. Or I offer respects to the Lord who is brilliant. According to *Amara-koṣa* the word *chāyā* means wife of the sun, beauty, reflection, and shade. Another meaning is "I offer respects to the Lord who is visible (*ābhāsāya*) to the devotees though invisible *(achāyayā*) to others."

|| 8.3.15 ||

namo namas te 'khila-kāraṇāya

niṣkāraṇāyādbhuta-kāraṇāya

sarvāgamāmnāya-mahārṇavāya

namo 'pavargāya parāyaṇāya

I offer repeated respects to the cause of everything, who has no cause, who is the astonishing cause without change, who is the great ocean of Pañcarātra and Vedas which prove his nature, who is the very form of liberation and who is the shelter of the greatest devotees.

Though the Lord is the material cause of the universe, he is astonishing because he does not transform in any way by being the material cause.

duravabodha iva tavāyaṁ vihāra-yogo yad aśaraṇo 'śarīra idam anavekṣitāsmat-samavāya ātmanaivāvikriyamāṇena saguṇam aguṇaḥ sṛjasi pāsi harasi.

It is difficult to understand that you, though engaged in pastimes in the spiritual world, without a material shelter, without actions in a material body, without the assistance of the *devatās*, without material *guṇas,* create, maintain and destroy the universe made of *guṇas,* without transformation of your *svarūpa*, though you are the material elements. SB 6.9.33

Śrīdhara Svāmī says “Though the Lord is the cause, being a cause as clay is a cause of a pot is excluded. That is what is meant by *adhūta-kāraṇāya.”* The proof of this astonishing nature is given. The Lord is the great ocean, the conclusion, the resting place of waves in the form of Pañcarātra scriptures *(āgama*) and the Vedas (*āmnāya*). You are the very form of liberation and the shelter of the best devotees.

|| 8.3.16 ||

guṇāraṇi-cchanna-cid-uṣmapāya

tat-kṣobha-visphūrjita-mānasāya

naiṣkarmya-bhāvena vivarjitāgama-

svayaṁ-prakāśāya namas karomi

I offer respects to the Lord who is the fire of knowledge covered by the wood of the *guṇas,* who manifests the desire to agitate the *guṇas*, and who reveals himself to those who give up the rules of the Vedas by thinking of the nature of *ātmā.*

I offer respects to the Lord who is the fire of knowledge covered by the wood of the *guṇas* of matter, but who manifest a desire to agitate the *guṇas*. *Śruti* says *so ʻkāmayata bahu syam*: he desired that there be many. (*Bṛhad-āraṇyaka Upaniṣad* 1.2.4) You reveal yourself to those who give up the rules of the Vedas, by thinking of the nature of *ātmā* (*naiṣkarmya*).

|| 8.3.17 ||

mādṛk prapanna-paśu-pāśa-vimokṣaṇāya

muktāya bhūri-karuṇāya namo 'layāya

svāṁśena sarva-tanu-bhṛn-manasi pratīta-

pratyag-dṛśe bhagavate bṛhate namas te

I offer respects to the Lord who liberates animals like me, surrendered to you, from the noose of *saṁsāra,* even though I rejected you before this time. I offer respects to the most merciful Lord, whose mercy has no end, who is the mind of all beings, who is perceived as Paramātmā, in his expanded form, and who is the ultimate form of Bhagavān, Kṛṣṇa.

From this verse till the end of the prayers, Bhagavān, who is known by devotees, is described. The word *pāśa,* noose, here refers to the crocodile and to *saṁsāra.* I offer respects to you who liberate surrendered animals like me from the noose of and to you who were rejected (*muktāya*) till now by me. But you are not angry with me. Rather you are very compassionate (*bhūri-karuṇāya*), since you are not contaminated even a little like other beings in this world (*amalāya*). Another version has *alayāya*. This means “unto the Lord whose mercy is never destroyed” or “unto the Lord who has not sleep, who is not lazy.” There is no need to make our suffering known to you for you are residing within all beings as *anyaryāmī.* You have said *viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat*: I am situated in this universe by my expansion. (BG 10.42) You are perceived as the inner observer in all beings (*pratīta-prayak-dṛśe*). I offer respects to Kṛṣṇa (*bṛhate bhagavate*).

|| 8.3.18 ||

ātmātma-jāpta-gṛha-vitta-janeṣu saktair

duṣprāpaṇāya guṇa-saṅga-vivarjitāya

muktātmabhiḥ sva-hṛdaye paribhāvitāya

jñānātmane bhagavate nama īśvarāya

I offer respects to Bhagavān who is not attained by persons attached to their minds, their sons, relatives, houses, wealth or followers, who is devoid of the influence of material *guṇas*, who is the object of meditation in the heart for liberated souls, who is pure knowledge, and who is the controller.

Though you perform pastimes in the material world, you are devoid of association with the material *guṇas.* You are the object of meditation (*paribhāvitāya*) for the *ātmārāmas* or liberated souls. Or another meaning is "unto the Lord who is falsely perceived as material by those who have rejected the soul." But actually you have a body made purely of knowledge (*jñānātmane*). Or you know their offense and thus you make your appearance to give the result of offense to those people.

|| 8.3.19 ||

yaṁ dharma-kāmārtha-vimukti-kāmā

bhajanta iṣṭāṁ gatim āpnuvanti

kiṁ cāśiṣo rāty api deham avyayaṁ

karotu me 'dabhra-dayo vimokṣaṇam

Persons desiring *dharma, artha, kāma* and *mokṣa* worship the Lord and attain the treasure of *prema* as well as material benedictions. They also receive a spiritual body. May that Lord of unlimited mercy free me from *saṁsāra* and bestow such a spiritual body.

The Lord is also served by devotees with material desires. Those persons having desires for *dharma, kāma, artha* and liberation worshipping the Lord, attain the goal of *prema* which is cherished.

satyaṁ diśaty arthitam arthito nṛṇāṁ

naivārthado yat punar arthitā yataḥ

svayaṁ vidhatte bhajatām anicchatām

icchāpidhānaṁ nija-pāda-pallavam

The Lord certainly gives desired objects to devotees who request them, but he does not give in such a way that the devotee will ask again after finishing his enjoyment. He gives his lotus feet, which include all desirables, to those worshippers who do not desire them. SB 5.19.27

He also gives the material objects they desire. He also gives a spiritual body, as he gave to Dhruva and others. Thus he is unlimitedly merciful. May he liberate me from the crocodile and *saṁsāra (grāhāt),* and give me a spiritual body and *prema-bhakti*.

|| 8.3.20-21 ||

ekāntino yasya na kañcanārthaṁ

vāñchanti ye vai bhagavat-prapannāḥ

aty-adbhutaṁ tac-caritaṁ sumaṅgalaṁ

gāyanta ānanda-samudra-magnāḥ

tam akṣaraṁ brahma paraṁ pareśam

avyaktam ādhyātmika-yoga-gamyam

atīndriyaṁ sūkṣmam ivātidūram

anantam ādyaṁ paripūrṇam īḍe

I praise the Lord whose pure devotees do not desire any material object, since they are surrendered fully to him, and who, inundated by an ocean of bliss, sing about his auspicious, astonishing activities. I praise the Lord who is the complete form of Brahma, who is without decay, invisible, attained by *bhakti-yoga,* beyond the material senses, smaller than an atom, far away, unlimited, eternally existing and complete.

How can an animal like me attain the nature of a pure devotee? One must serve the devotees having no material desires. I praise the Lord whose devotees do not desire any object. The sentence continues for two verses. Why do they not desire? They are filled with the wealth of surrender to the Lord. And their happiness is much greater than that obtained by material benedictions. The Lord is thus most astonishing. "Some persons say that the Lord is a contamination of Brahman and others say the Lord is a *jīv*a with pious acts." True, such persons belong to hell, but the Lord is complete Brahman: I praise the Lord who is the Brahman attained by *adhyātma-yoga* and is also the Supreme Lord (*pareśam*). Or I praise the Lord who is attained by *bhakti-yoga (ādhyātmika-yoga-gamyam*), for it is said *bhaktyāham ekayāgrāhyaḥ*: I am attained only by *bhakti*. (SB 11.14.21) You are not perceived by all the senses and are fine (*sukṣmam*) like an atom.

|| 8.3.22-24 ||

yasya brahmādayo devā

vedā lokāś carācarāḥ

nāma-rūpa-vibhedena

phalgvyā ca kalayā kṛtāḥ

yathārciṣo 'gneḥ savitur gabhastayo

niryānti saṁyānty asakṛt sva-rociṣaḥ

tathā yato 'yaṁ guṇa-sampravāho

buddhir manaḥ khāni śarīra-sargāḥ

sa vai na devāsura-martya-tiryaṅ

na strī na ṣaṇḍho na pumān na jantuḥ

nāyaṁ guṇaḥ karma na san na cāsan

niṣedha-śeṣo jayatād aśeṣaḥ

Brahmā and other *devatās,* the actions mentioned in Vedas, the planets, the moving beings and non-moving beings, as lesser expansions of the Lord, are created with different forms and names by the Lord.

Just as the sparks emanate repeatedly from fire or brilliant rays emanate from the sun, and then merge into the fire or sun again, so intelligence, mind, senses and body are created by the Lord as transformations of the *guṇas* and then merge into him.

The Lord is not a *devatā*, demon, human, animal, female, neuter, male or any other living being. He is not the *guṇas* or *karma.* He remains after everything is negated. May the unlimited Lord remain glorious!

Three verses describe the perfect nature of the Lord. There are two types of expansions of the Lord: minor and major. Minor forms are *jīvas* like Brahmā, Śiva and others (when they are not the Supreme Lord personally). Major expansions are Matsya, Kūrma and others who are always the Supreme Lord. All of these are the Lord. The actions mentioned in the Vedas are created by the Lord. Veda here means actions, since the Vedas themselves are not minor expansions of the Lord. But rather arise directly from his breathing. The meaning of the first verse is made clear by an example in the second verse. *Śruti* says *yathāgneḥ kṣudrā visphuliṅgā vyuccaranti*: the *jīvas* are like sparks wandering from a fire. (*Bṛhad-āraṇyaka Upaniṣad* 2.1.20) In that manner, the coverings on the *jīvas* are created as separate minor expansions-- from the Lord arises the transformation of the *guṇas* in the form of intelligence, mind, senses and body. Since the Lord is the cause of everything, he is not one among the

devatās. Jantuḥ refers to a living entity which is not male, female or neuter. When all things are negated, he alone remains (*niṣesha-śeṣaḥ*). He is unlimited because of the unlimited effects of his *śakti.*

|| 8.3.25 ||

jijīviṣe nāham ihāmuyā kim

antar bahiś cāvṛtayebha-yonyā

icchāmi kālena na yasya viplavas

tasyātma-lokāvaraṇasya mokṣam

I do not desire to live in this world after being freed from the crocodile, because what is the use of being born as an elephant, covered by ignorance internally and externally. I desire eternal freedom from the covering of my ignorance.

"By these prayers you desire to be freed from the crocodile." No, I do not desire to live because what is the use of being born as an elephant covered by ignorance internally and externally. "Then what do you desire?" I desire freedom without destruction from the covering on persons like me (*ātmā-lokāvaraṇasya*), which causes forgetfulness of the Lord by ignorance. Or I desire that the bolt on the door hiding Vaikuṇṭha (*ātmā-loka*) be released. Destroy my lack of qualification for attaining you.

|| 8.3.26 ||

so 'haṁ viśva-sṛjaṁ viśvam

aviśvaṁ viśva-vedasam

viśvātmānam ajaṁ brahma

praṇato 'smi paraṁ padam

I, that elephant, offer respects to the creator of the universe, the Lord who is the universe, who is not the universe, who is the knower of the universe, the soul of the universe, the unborn Brahman, and the supreme shelter.

If you tell me to perform *bhakti*, I do not know how to perform *bhakti* because I am an animal and in great danger at the moment. Therefore I just offer respects with my mind to whatever I know of this universe that I see with my eyes. I am that well known animal (*saḥ*). You are the universal form, and are also different from the universe

because of your *svarūpa-śakti*. You are the knower of the universe (*viśva-vedasam*) and the soul of the universe.

|| 8.3.27 ||

yoga-randhita-karmāṇo

hṛdi yoga-vibhāvite

yogino yaṁ prapaśyanti

yogeśaṁ taṁ nato 'smy aham

I offer respects to the Lord of *yoga.* The *yogīs*, who burn up *karma* by *bhakti-yoga*, see the Lord in their hearts purified by *bhakti.*

I do not have a way of attaining the Lord. The *yogīs,* who are not like me, an animal, burn up all *karma* by *bhakti-yoga.*

|| 8.3.28 ||

namo namas tubhyam asahya-vega-

śakti-trayāyākhila-dhī-guṇāya

prapanna-pālāya duranta-śaktaye

kad-indriyāṇām anavāpya-vartmane

I offer repeated respects to you, possessor of the insurmountable three *guṇas,* to you who have spiritual qualities appreciated by all persons with qualification, to you who protect the surrendered, to you with inconceivable power of mercy, to you who are not available to persons with material senses.

The obstacles to thinking of the Lord in the heart are described. I offer respects to the Lord possessing the three *guṇas* of intolerable force, to the Lord possessing qualities like beauty which are the object of awareness for all who have overcome the obstacles by his mercy. But actually he protects only those who have surrendered to him, by his inconceivable *śak*ti of mercy (*duranta-śaktaye*). However he cannot be attained by persons with material senses, with no mercy from the Lord (*anavāpya-vartmane*).

|| 8.3.29 ||

nāyaṁ veda svam ātmānaṁ

yac-chaktyāhaṁ-dhiyā hatam

taṁ duratyaya-māhātmyaṁ

bhagavantam ito 'smy aham

I surrender to the Lord of inconceivable power by whose energy this elephant does not know his own *ātmā,* which is overcome by the conception of false ego.

This *jīva (ayam)* does not know himself, who has been overcome by false conceptions because of the Lord's *māyā-śakti.*

|| 8.3.30 ||

śrī-śuka uvāca

evaṁ gajendram upavarṇita-nirviśeṣaṁ

brahmādayo vividha-liṅga-bhidābhimānāḥ

naite yadopasasṛpur nikhilātmakatvāt

tatrākhilāmara-mayo harir āvirāsīt

Śukadeva Gosvāmī said: Thus, when the *devatās* who identify themselves by characteristic marks, did not come to rescue Gajendra who described the Lord beyond material perception, the Lord himself, the personification of all *devatās,* appeared, since he is the *ātmā* of all beings.

The *devatās* like Brahmā, appointed by the Lord to protect the righteous, did not come because they were unable to protect Gajendra who described the non-material form of the Lord (*nirviśeṣam*). They identified themselves with various characteristics, like having a swan carrier or Airāvata as a carrier, or being a creator or king of heaven. They thought, "Gajendra has not praised us at all, but rather belittled us, calling us minor expansions (verse 22). So let the Supreme Lord whom he praised come for him. But he will not appear immediately. We know is hard to attain by his nature. Therefore the elephant will die." When they showed such indifference out of false identity, the Lord at that moment appeared there, since he knows the minds of all beings. The Lord is all *devatās.* The *devatās* did not know that just as the leaves are watered by watering the root of a tree, so by praising Viṣṇu all *devatās* are praised.

|| 8.3.31 ||

taṁ tadvad ārtam upalabhya jagan-nivāsaḥ

stotraṁ niśamya divijaiḥ saha saṁstuvadbhiḥ

chandomayena garuḍena samuhyamānaś

cakrāyudho 'bhyagamad āśu yato gajendraḥ

Realizing that Gajendra was suffering in this way and hearing his prayer, the shelter of the universe, carried by Garuḍa, traveling at desired speed and carrying his weapons, immediately came to the place where Gajendra was struggling while the *devatās* praised him.

The d*evatās* also accompanied him with praise, in order to absolve themselves for their offensive thinking. *Chandomayena* means "at the speed desired." *Yataḥ* means "where."

|| 8.3.32 ||

so 'ntaḥ-sarasy urubalena gṛhīta ārto

dṛṣṭvā garutmati hariṁ kha upātta-cakram

utkṣipya sāmbuja-karaṁ giram āha kṛcchrān

nārāyaṇākhila-guro bhagavan namas te

Seeing the Lord on Garuḍa in the sky with upraised *cakra,* Gajendra, suffering in the water because of being held with great force by the crocodile, lifted his trunk which was holding a lotus and spoke with difficulty. "O *guru* of the universe! O Lord! I offer respects to you!"

Though overcome with pain, he saw the Lord far off in the sky. He plucked lotuses growing there with his trunk and offered them to the Lord's feet.

|| 8.3.33 ||

taṁ vīkṣya pīḍitam ajaḥ sahasāvatīrya

sa-grāham āśu sarasaḥ kṛpayojjahāra

grāhād vipāṭita-mukhād ariṇā gajendraṁ

saṁpaśyatāṁ harir amūmucad ucchriyāṇām

Seeing Gajendra suffering, the unborn Lord descended, and by his mercy quickly pulled the elephant, along with the crocodile, out of the water. Then, while the *devatās* stood and watched, the Lord severed the crocodile's snout from its body with his *cakra* and saved Gajendra.

Because Garuḍa was moving too slow, the Lord got off of his back and grasping the trunk of the elephant with his left hand, pulled him out of the lake to the bank. Then with his right hand, using his *cakra*, he severed the snout of the crocodile and freed the elephant, while the *devatās* stood watching with absorption. However the Lord ignored them.

Thus ends the commentary on the Third Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Four

The Previous Life of Gajendra

|| 8.4.1 ||

śrī-śuka uvāca

tadā devarṣi-gandharvā

brahmeśāna-purogamāḥ

mumucuḥ kusumāsāraṁ

śaṁsantaḥ karma tad dhareḥ

Śukadeva Gosvāmī said: The *devatās*, sages and Gandharvas, headed by Brahmā and Śiva, praising this activity of the Supreme Lord, began showering flowers.

The Fourth Chapter describes how Gajendra becomes an associate of the Lord, how the crocodile becomes a Gandharva, and as well the Lord's beneficial instructions for human beings.

|| 8.4.2 ||

nedur dundubhayo divyā

gandharvā nanṛtur jaguḥ

ṛṣayaś cāraṇāḥ siddhās

tuṣṭuvuḥ puruṣottamam

In the sky, kettledrums resounded and the Gandharvas danced and sang, while great sages, Cāraṇas and Siddhas offered prayers to the Supreme Lord.

|| 8.4.3-4 ||

yo 'sau grāhaḥ sa vai sadyaḥ

paramāścarya-rūpa-dhṛk

mukto devala-śāpena

hūhūr gandharva-sattamaḥ

praṇamya śirasādhīśam

uttama-ślokam avyayam

agāyata yaśo-dhāma

kīrtanya-guṇa-sat-katham

The crocodile, being freed of Devala's curse, assumed the most astonishing form of the best of the Gandharvas, King Hūhū. He offered his respects with his head and began to praise the indestructible Lord, the shelter of all good qualities, whose topics have qualities worthy of chanting.

Hūhū was cursed by Devala. Hūhū, playing in the water with some women, grabbed the foot of Devala and pulled it. Devala became angry and cursed, "Become a crocodile!" But begin pacified by Hūhū, he spoke. "The Lord will free you when you attack Gajendra." The Lord (*adhīśam)* is the shelter (*dhāma*) of fame.

|| 8.4.5 ||

so 'nukampita īśena

parikramya praṇamya tam

lokasya paśyato lokaṁ

svam agān mukta-kilbiṣaḥ

Having been favored by the Lord, King Hūhū circumambulated the Lord and offered his obeisances. Then, while the *devatās* watched, he returned to Gandharvaloka, freed of his sins.

|| 8.4.6 ||

gajendro bhagavat-sparśād

vimukto 'jñāna-bandhanāt

prāpto bhagavato rūpaṁ

pīta-vāsāś catur-bhujaḥ

Because Gajendra had been touched directly by Supreme Lord, he was freed from the bondage of ignorance and received the same bodily features as the Lord, with yellow garments and four hands.

By the Lord’s contact with his mind and voice, Gajendra achieved liberation from ignorance. By the Lord’s touch, like a touch stone, upon his physical body, he attained a spiritual form, just as Dhruva did. This was because he had previously prayed for a spiritual body in verse SB 8.3.19

|| 8.4.7 ||

sa vai pūrvam abhūd rājā

pāṇḍyo draviḍa-sattamaḥ

indradyumna iti khyāto

viṣṇu-vrata-parāyaṇaḥ

This Gajendra had formerly been a Pāndya king, the best in the southern states, name Indradyumna. He was dedicated to Viṣṇu.

|| 8.4.8 ||

sa ekadārādhana-kāla ātmavān

gṛhīta-mauna-vrata īśvaraṁ harim

jaṭā-dharas tāpasa āpluto 'cyutaṁ

samarcayām āsa kulācalāśramaḥ

Indradyumna, living in a Malaya mountain hermitage, wore matted locks on his head and always engaged in austerities. Once, while observing a vow of silence, with controlled mind, he worshipped the Lord after bathing.

He lived in a hermitage in the Malaya mountain range.

|| 8.4.9 ||

yadṛcchayā tatra mahā-yaśā muniḥ

samāgamac chiṣya-gaṇaiḥ pariśritaḥ

taṁ vīkṣya tūṣṇīm akṛtārhaṇādikaṁ

rahasy upāsīnam ṛṣiś cukopa ha

The sage Agastya arrived there, surrounded by his disciples. When the sage saw Mahārāja Indradyumna, sitting silently engaged in worship in a secluded place without offering him a reception, he became angry.

The sage was Agastya.

|| 8.4.10 ||

tasmā imaṁ śāpam adād asādhur

ayaṁ durātmākṛta-buddhir adya

viprāvamantā viśatāṁ tamisraṁ

yathā gajaḥ stabdha-matiḥ sa eva

Agastya uttered a curse against the King. “This person does not have proper conduct. He is degraded, without intelligence. He has insulted a *brāhmaṇa*

today. May he therefore enter darkness just like an elephant with low intelligence! Let him become an elephant.”

His intelligence has not been given instruction (*akṛta-buddhiḥ*). Let him become an elephant!

|| 8.4.11-12 ||

śrī-śuka uvāca

evaṁ śaptvā gato 'gastyo

bhagavān nṛpa sānugaḥ

indradyumno 'pi rājarṣir

diṣṭaṁ tad upadhārayan

āpannaḥ kauñjarīṁ yonim

ātma-smṛti-vināśinīm

hary-arcanānubhāvena

yad-gajatve 'py anusmṛtiḥ

Śukadeva Gosvāmī said: O King! After Agastya had cursed King Indradyumna, the sage left that place along with his disciples. The King accepted the curse as his fate. He obtained the body of an elephant, which generally destroys memory of the Lord, but because of devotional service he remembered his past.

The King understood that it was his bad destiny. *Yad* means *yasya:* he had memory of his past life, even as an elephant.

|| 8.4.13 ||

evaṁ vimokṣya gaja-yūtha-pam abja-nābhas

tenāpi pārṣada-gatiṁ gamitena yuktaḥ

gandharva-siddha-vibudhair upagīyamāna-

karmādbhutaṁ sva-bhavanaṁ garuḍāsano 'gāt

Upon delivering Gajendra from the crocodile, the Lord, whose act was praised by Gandharvas, Siddhas and the *devatās,* awarded him the status of being his associate, and returned with him to his astonishing abode.

Vimokṣya means “freeing him from the crocodile.”

|| 8.4.14 ||

etan mahā-rāja taverito mayā

kṛṣṇānubhāvo gaja-rāja-mokṣaṇam

svargyaṁ yaśasyaṁ kali-kalmaṣāpahaṁ

duḥsvapna-nāśaṁ kuru-varya śṛṇvatām

O King! Best of the Kurus! I have described to you the action of the Lord concerning the deliverance of Gajendra. Those who hear this story attain Svarga, fame, destruction of the impurities of Kali-yuga and destruction of bad dreams.

|| 8.4.15 ||

yathānukīrtayanty etac

chreyas-kāmā dvijātayaḥ

śucayaḥ prātar utthāya

duḥsvapnādy-upaśāntaye

Therefore, after rising from bed in the morning, those who desire their own welfare—the *brāhmaṇas, kṣatriyas, vaiśyas*—after purifying themselves, should chant this narration as it is, without deviation, to counteract the troubles of bad dreams.

Yathā means “as it is.”

|| 8.4.16 ||

idam āha hariḥ prīto

gajendraṁ kuru-sattama

śṛṇvatāṁ sarva-bhūtānāṁ

sarva-bhūta-mayo vibhuḥ

O best of the Kuru dynasty! The Supreme Lord, the Supersoul of everyone, being pleased, spoke to Gajendra as follows while everyone listened.

|| 8.4.17-24 ||

śrī-bhagavān uvāca

ye māṁ tvāṁ ca saraś cedaṁ

giri-kandara-kānanam

vetra-kīcaka-veṇūnāṁ

gulmāni sura-pādapān

śṛṅgāṇīmāni dhiṣṇyāni

brahmaṇo me śivasya ca

kṣīrodaṁ me priyaṁ dhāma

śveta-dvīpaṁ ca bhāsvaram

śrīvatsaṁ kaustubhaṁ mālāṁ

gadāṁ kaumodakīṁ mama

sudarśanaṁ pāñcajanyaṁ

suparṇaṁ patageśvaram

śeṣaṁ ca mat-kalāṁ sūkṣmāṁ

śriyaṁ devīṁ mad-āśrayām

brahmāṇaṁ nāradam ṛṣiṁ

bhavaṁ prahrādam eva ca

matsya-kūrma-varāhādyair

avatāraiḥ kṛtāni me

karmāṇy ananta-puṇyāni

sūryaṁ somaṁ hutāśanam

praṇavaṁ satyam avyaktaṁ

go-viprān dharmam avyayam

dākṣāyaṇīr dharma-patnīḥ

soma-kaśyapayor api

gaṅgāṁ sarasvatīṁ nandāṁ

kālindīṁ sita-vāraṇam

dhruvaṁ brahma-ṛṣīn sapta

puṇya-ślokāṁś ca mānavān

utthāyāpara-rātrānte

prayatāḥ susamāhitāḥ

smaranti mama rūpāṇi

mucyante te 'ṁhaso 'khilāt

The Lord said: Freed from all sinful reactions are those who rise from bed at the end of night and fully concentrate their minds with great attention upon my form, your form, this lake, this mountain, the caves, gardens, cane plants, bamboo plants, celestial trees;, my abode, the abodes of Brahmā and Śiva, three peaks of Trikūṭa Mountain; the ocean of milk, Śvetadvīpa, which is always brilliant with spiritual rays, Śrīvatsa, the Kaustubha gem, my garland, my club named Kaumodakī, my Sudarśana disc and Pāñcajanya conchshell, my bearer named Garuḍa, the king of the birds, Śeṣa Nāga, my expansion of energy the goddess of fortune who takes shelter of me, Brahmā, Nārada Muni, Śiva, Prahlāda, the pure, unlimited activities performed by Matsya, Kūrma and Varāha, the sun, the moon, fire, the mantra *oṁkāra,* the Absolute Truth, the material energy, the cows and *brāhmaṇas,* devotional service, the wives of Soma and Kaśyapa, who are all daughters of King Dakṣa, the Rivers Ganges, Sarasvatī, Nandā and Yamunā, the elephant Airāvata, Dhruva Mahārāja, the seven sages, and pious human beings.

One should remember all these items. *Avyaktam* means prakṛti. *Avyayam dharmam* means *bhakti.* The daughters of Dakṣa were the wives of Soma and Kaśyapa. *Sita-vāraṇam* means Airāvata.

|| 8.4.25 ||

ye māṁ stuvanty anenāṅga

pratibudhya niśātyaye

teṣāṁ prāṇātyaye cāhaṁ

dadāmi vipulāṁ gatim

O King! I give an eternal residence in the spiritual world at the end of their lives to persons who rise from bed at the end of night and offer me the prayers offered by you.

|| 8.4.26 ||

śrī-śuka uvāca

ity ādiśya hṛṣīkeśaḥ

prādhmāya jalajottamam

harṣayan vibudhānīkam

āruroha khagādhipam

Śukadeva Gosvāmī said: After giving this instruction, the Lord, who is known as Hṛṣīkeśa, blowing his conch, gave joy to the *devatās* and climbed on the back of his carrier, Garuḍa.

Thus ends the commentary on the Fourth Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Five

Brahmā's Prayer for Ajita

|| 8.5.1 ||

śrī-śuka uvāca

rājann uditam etat te

hareḥ karmāgha-nāśanam

gajendra-mokṣaṇaṁ puṇyaṁ

raivataṁ tv antaraṁ śṛṇu

Śukadeva Gosvāmī said: O King! I have described to you the pure story of the deliverance of Gajendra, which destroys sin. Now please listen as I describe Raivata Manu.

The Fifth Chapter describes the prayers of the *devatās* after they lost power through the curse of Durvāsā, in relation to the sixth Manvantara avatāra Ajita.

|| 8.5.2 ||

pañcamo raivato nāma

manus tāmasa-sodaraḥ

bali-vindhyādayas tasya

sutā hārjuna-pūrvakāḥ

The brother of Tāmasa Manu was the fifth Manu, named Raivata. His sons were headed by Arjuna, Bali and Vindhya.

|| 8.5.3 ||

vibhur indraḥ sura-gaṇā

rājan bhūtarayādayaḥ

hiraṇyaromā vedaśirā

ūrdhvabāhv-ādayo dvijāḥ

O King, in the millennium of Raivata Manu, the king of heaven was known as Vibhu, the *devatās* were the Bhūtarayas, and the seven sages were the *brāhmaṇas* headed by Hiraṇyaromā, Vedaśirā and Ūrdhvabāhu.

|| 8.5.4 ||

patnī vikuṇṭhā śubhrasya

vaikuṇṭhaiḥ sura-sattamaiḥ

tayoḥ sva-kalayā jajñe

vaikuṇṭho bhagavān svayam

From the combination of Śubhra and his wife, Vikuṇṭhā, there appeared the Supreme Lord, Vaikuṇṭha, along with *devatās* called the Vaikuṇṭhas, who were his expansions.

Vikuṇṭhā was the wife of Śubhra. The Lord appeared along with the Vaikuṇṭhas as his expansions.

|| 8.5.5 ||

vaikuṇṭhaḥ kalpito yena

loko loka-namaskṛtaḥ

ramayā prārthyamānena

devyā tat-priya-kāmyayā

Just to please the goddess of fortune, Vaikuṇṭha, at her request, created another Vaikuṇṭha planet, which is worshiped by everyone.

Just as the Lord's appearance is called a birth, so the appearance of the Lord's abode is called "creating" a planet. It is not a material creation, since the Lord and his abode are both eternal. They are described similarly, with the intention of saying that they are eternal. *Krama-sandarbha* says "This Vaikuṇṭha planet of the son of Vikuṇṭha is the same as the original Vaikuṇṭha beyond the eight coverings of the universe seen by Brahmā before he created the living entities, as described in the Second Canto."

|| 8.5.6 ||

tasyānubhāvaḥ kathito

guṇāś ca paramodayāḥ

bhaumān reṇūn sa vimame

yo viṣṇor varṇayed guṇān

The activities and most glorious qualities of the Vaikuṇṭha abode have already been described. A mortal who succeeds in describing the qualities of Viṣṇu can count the particles of dust on earth.

Vaikuṇṭha was described in the Third Canto. Its qualities are such things as fondness for the Vedas and *brāhmaṇas.*

|| 8.5.7 ||

ṣaṣṭhaś ca cakṣuṣaḥ putraś

cākṣuṣo nāma vai manuḥ

pūru-pūruṣa-sudyumna-

pramukhāś cākṣuṣātmajāḥ

The son of Cakṣu known as Cākṣuṣa was the sixth Manu. He had many sons, headed by Pūru, Pūruṣa and Sudyumna.

|| 8.5.8 ||

indro mantradrumas tatra

devā āpyādayo gaṇāḥ

munayas tatra vai rājan

haviṣmad-vīrakādayaḥ

During the reign of Cākṣuṣa Manu, the king of heaven was known as Mantradruma. The *devatās* were the Āpyas, and the sages were Haviṣmān, Vīraka and others.

|| 8.5.9 ||

tatrāpi devasambhūtyāṁ

vairājasyābhavat sutaḥ

ajito nāma bhagavān

aṁśena jagataḥ patiḥ

In this sixth Manvantara, Lord Viṣṇu, the master of the universe, appeared in his expansion as Ajita, begotten by Vairāja in the womb of his wife, Devasambhūti.

|| 8.5.10 ||

payodhiṁ yena nirmathya

surāṇāṁ sādhitā sudhā

bhramamāṇo 'mbhasi dhṛtaḥ

kūrma-rūpeṇa mandaraḥ

By churning the ocean of milk, Ajita produced nectar for the *devatās.* In the form of a tortoise, he moved here and there in the water, carrying on his back the great mountain known as Mandara.

|| 8.5.11-12 ||

śrī-rājovāca

yathā bhagavatā brahman

mathitaḥ kṣīra-sāgaraḥ

yad-arthaṁ vā yataś cādriṁ

dadhārāmbucarātmanā

yathāmṛtaṁ suraiḥ prāptaṁ

kiṁ cānyad abhavat tataḥ

etad bhagavataḥ karma

vadasva paramādbhutam

King Parīkṣit inquired: O great *brāhmaṇa*! Why did Lord Viṣṇu churn the ocean of milk? For what reason did he hold up Mandara Mountain by his form as a turtle? How did the *devatās* obtain the nectar, and what other things were produced from the churning of the ocean? Kindly describe all these wonderful activities of the Lord.

Ambu-cara means turtle. Why did he hold up the mountain by assuming the form of a turtle?

|| 8.5.13 ||

tvayā saṅkathyamānena

mahimnā sātvatāṁ pateḥ

nātitṛpyati me cittaṁ

suciraṁ tāpa-tāpitam

My heart, long disturbed by the three miserable conditions of material life, is not yet satiated with hearing you describe the glorious activities of the Lord, who is the master of the devotees.

|| 8.5.14 ||

śrī-sūta uvāca

sampṛṣṭo bhagavān evaṁ

dvaipāyana-suto dvijāḥ

abhinandya harer vīryam

abhyācaṣṭuṁ pracakrame

Sūta Gosvāmī said: O learned *brāhmaṇas*! When Śukadeva Gosvāmī, the son of Dvaipāyana, was thus questioned by the King, with great joy he began to describe further the glories of the Supreme Lord.

|| 8.5.15-16 ||

śrī-śuka uvāca

yadā yuddhe 'surair devā

badhyamānāḥ śitāyudhaiḥ

gatāsavo nipatitā

nottiṣṭheran sma bhūriśaḥ

yadā durvāsaḥ śāpena

sendrā lokās trayo nṛpa

niḥśrīkāś cābhavaṁs tatra

neśur ijyādayaḥ kriyāḥ

Śukadeva Gosvāmī said: O King! When the *devatās*, attacked by demons with their serpent weapons in battle, fell down almost dead and could not get up, after the *devatās* had been cursed by Durvāsā Muni and the three worlds had lost their prosperity, ritualistic ceremonies such as sacrifices could not be performed.

The *devatās* could not be brought back to life. They had been defeated. The cause is given. They were cursed by Durvāsā. Durvāsā once saw Indra going on the road and gave him the garland from his neck. Out of pride, Indra did not respect the garland and threw in on Airāvata's head. Being an animal, Airāvata angrily threw the garland on the ground and squashed it with his feet. Seeing that, Durvāsā became angry and cursed, "You, along with the three worlds, will lose your prosperity!"

|| 8.5.17-18 ||

niśāmyaitat sura-gaṇā

mahendra-varuṇādayaḥ

nādhyagacchan svayaṁ mantrair

mantrayanto viniścitam

tato brahma-sabhāṁ jagmur

meror mūrdhani sarvaśaḥ

sarvaṁ vijñāpayāṁ cakruḥ

praṇatāḥ parameṣṭhine

Lord Indra, Varuṇa and the other *devatās,* seeing their lives in such a state, consulted among themselves but could not find any solution. Then they went the assembly of Lord Brahmā on the peak of Sumeru Mountain. Offering respects, they informed Brahmā of everything.

|| 8.5.19-20 ||

sa vilokyendra-vāyv-ādīn

niḥsattvān vigata-prabhān

lokān amaṅgala-prāyān

asurān ayathā vibhuḥ

samāhitena manasā

saṁsmaran puruṣaṁ param

uvācotphulla-vadano

devān sa bhagavān paraḥ

Upon seeing that the *devatās* were bereft of all influence and strength, that the three worlds were devoid of auspiciousness, and that the demons were flourishing, powerful Brahmā, who is superior to the *devatās,* concentrated his mind on the Supreme Lord and then spoke with a joyful countenance.

Brahmā *(saḥ)* saw that the demons were opposite of what they should be (*ayathā*): they had more power.

|| 8.5.21 ||

ahaṁ bhavo yūyam atho 'surādayo

manuṣya-tiryag-druma-gharma-jātayaḥ

yasyāvatārāṁśa-kalā-visarjitā

vrajāma sarve śaraṇaṁ tam avyayam

Lord Brahmā said: We will take shelter of the Lord, from whom I, Lord Śiva, all of you *devatās,* the demons, the humans, animals, plants and the living entities born of perspiration, have been created through his *puruṣa avatāra,* expansions (Brahmā and Śiva) and secondary expansions (Marīci and others).

Gharma-jātayaḥ means entities born from perspiration. The puruṣa *(avatāra*) creates me (Brahmā) and Śiva (*aṁśa).* We carry out various creations. I create Marīci and others (*kalā*). Marīci and others create others as their sons and grandsons, including the demons.

|| 8.5.22 ||

na yasya vadhyo na ca rakṣaṇīyo

nopekṣaṇīyādaraṇīya-pakṣaḥ

tathāpi sarga-sthiti-saṁyamārthaṁ

dhatte rajaḥ-sattva-tamāṁsi kāle

He does not kill, protect, ignore or favor anyone. However, he accepts *rajas, sattva* and *tamas* at the proper time in order to create, maintain and destroy.

The Lord is equal in all cases. "Well if no one is supposed to be killed, then why do we see killing?" He accepts *rajas* for creation and *tamas* for destruction. This means that he accepts them, in the sense that he is non-different from his energies. By *tamas, sattva* and *rajas,* he destroys, protects and disregards the living entities. The sense is metaphorical, not actual for the Supreme Lord.

|| 8.5.23 ||

ayaṁ ca tasya sthiti-pālana-kṣaṇaḥ

sattvaṁ juṣāṇasya bhavāya dehinām

tasmād vrajāmaḥ śaraṇaṁ jagad-guruṁ

svānāṁ sa no dhāsyati śaṁ sura-priyaḥ

It is now the time for the Lord who accepts *sattva* to protect proper conduct for the welfare of the living entities. Therefore we should take shelter of the *guru* of the universe. Being affectionate to the *devatās*, he will give prosperity to us, his devotees.

But now is not the time for destruction and tamas. Now is the time for protection of proper conduct (*sthiti*). Accepting *sattva* (*juṣānasya*), he should be affectionate to the *devatās.*

|| 8.5.24 ||

śrī-śuka uvāca

ity ābhāṣya surān vedhāḥ

saha devair arindama

ajitasya padaṁ sākṣāj

jagāma tamasaḥ param

Śukadeva Gosvāmī said: O subduer of all enemies! After Lord Brahmā finished speaking to the *devatās,* he went with to the abode of Ajita, which is beyond *prakṛti.*

This abode is Śvetadvīpa situated in the Milk Ocean (within the universe).

|| 8.5.25 ||

tatrādṛṣṭa-svarūpāya

śruta-pūrvāya vai prabhuḥ

stutim abrūta daivībhir

gīrbhis tv avahitendriyaḥ

There, Lord Brahmā, with a fixed mind, offered prayers to the Supreme Lord who could not be seen, but was previous described, using words of the Vedas.

Though the Lord was present, he could not be seen except by his will. *Abrūta* means "he did." *Daivībhiḥ* means by verse like Puruṣa-sūkta from the Vedas.

|| 8.5.26 ||

śrī-brahmovāca

avikriyaṁ satyam anantam ādyaṁ

guhā-śayaṁ niṣkalam apratarkyam

mano-'grayānaṁ vacasāniruktaṁ

namāmahe deva-varaṁ vareṇyam

Lord Brahmā said: We offer respects to the unlimited, unchanging Lord who is real, the first cause, and who is invisible like a person hiding in a cave, who is without parts, inconceivable, beyond mind and speech, who is the best of the *devas,* and the most worthy of praise.

O Lord! We are unable to meditate on you or praise you. We simply offer you respects. *Mano-'grayānam* means that he goes in front of the mind.

Śruti says:

anejad ekaṁ manaso javīyo

nainad devā āpnuvan pūrvam arṣat

tad dhāvato 'nyān atyeti tiṣṭhat

tasminn apo mātariśvā dadhāti

The Lord is without fear, supreme, faster than the mind. The senses cannot reach him. He has gone far in front. Standing in one place he surpasses all others who move quickly. Vāyu offers the actions of the living entities to him. *Īśopaniṣad* 4

He cannot be defined by words. Śruti says *yad vācā nābhyuditaṁ yena vāg abhyudyate:* the Lord is not expressed by words, and by him words take their meaning. (*Kena Upaniṣad* 1.5) Because our minds and words are material and you are beyond matter, we cannot approach you with our minds and words. That form beyond matter is described. It is devoid of transformation, whereas the *guṇas'* nature is transformation. But though you are beyond mind and words, you are not unreal. You are real (*satyam*). "Then I am like a pot or cloth?" No, you are unlimited, devoid of limit in time and space, since you are the cause of the whole universe (*ādyam*). Therefore, because no one can understand you, you are like a person hiding in a cave. You are unlimited, since you are without coverings or *upādhis* (*niṣkalam*). Or because you cannot be measured, you are without divisions. Medinī says *kala* can mean amount. This is because you are inconceivable.

|| 8.5.27 ||

vipaścitaṁ prāṇa-mano-dhiyātmanām

arthendriyābhāsam anidram avraṇam

chāyātapau yatra na gṛdhra-pakṣau

tam akṣaraṁ khaṁ tri-yugaṁ vrajāmahe

We surrender to the knower of the living entities, *prāṇa,* mind, intelligence and *ahaṅkāra*, to the Lord who is not available to the senses and sense objects, who is constantly witnessing, but not affected, who has no *vidyā* and *avidyā* like the *jīva,* who is indestructible, and who is the form of happiness endowed with six great qualities.

Then the Lord's omniscience is described. He is the knower (*vipaścitam*) of the living entities, of their *prāṇa*, mind, intelligence and *ahaṅkara (ātmā). Ātma* can also mean the body or the *jīva.* He cannot be grasped (*abhāsam*) by the senses or sense objects (*artha*). He is without sleep, seeing everything. But he is unaffected (*avraṇam*), not suffering on seeing the *jīva's* suffering. The reason for all of this is that in him *avidyā* and *vidyā* (*chāyā ātapau*) do not exist, as in the *jīva* (*gṛdhra-pakṣau*). Therefore he is indestructible and he has his own eternal form of happiness (*kham*). According to the dictionary *kham* means the senses, happiness and Svarga. This happiness is enumerated. It is three times two, or six. The Lord has six outstanding qualities. We surrender to that Lord.

|| 8.5.28 ||

ajasya cakraṁ tv ajayeryamāṇaṁ

manomayaṁ pañcadaśāram āśu

tri-nābhi vidyuc-calam aṣṭa-nemi

yad-akṣam āhus tam ṛtaṁ prapadye

We surrender to the real Lord whom they say is the axel of the fast-moving wheel of *saṁsāra* belonging to the *jīva,* with sixteen spokes predominated by the mind, three naves made of the *guṇas,* and eight rims made of the elements.

One should worship this Lord, since he is the shelter of the *jīva's avidyā.* The *jīva's* (*ajasya*) wheel of *saṁsāra* moves by *māyā (ajayā).* It has sixteen spokes made of the ten sense, five *prāṇas* and the mind, predominated by the mind (*manomayam*). It moves quickly. It has naves made of the three *guṇas.* It is flickering like lightening. It has eight rims or coverings, made of the material elements. The axel or the basis is the Supreme Lord. We surrender to that real form.

|| 8.5.29 ||

ya eka-varṇaṁ tamasaḥ paraṁ tad

alokam avyaktam ananta-pāram

āsāṁ cakāropasuparṇam enam

upāsate yoga-rathena dhīrāḥ

We offer respects to the Lord who is beyond darkness, who is unseen by all people, invisible, beyond description of words, and seated on Garuḍa, whom the *yogī* who never gives up worship, seated on his chariot of *yoga,* worships using the syllable *oṁ,*

This verse explains the method of surrender. The Lord is the one syllable *oṁ*. He is seated on the back of Garuḍa or is superior to Garuḍa. He is beyond *prakṛti.* He is not seen by everyone (*alokam*), and is thus invisible (*avyaktam*). This is because he cannot be determined by words since he is the sum total of the Vedas (*ananta-pāram*). He who is *oṁ* and seated on Garuḍa is worshipped by the person situated on the chariot of *yoga.* He is worshiped by the *yogī* in the mood of fighting in *vīra-rasa* with the *sthāyi-bhāva* of *utsāha* with a desire to attain the bliss of liberation. The *dhīra*, one who does not give up the fight, worships this Lord. We offer respects to that Lord. The verb is in the next verse.

|| 8.5.30 ||

na yasya kaścātititarti māyāṁ

yayā jano muhyati veda nārtham

taṁ nirjitātmātma-guṇaṁ pareśaṁ

namāma bhūteṣu samaṁ carantam

We offer respects to the Supreme Lord who is equal to all living entities, who controls the *jīva, māyā* and the *guṇas,* whose *māyā* cannot be overcome by anyone unless they surrender to him, whose *māyā* bewilders men so they do not understand the Lord.

His power is explained. No one can overcome the Lord's *māyā* without surrendering. He controls the *jīva, māyā* and the *guṇas* (*ātmātma-guṇam*).

|| 8.5.31 ||

ime vayaṁ yat-priyayaiva tanvā

sattvena sṛṣṭā bahir-antar-āviḥ

gatiṁ na sūkṣmām ṛṣayaś ca vidmahe

kuto 'surādyā itara-pradhānāḥ

We offer respects to the Lord by whose dear form of *sattva-guṇa* we have been created but still do not know his subtle nature, though it is manifested externally as time and internally as *anytaryāmī,* and who the demons with *rajas* and *tamas* cannot understand at all.

The previous said that people do not know the Lord. This verse explains further. We, even if we are wise (*ṛsayaḥ*) do not know the nature *(gatim)* of the Lord who is manifested externally as time and internally as *antaryāmī.* How can demons and others, who are prominently in the modes of *rajas* and *tamas* (*itara-pradhānāḥ*), know him? We offer respects to that Lord. The main verb is in the previous verse.

|| 8.5.32 ||

pādau mahīyaṁ sva-kṛtaiva yasya

catur-vidho yatra hi bhūta-sargaḥ

sa vai mahā-pūruṣa ātma-tantraḥ

prasīdatāṁ brahma mahā-vibhūtiḥ

May the Lord with Brahman as his great *vibhūti,* who manifests as the universal form*,* full of *vibhūtis* like the earth which is dependent on time, and whose feet represent the earth he created, within which there are four types of living entities, be pleased with us!

We know your form as this gross universe, which is visible. In this way Brahmā prays in twelve verses, starting with the feet made of earth. *Mahā-vibhūtiḥ* means the Lord who possesses *vibhūtis* such as the earth. May the Lord be pleased with us! The Lord is also the form of Brahman.

pṛthivī vāyur ākāśa āpo jyotir ahaṁ mahān

vikāraḥ puruṣo 'vyaktaṁ rajaḥ sattvaṁ tamaḥ param

aham etat prasaṅkhyānaṁ jñānaṁ tattva-viniścayaḥ

I am form, taste, aroma, touch and sound; *ahaṅkāra*; the *mahat-tattva*; earth, water, fire, air and sky; the eleven senses; the living entity; *prakṛti*; the modes of goodness, passion and ignorance; and Brahman. I am all of these items, along with knowledge of them, and the determination of truth resulting from that knowledge. SB 11.16.37

In this verse enumerating the elements, *param* means Brahman. Yamunācarya's *stotra* also says *parātparaṁ brahma ca te vibhūtayah*: the supreme Brahman is also your *vibhūti.* Jīva Gosvāmī says the Lord has Brahman as his great *vibhūti.* Thus the *vibhūtis* in the material world, such as earth, are very insignificant. That is pointed out. The earth element is his feet. Because the feet of the spiritual body of the Lord are his *vibhūtis*, the earth, created the Lord, is here designated as his feet. In that earth there are four types of beings: those arising from wombs, from eggs, from seeds

and from perspiration. This form is the material, universal form (*mahā-puruṣaḥ*). It is dependent on time (*ātmā-tantraḥ*).

|| 8.5.33 ||

ambhas tu yad-reta udāra-vīryaṁ

sidhyanti jīvanty uta vardhamānāḥ

lokā yato 'thākhila-loka-pālāḥ

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

May the Lord of great *vibhūtis*, from whose semen, in the form of water which possesses great power, living entities and the protectors of the planets are born, live and increase, be pleased with us!

Uḍara-viṛyam means "possessing great *śakti*." From water, living entities are born (*sidhyanti*).

|| 8.5.34 ||

somaṁ mano yasya samāmananti

divaukasāṁ yo balam andha āyuḥ

īśo nagānāṁ prajanaḥ prajānāṁ

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

May the Lord, possessing great *vibhūtis,* whom the wise say is the moon which is the food, strength and life of the *devatās,* the controller of trees, and the means of reproducing for the offspring, be pleases with us!

The moon is the food of the *devatās*, and also their strength and life. The moon is the lord of the trees (*nagānām*). It also causes generation (*prajanaḥ*) for the living entities.

|| 8.5.35 ||

agnir mukhaṁ yasya tu jāta-vedā

jātaḥ kriyā-kāṇḍa-nimitta-janmā

antaḥ-samudre 'nupacan sva-dhātūn

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

May the Lord possessing great *vibhūtis,* whose mouth is fire which produces wealth, which appeared in order to perform sacrifices, and which digests the food in the stomach and the ocean, be pleased with us!

Jāta-vedāḥ means the producer of wealth. *Antaḥ samudre* means "in the stomach." Fire digests things like food that can be digested (*sva-dhātūn*), and as well heats up water in the ocean as the Vādava fire.[125]

|| 8.5.36 ||

yac-cakṣur āsīt taraṇir deva-yānaṁ

trayīmayo brahmaṇa eṣa dhiṣṇyam

dvāraṁ ca mukter amṛtaṁ ca mṛtyuḥ

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

May the Lord, who possesses great *vibhūtis,* whose eye is the sun, the deity presiding over the path of liberation, which is the embodiment of the three Vedas, which is the place of worship, the door to liberation, immortality and death, be pleased with us!

The sun *(taraṇiḥ)* represents the path of liberation (*deva-yānam*). The sun is a guiding deity on the path of liberation. The sun is the three Vedas (*trayīmayaḥ*). *Śruti says saiṣā trayi eva vidyā tapati*: the sun shines as the three Vedas. (*Śatapatha Brāhmaṇa* 10.5.2.2.) The sun is the place for worship (*brahmaṇaḥ dhiṣṇyam*). *Śruti* says *ya eṣo 'ntar ādityo hiraṇmayaḥ puruṣaḥ*: the golden form of the Lord resides within the sun. The sun is the door to liberation since it is on the *deva-yāna,* the path of liberation. It is immortality, or heavenly since it is a pure planet based on piety. It is death because it personifies time.

|| 8.5.37 ||

prāṇād abhūd yasya carācarāṇāṁ

prāṇaḥ saho balam ojaś ca vāyuḥ

anvāsma samrājam ivānugā vayaṁ

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

[125] This fire is said to exist beneath the ocean.

May the Lord, possessing great *vibhūtis,* from whose life airs arose air, which is the life air, and the mental, physical and sense strength of all moving and non-moving beings, and which we *devatās* follow just as servants follow their king, be pleased with us!

From the Lord's life airs arose air, which is the essence of *saha, bala* and *ojas* of all living beings. We *devatās* of the intelligence and other functions, follow this life air just as servants follow the king.

|| 8.5.38 ||

śrotrād diśo yasya hṛdaś ca khāni

prajajñire khaṁ puruṣasya nābhyāḥ

prāṇendriyātmāsu-śarīra-ketaḥ

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

May the Lord who possesses great *vibhūtis,* from whose ears arose the directions, from the space in whose heart arose the holes in the body, from whose navel arose ether, which is the shelter of the life airs, senses, mind, secondary life airs and the body, be pleased with us!

From the space in the Lord's heart arose the holes of the body. From his navel arose ether, which is the shelter (*ketaḥ*) for the five life airs, the senses, the mind *(ātmā*) and the five secondary life airs (*asu*) and the body.

|| 8.5.39 ||

balān mahendras tri-daśāḥ prasādān

manyor girīśo dhiṣaṇād viriñcaḥ

khebhyas tu chandāṁsy ṛṣayo meḍhrataḥ kaḥ

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

May the Lord, who possesses great *vibhūtis*, from whose strength arose Indra, from whose joy arose the *devatās,* from whose anger arose Śiva, from whose intelligence arose Brahmā, from whose bodily holes arose the Vedas and sages, and from whose genitals arose Dakṣa Prajāpati, be pleased with us!

From his intelligence *(dhiṣaṇat)* arose Brahmā. From his bodily holes (*khebhyoḥ*) arose the Vedas.

|| 8.5.40 ||

śrīr vakṣasaḥ pitaraś chāyayāsan

dharmaḥ stanād itaraḥ pṛṣṭhato 'bhūt

dyaur yasya śīrṣṇo 'psaraso vihārāt

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

May the Lord, who possesses great *vibhūtis,* from whose chest arose Lakṣmī, from his shadow arose the Pitṛs, from whose breast arose *dharma,* from whose back arose *adharma,* from whose head arose heaven, from whose playing arose the Apsarās, be pleased with us!

Itaraḥ means *adharma.*

|| 8.5.41 ||

vipro mukhād brahma ca yasya guhyaṁ

rājanya āsīd bhujayor balaṁ ca

ūrvor viḍ ojo 'ṅghrir aveda-śūdrau

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

May the Lord, who possesses great *vibhūtis,* from whose mouth arose the *brāhmaṇas* and Vedas, from whose arms arose the *kṣatriyas* and strength, from whose thighs arose *vaiśyas* and their skill, and from whose feet arose *śūdras* and their occupation of service, be pleased with us!

From the mouth arose the *brāhmaṇas* and the Vedas (*guhyam*). *Viṭ* means *vaiśya. Ojaḥ* means the *vaiśya's* skill and occupation. From the feet arose the *śūdras* and their occupation of service which excludes the Vedas (*aveda*). Another version has *viśo 'ṅgher abhavat śūdra:* from the feet appeared the *śūdras.*

|| 8.5.42 ||

lobho 'dharāt prītir upary abhūd dyutir

nastaḥ paśavyaḥ sparśena kāmaḥ

bhruvor yamaḥ pakṣma-bhavas tu kālaḥ

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

May the Lord, who possesses great *vibhūtis,* from whose lower lip arose greed, from whose upper life arose affection, from whose nose arose beauty, from whose touch arose desire for benefiting animals, from his brows arose Yama and from whose eye lids arose time, be pleased with us!

Upari means the upper lip. From the Lord's nose arose beauty. From the Lord's touch arose desire for benefiting animals (*paśavyaḥ kāmaḥ*).

|| 8.5.43 ||

dravyaṁ vayaḥ karma guṇān viśeṣaṁ

yad-yogamāyā-vihitān vadanti

yad durvibhāvyaṁ prabudhāpabādhaṁ

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

May the Lord who possesses great *vibhūtis,* whose *yoga-māyā,* they say, creates this inconceivable universe made of twenty-three elements, time, *karma* and the three *guṇas*, whose reality is negated by the very intelligent, be pleased with us!

The wise say that the twenty-three material elements (*dravyam*), time (*vayaḥ*), *karma,* and the three *guṇas* are created by the Lord's *yoga-māyā,* and that the particular creation from these elements is inconceivable. This creation is rejected as real by the very intelligent. Another version has *prabudhāvabodham.* Though the material world is difficult to understand, it is understood by the very intelligent. We understand that this material universe, is the *vibhūti* of the twenty-three elements, time, and *karma,* which are *vibhūtis* of *māyā-śakti* with its *guṇas,* which is a *vibhūti* of the Lord's *svarūpa-śakti, yoga-māyā.* This is the meaning implied.

|| 8.5.44 ||

namo 'stu tasmā upaśānta-śaktaye

svārājya-lābha-pratipūritātmane

guṇeṣu māyā-raciteṣu vṛttibhir

na sajjamānāya nabhasvad-ūtaye

We offer respects to you, possessor of spiritual *śaktis,* whose mind is satisfied in itself because of existing through your *svarūpa-śakti*, who remain unattached to the actions of the senses directed to the *guṇas* made of *māyā,* and who are detached like the air in relation to the creation.

All we can do is offer respects to you, whose form is beyond *māyā* and difficult to understand. We offer respects to you who possess spiritual *śaktis (upaśānta-śaktaye)* like the *saṁvit-śakti,* to the Lord whose mind is fully satisfied because of the possessing existence through his *svarūpa-śakti.* "Then why is he attached to creating this universe?" He is not attached to the actions directed to the world made of the material *guṇas.* He has pastimes of creation (*ūti)* like air (which remains unattached to everything in the air).

|| 8.5.45 ||

sa tvaṁ no darśayātmānam

asmat-karaṇa-gocaram

prapannānāṁ didṛkṣūṇāṁ

sasmitaṁ te mukhāmbujam

We are surrendered unto you and wish to see you. Please make your form with lotus face and smile visible to our senses.

"O Brahṁā! Please accept your desired boon." Brahmā answers. Show your *svarūpa* to us, who have surrendered to you. "Is this form without qualities or with qualities?" Show that form which we can perceive with our senses. It is a form with qualities. That form has a lotus face with a smile.

|| 8.5.46 ||

tais taiḥ svecchā-bhūtai rūpaiḥ

kāle kāle svayaṁ vibho

karma durviṣahaṁ yan no

bhagavāṁs tat karoti hi

O Supreme Lord! You perform activities impossible for us to perform in all cycles of time, through your various incarnations which appear by your desire.

Brahmā remembers the Lord's great affection for his devotees. The Lord personally performs actions which we cannot perform *(durviṣaham*) through forms like Nṛsiṁha which appear by his will, nourished by the devotee's desire.

|| 8.5.47 ||

kleśa-bhūry-alpa-sārāṇi

karmāṇi viphalāni vā

dehināṁ viṣayārtānāṁ

na tathaivārpitaṁ tvayi

Activities performed for you are not like the activities of persons desiring material enjoyment, which require great effort, and which yield little or no result.

The pious acts of us, your devotees, should not be fruitless like the actions of the material enjoyers. The activities offered to you by your devotees are not like the actions of the materialists, which are filled with suffering, and have little result or no result.

|| 8.5.48 ||

nāvamaḥ karma-kalpo 'pi

viphalāyeśvarārpitaḥ

kalpate puruṣasyaiva

sa hy ātmā dayito hitaḥ

Even a small shadow of actions for the Lord does not go in vain. The Lord, the soul of the person, is affectionate to the person and acts as his benefactor.

Even a little action offered to you gives huge results. And lots of actions not offered to you give no result. Even a small (*avamaḥ*) trace of action (*karma-kalpaḥ*) is not without result, since (hi) the Lord, the soul of the person, is affectionate and acts of

one's benefit. Respect for the Lord brings results, and disrespect for the Lord brings failure.

|| 8.5.49 ||

yathā hi skandha-śākhānāṁ

taror mūlāvasecanam

evam ārādhanaṁ viṣṇoḥ

sarveṣām ātmanaś ca hi

Just as pouring water on the root benefits the trunk and branches, so worship of Viṣṇu, the soul of all beings, benefits all beings.

However, even if one does not perform actions (prescribed duties), if one worships the Lord, one receives all the results of all actions. Without worship of the Lord, all actions are without result. An example is given to illustrate this.

|| 8.5.50 ||

namas tubhyam anantāya

durvitarkyātma-karmaṇe

nirguṇāya guṇeśāya

sattva-sthāya ca sāmpratam

We offer respects to you, unlimited, whose actions are inconceivable, who may or may not offer us material benedictions, but who now maintains *sattva-guṇa* in the universe.

Whether you will fulfill our desire or not, we do not know. You are unlimited. Though we are omniscient, we do not have your omniscience. We cannot surmise what you will do now. Your actions are inconceivable. "But because I am merciful, you can infer that I will fulfill the desires of Indra and other devotees." By your mercy you do not give material benefits arising from the *guṇas (nirguṇāya),* which are obstacles to *bhakti.* But by your mercy, you give wealth arising from the *guṇas.* Therefore both results can be inferred. "Why do you praise me, if you have such doubts?" Since now is the time for *sattva-guṇa,* and you are in charge of *sattva-guṇa,* you should increase the power of the *devatās* who are in *sattva-guṇa.* They also believe that the Lord should not stop their material enjoyment, since they are not pure devotees.

Thus ends the commentary on the Fifth Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Six

Carrying Mandara Mountain

|| 8.6.1 ||

śrī-śuka uvāca

evaṁ stutaḥ sura-gaṇair

bhagavān harir īśvaraḥ

teṣām āvirabhūd rājan

sahasrārkodaya-dyutiḥ

Śukadeva Gosvāmī said: O King! The Supreme Lord, praised by the *devatās,* appeared before them with the brilliance of a thousand rising suns.

The sixth chapter describes how the Lord appears, Brahmā praises him and on the Lord's advice, the *devatās* approach Bali for producing nectar.

|| 8.6.2 ||

tenaiva sahasā sarve

devāḥ pratihatekṣaṇāḥ

nāpaśyan khaṁ diśaḥ kṣauṇīm

ātmānaṁ ca kuto vibhum

The *devatās* were blinded by the Lord's effulgence. They could not see the sky, the directions, the land, nor even themselves, what to speak of the Lord.

|| 8.6.3-7 ||

viriñco bhagavān dṛṣṭvā

saha śarveṇa tāṁ tanum

svacchāṁ marakata-śyāmāṁ

kañja-garbhāruṇekṣaṇām

tapta-hemāvadātena

lasat-kauśeya-vāsasā

prasanna-cāru-sarvāṅgīṁ

sumukhīṁ sundara-bhruvam

mahā-maṇi-kirīṭena

keyūrābhyāṁ ca bhūṣitām

karṇābharaṇa-nirbhāta-

kapola-śrī-mukhāmbujām

kāñcīkalāpa-valaya-

hāra-nūpura-śobhitām

kaustubhābharaṇāṁ lakṣmīṁ

bibhratīṁ vana-mālinīm

sudarśanādibhiḥ svāstrair

mūrtimadbhir upāsitām

tuṣṭāva deva-pravaraḥ

saśarvaḥ puruṣaṁ param

sarvāmara-gaṇaiḥ sākaṁ

sarvāṅgair avaniṁ gataiḥ

Lord Brahmā along with Lord Śiva and all the *devatās* bowed to the Lord by prostrating themselves on the ground, offered prayers. The Lord had a shining, blackish body, His eyes were reddish like the center of a lotus, and his attractive limbs were dressed in garments the color of molten gold. He had a beautiful face and eyebrows. He was decorated with a jeweled crown and bracelets. The cheeks of his lotus face were lit by earrings. He had belts and arm bands, a necklace and anklets. He wore a garland and the Kaustubha jewel, and held Lakṣmī on his chest. He was worshipped by his weapons personified such as the *cakra.*

Brahmā offered prayers. The sentence continues for five verses. *Avadhāta* means yellow. His lotus face had cheeks which were lit by his earrings.

|| 8.6.8 ||

śrī-brahmovāca

ajāta-janma-sthiti-saṁyamāyā-

guṇāya nirvāṇa-sukhārṇavāya

aṇor aṇimne 'parigaṇya-dhāmne

mahānubhāvāya namo namas te

Brahmā said: I offer repeated respects to the Lord who has no destruction of his birth and actions, who is without material qualities but full of auspicious qualities as Bhagavān, who is Brahman full of the happiness of liberation, who is Paramātmā, smaller than an atom, and who has an immeasurable form which manifests himself by his *acintya-śakti*.

The Lord does not have a destruction of his birth and maintenance. This means that forms like Kṛṣṇa and Rāma have eternal birth and maintenance. That maintenance means that his forms perform activities, since no conscious being exists without action. However their actions are also eternal. The Lord is without material *guṇas,* without inferior qualities. *Viṣṇu Purāṇa* says he has all auspicious qualities. Bhagavān means that person endowed with six auspicious qualities. The Lord is also Brahman, an ocean of the happiness of *nirvāṇa.* He is also Paramātmā, smaller than the atom. His form is beyond measurement *(aparigaṇya-dhamne*). Therefore I offer respects to him. This implies that though normally a form has limits, his form manifests through his *acintya-śakti.*

|| 8.6.9 ||

rūpaṁ tavaitat puruṣarṣabhejyaṁ

śreyo 'rthibhir vaidika-tāntrikeṇa

yogena dhātaḥ saha nas tri-lokān

paśyāmy amuṣminn u ha viśva-mūrtau

O best of persons, O supreme director! Your form is always worthy of worship for those who desire the highest benefit through the Vedic and Pañcarātrika methods. I clearly see the three worlds in you, the form of the universe.

Śrīdhara Svāmī explains that Brahmā shows the Lord's body is eternally manifest and full of power. This means the Lord's form is eternal and immeasurable. One should see his explanation of this verse. O best person! That form is always to be worshiped by Vedic and Pañcarātrika methods (*yogena*), not just at the present moment "You *devatās* are also famous as objects of worship." True, but they are all included in your worship. Oh (*u*)! It is clear *(ha*)! I see all of us and the three worlds in you, because you are the form of the universe. Thus your form, though limited, is unlimited.

|| 8.6.10 ||

tvayy agra āsīt tvayi madhya āsīt

tvayy anta āsīd idam ātma-tantre

tvam ādir anto jagato 'sya madhyaṁ

ghaṭasya mṛtsneva paraḥ parasmāt

This universe arises from you, rests upon you and ends in you who are fully independent. You are the beginning, sustenance and end of everything, like the earth, which is the cause of an earthen pot, which supports the pot, and to which the pot, when broken, finally returns. But you are different from *prakṛti.*

Brahmā explains how the Lord is the form of the universe. Just as the earth of the pot remains in the beginning, middle and end, you remain in the beginning, middle and end. But the transform of earth into a pot in the example is rejected. You are different from *prakṛti (parasmāt*). *Prakṛti* or *pradhāna* transforms into the universe, not you.

|| 8.6.11 ||

tvaṁ māyayātmāśrayayā svayedaṁ

nirmāya viśvaṁ tad-anupraviṣṭaḥ

paśyanti yuktā manasā manīṣiṇo

guṇa-vyavāye 'py aguṇaṁ vipaścitaḥ

You, having created this universe by *māyā* which is dependent on you, enter into it. Those who concentrate their mind, who have discernment and know the conclusion of scriptures, see that you remain untouched by the *guṇas*, though the *guṇas* transform continually.

"This means that *prakṛti* or *pradhāna* is the cause of the universe, not me, the Lord." Brahmā responds. You create this world by your *śakti*. Though you are different from it, because it is your *śakti,* non-different from you, it can be said that you create this universe, not the *śakti.* And then you enter into the universe and remain there. What is that *māyā*? It takes shelter of you (*ātmāśrayayā*). It is dependent on you. When the *guṇas* transform *(guṇa-vyavāye),* though you are in the universe, you remain devoid of the *guṇas.* People with concentrated minds see you in this way. These persons have discernment (*manīṣiṇaḥ*). Thus they are wise, knowing the conclusion of the scriptures. Those who do not see you in this way are not wise, are not discerning and not concentrated in mind. They are blind.

|| 8.6.12 ||

yathāgnim edhasy amṛtaṁ ca goṣu

bhuvy annam ambūdyamane ca vṛttim

yogair manuṣyā adhiyanti hi tvāṁ

guṇeṣu buddhyā kavayo vadanti

As one can derive fire from wood, milk from the cow, food grains and water from the land, and livelihood from endeavor, so, by the practice of *bhakti-yoga*, humans can realize you in the *guṇas* and by intelligence proclaim this.

"How can people see me?" Brahmā explains with examples. Humans attain you, who are beyond the *guṇas,* in this world made of *guṇas* by varieties of *bhakti-yoga (yogaiḥ)* and speak with you with intelligence given by you. You have *said bhaktyāham ekayā grāyaḥ*: I am only attained by *bhakti-yoga*. (SB 11.14.21) Fire appears in wood by rubbing. Just as one learns who to kindle fire from wood by instructions of a teacher, so one learns the process of *bhakti* with hearing and chanting from a *guru*. By that process one kindles the mind continuously, and then one can see you.

yasya svarūpaṁ kavayo vipaścito

guṇeṣu dāruṣv iva jāta-vedasam

mathnanti mathnā manasā didṛkṣavo

gūḍhaṁ kriyārthair nama īritātmane

Just as a person churns fire from pieces of wood, learned persons and devotees, desiring to see you, make your form visible, which is invisible by performing *karma* and accepting its results. They do this by concentrating the mind on your name and form. I offer respects to the Lord whose nature has been described. SB 5.18.36

An example is given to show that if one has the help of devotees the process becomes easy. By milking the cow one obtains milk. If the calf first sucks the udder, the milk flows easily. An example illustrates the fact that one attains you by profusion of *bhakti*, which arises from a seed of *bhakti* from previous lives. This is like obtaining food by cultivating the earth with seeds. An example is given to show that if one has previous association with devotees, one attains strong *bhakti,* and by this obstacles disappear. Thus one can attain the Lord. By digging the earth, one removes the covering and obtains water. An example is given to show that those who have attained *bhakti* attain the Lord eternally simply by worship. By enthusiastically endeavoring in one's craft like singing or dancing one obtains a means of living.

|| 8.6.13 ||

taṁ tvāṁ vayaṁ nātha samujjihānaṁ

saroja-nābhāticirepsitārtham

dṛṣṭvā gatā nirvṛtam adya sarve

gajā davārtā iva gāṅgam ambhaḥ

O lotus-navel lord! O master! Having seen you, the long desired goal of life, who have directly appeared before us, we have all attained bliss today, just as elephants afflicted by a forest fire attain bliss in the water of the Gaṅgā.

We have become successful. O lord with a lotus navel! You are the object long desired, the final goal of life.

|| 8.6.14 ||

sa tvaṁ vidhatsvākhila-loka-pālā

vayaṁ yad arthās tava pāda-mūlam

samāgatās te bahir-antar-ātman

kiṁ vānya-vijñāpyam aśeṣa-sākṣiṇaḥ

Please accomplish the purpose for which we, the protectors of all the planets, have come to your lotus feet. O soul within everything! What else can be informed to you, the witness of everything?

Please accomplish what we came for (*yad arthāḥ).* If you say, “Please tell me clearly what you want” then we say that you are the soul with all. You witness everything unlimitedly. What other thing can we inform to you?

|| 8.6.15 ||

ahaṁ giritraś ca surādayo ye

dakṣādayo 'gner iva ketavas te

kiṁ vā vidāmeśa pṛthag-vibhātā

vidhatsva śaṁ no dvija-deva-mantram

What can I, Lord Śiva and all the *devatās* and Prajāpatis like Dakṣa, being like sparks of a fire, manifested separately, understand about our welfare? O Supreme Lord, please give us the means of deliverance for the *brāhmaṇas* and *devatās.*

“You are not omniscient, but you are very intelligence and clever. So please tell the solution to this problem, so that even though you can do nothing, I can accomplish it.” We are like sparks of a fire. *Ketu* means a spark or a flag, according to the dictionary. We are manifested from you with separate forms. We do not know what is best *(śam*) for us at all. Therefore you must do what is most beneficial. And teach a method for the *brāhmaṇas* and *devatās*. Let our intelligence and cleverness go to hell!

|| 8.6.16 ||

śrī-śuka uvāca

evaṁ viriñcādibhir īḍitas tad

vijñāya teṣāṁ hṛdayaṁ yathaiva

jagāda jīmūta-gabhīrayā girā

baddhāñjalīn saṁvṛta-sarva-kārakān

Śukadeva Gosvāmī said: When the Lord was thus offered prayers by the *devatās* headed by Lord Brahmā, the Lord, understanding their hearts, in a deep voice that resembled the rumbling of clouds, replied to the *devatās* who all stood there attentively with folded hands.

The Lord understood that they were requesting that the he give them a method of regaining Svarga. *Saṁvṛta-sarvakārakān* means “all their senses were controlled.”

|| 8.6.17 ||

eka eveśvaras tasmin

sura-kārye sureśvaraḥ

vihartu-kāmas tān āha

samudronmathanādibhiḥ

Although the Supreme Lord, the master of the *devatās*, was capable of doing the activities of the *devatās*, he wanted to enjoy pastimes in churning the ocean, and therefore spoke as follows.

|| 8.6.18 ||

śrī-bhagavān uvāca

hanta brahmann aho śambho

he devā mama bhāṣitam

śṛṇutāvahitāḥ sarve

śreyo vaḥ syād yathā surāḥ

The Supreme Lord said: O Lord Brahmā, Lord Śiva and other *devatās*! Please hear me with great attention, so that you will have good fortune.

|| 8.6.19 ||

yāta dānava-daiteyais

tāvat sandhir vidhīyatām

kālenānugṛhītais tair

yāvad vo bhava ātmanaḥ

As long as you are not flourishing, you should make a truce with the demons, who are now being favored by time.

As long as you do not have prosperity (*abhavaḥ*),[126] make truce. When you are stronger, then you should fight.

|| 8.6.20 ||

arayo 'pi hi sandheyāḥ

sati kāryārtha-gaurave

ahi-mūṣikavad devā

hy arthasya padavīṁ gataiḥ

O *devas*! To attain an important goal one may even have to make a truce with one's enemies. On attain ones goal, one should be like the snake and the mouse.

The Lord teaches *nīti*, proper conduct. A snake caught in a box first made truce with a mouse in order to get out, and then ate the mouse. You should also have the intention of killing the demons afterwards.

|| 8.6.21 ||

amṛtotpādane yatnaḥ

kriyatām avilambitam

yasya pītasya vai jantur

mṛtyu-grasto 'maro bhavet

Immediately endeavor to produce nectar, which a person who is about to die may drink to become immortal.

Produce nectar which, on drinking, will make a dying person recover.

|| 8.6.22-23 ||

[126] Viśvanātha takes the word as a*bhavaḥ* instead of *bhavaḥ.*

kṣiptvā kṣīrodadhau sarvā

vīrut-tṛṇa-latauṣadhīḥ

manthānaṁ mandaraṁ kṛtvā

netraṁ kṛtvā tu vāsukim

sahāyena mayā devā

nirmanthadhvam atandritāḥ

kleśa-bhājo bhaviṣyanti

daityā yūyaṁ phala-grahāḥ

Cast all kinds of vegetables, grass, creepers and herbs into the ocean of milk. Then, with my help, making Mandara Mountain the churning rod and Vāsuki the rope, churn the ocean of milk with undiverted attention. The demons will be engaged in labor, but you will gain the actual result.

Churning the plants with the milk will produce a decoction which will be nectar. *Netram* means a rope. Do it with help from me. The result is described. You will attain the nectar and the demons will just put forth effort.

|| 8.6.24 ||

yūyaṁ tad anumodadhvaṁ

yad icchanty asurāḥ surāḥ

na saṁrambheṇa sidhyanti

sarvārthāḥ sāntvayā yathā

O *devatās*! Since all goals are accomplished by compromise and not by fighting, agree to whatever the demons desire.

O *devas*! Goals are not achieved by disagreement and quarrel, but by compromise.

|| 8.6.25 ||

na bhetavyaṁ kālakūṭād

viṣāj jaladhi-sambhavāt

lobhaḥ kāryo na vo jātu

roṣaḥ kāmas tu vastuṣu

You should not fear the poison known as *kālakūṭa* will be generated from the ocean of milk. And you should not be greedy, lusty and angry in relation to the products of churning the ocean.

Tu here means “and.” You should not be greedy for the jewels produced. You should not be anger when the demons take the jewels. You should not display lust for the best of women produced from the churning.

|| 8.6.26 ||

śrī-śuka uvāca

iti devān samādiśya

bhagavān puruṣottamaḥ

teṣām antardadhe rājan

svacchanda-gatir īśvaraḥ

Śukadeva Gosvāmī said: O King! After advising the *devatās* in this way, the Supreme Lord, the master of the *devatās,* the best of all living entities, independent in his movement, disappeared.

Tesām īśvaraḥ means “the lord of the *devatās*.”

|| 8.6.27 ||

atha tasmai bhagavate

namaskṛtya pitāmahaḥ

bhavaś ca jagmatuḥ svaṁ svaṁ

dhāmopeyur baliṁ surāḥ

Then Lord Brahmā and Lord Śiva, after offering their respects to the Lord, returned to their abodes. All the *devatās* then approached Mahārāja Bali.

Upeyuḥ means “they approached.”

|| 8.6.28 ||

dṛṣṭvārīn apy asaṁyattāñ

jāta-kṣobhān sva-nāyakān

nyaṣedhad daitya-rāṭ ślokyaḥ

sandhi-vigraha-kālavit

Famous Mahārāja Bali, the king of the demons, knowing when to make peace and when to fight, seeing the *devatās* in a conciliatory mood, restrained his commanders who were ready to kill them.

Bali, seeing that the *devatās* had come without weapons and armor, forbade his commanders who were ready to kill them (*jāta-kṣobhān*). *Ślokyaḥ* means famous.

|| 8.6.29 ||

te vairocanim āsīnaṁ

guptaṁ cāsura-yūtha-paiḥ

śriyā paramayā juṣṭaṁ

jitāśeṣam upāgaman

The *devatās* approached seated Bali, the son of Virocana, who had conquered everywhere, who was surrounded by the highest luxury, and who was protected by the commanders of the demons.

Bali had conquered all directions (*jitāśeṣam*).

|| 8.6.30 ||

mahendraḥ ślakṣṇayā vācā

sāntvayitvā mahā-matiḥ

abhyabhāṣata tat sarvaṁ

śikṣitaṁ puruṣottamāt

After pleasing Bali Mahārāja with mild words, intelligent Indra submitted all the proposals instructed by Supreme Lord.

|| 8.6.31 ||

tat tv arocata daityasya

tatrānye ye 'surādhipāḥ

śambaro 'riṣṭanemiś ca

ye ca tripura-vāsinaḥ

Bali' assistants, headed by Śambara and Ariṣṭanemi, and all the other residents of Tripura, were also pleased with the proposals.

The proposals were pleasing to Bali and the others. They thought that they could take the nectar produced from the churning after defeating the *devatās* who were weak.

|| 8.6.32 ||

tato devāsurāḥ kṛtvā

saṁvidaṁ kṛta-sauhṛdāḥ

udyamaṁ paramaṁ cakrur

amṛtārthe parantapa

O chastiser of enemies! The *devatās* and the demons, becoming friends, made an agreement, and then put great effort into producing nectar.

Saṁvidam means an agreement. The dictionary called *Ajaya* says that *saṁvit* can mean battle, promise, conduct, a name, satisfaction, talk, a rule, an agreement or knowledge.

|| 8.6.33 ||

tatas te mandara-girim

ojasotpāṭya durmadāḥ

nadanta udadhiṁ ninyuḥ

śaktāḥ parigha-bāhavaḥ

Thereafter, the demons and *devatās,* who were all very powerful and who had arms like iron rods, uprooted Mandara Mountain by their strength and, while shouting loudly, brought it toward the ocean of milk.

They had arms like *parighas* (iron weapons).

|| 8.6.34 ||

dūra-bhārodvaha-śrāntāḥ

śakra-vairocanādayaḥ

apārayantas taṁ voḍhuṁ

vivaśā vijahuḥ pathi

Because of conveying the great mountain for a long distance, Indra, Bali and the others became fatigued. Unable to carry the mountain further, helplessly, they gave up carrying it on the way.

|| 8.6.35 ||

nipatan sa giris tatra

bahūn amara-dānavān

cūrṇayām āsa mahatā

bhāreṇa kanakācalaḥ

The golden mountain, falling down, crushed many *devatās* and demons with its heavy weight.

The mountain is called *kanaka acala,* or “golden mountain.” *Acala* also means immovable. Because of the weight of the gold, the mountain could not be moved. Gold is heavier than stones.

|| 8.6.36 ||

tāṁs tathā bhagna-manaso

bhagna-bāhūru-kandharān

vijñāya bhagavāṁs tatra

babhūva garuḍa-dhvajaḥ

The Supreme Lord, understanding that they were all discouraged, having broken arms, legs and shoulders, appeared there riding on Garuḍa.

Babhūva means “he made his appearance.”

|| 8.6.37 ||

giri-pāta-viniṣpiṣṭān

vilokyāmara-dānavān

īkṣayā jīvayām āsa

nirjarān nirvraṇān yathā

Observing that the demons and the *devatās* had been crushed by the falling mountain, the Lord rejuvenated them by his glance, so that they were fresh and without injuries.

|| 8.6.38 ||

giriṁ cāropya garuḍe

hastenaikena līlayā

āruhya prayayāv abdhiṁ

surāsura-gaṇair vṛtaḥ

The Lord very easily lifted the mountain with one hand and placed it on the back of Garuḍa. He then went to the ocean of milk, surrounded by the *devatās* and demons.

|| 8.6.39 ||

avaropya giriṁ skandhāt

suparṇaḥ patatāṁ varaḥ

yayau jalānta utsṛjya

hariṇā sa visarjitaḥ

Thereafter, Garuḍa, the chief of birds, unloaded Mandara Mountain from his shoulder and placed it near the water. Dismissed by the Lord, he left.

The Lord ordered Garuḍa to go elsewhere, since Vāsuki, a snake, would not come there while Garuḍa was present.

Thus ends the commentary on the Sixth Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Seven

Chapter Seven

Śiva Drinks Poison

|| 8.7.1 ||

śrī-śuka uvāca

te nāga-rājam āmantrya

phala-bhāgena vāsukim

parivīya girau tasmin

netram abdhiṁ mudānvitāḥ

ārebhire surā yattā

amṛtārthe kurūdvaha

Śukadeva Gosvāmī said: O best of the Kurus! The *devatās* and demons summoned Vāsuki, king of the serpents, promising to give him a share of the nectar. They coiled Vāsuki around Mandara Mountain as a churning rope, and with great pleasure and enthusiasm they began to churn the ocean.

The Seventh Chapter describes how the Lord appeared as Kūrma, as well describes the various items churned from the ocean, Śiva drinking poison, and glorification of Śiva. Vāsuki is king of the snakes. Inviting Vāsuki by promising him a share of nectar, they wrapped him around the mountain as a rope and began to churn the ocean.

|| 8.7.2 ||

hariḥ purastāj jagṛhe

pūrvaṁ devās tato 'bhavan

Ajita first grasped the head portion of the snake and the *devatās* followed.

In order to make the demons take the head portion with poison, the Lord first grasped this portion. The *devatās* also grasped this portion.

|| 8.7.3 ||

tan naicchan daitya-patayo

mahā-puruṣa-ceṣṭitam

na gṛhṇīmo vayaṁ puccham

aher aṅgam amaṅgalam

svādhyāya-śruta-sampannāḥ

prakhyātā janma-karmabhiḥ

The leaders of the demons did not like this action of the Lord. We shall not accept the tail of the snake, which is an inauspicious limb, since we have studied the Vedas and are renowned by birth and activities.

|| 8.7.4 ||

iti tūṣṇīṁ sthitān daityān

vilokya puruṣottamaḥ

smayamāno visṛjyāgraṁ

pucchaṁ jagrāha sāmaraḥ

Seeing the demons standing silent, the Supreme Lord smiled, and giving up the front portion, took the tail of the snake, along with *devatās.*

The Lord smiled. You will die because of the intense poison, since you have such pride.

|| 8.7.5 ||

kṛta-sthāna-vibhāgās ta

evaṁ kaśyapa-nandanāḥ

mamanthuḥ paramaṁ yattā

amṛtārthaṁ payo-nidhim

After thus adjusting how the snake was to be held, the sons of Kaśyapa, both *devatās* and demons, began churning the ocean of milk with great enthusiasm, desiring to get nectar.

|| 8.7.6 ||

mathyamāne 'rṇave so 'drir

anādhāro hy apo 'viśat

dhriyamāṇo 'pi balibhir

gauravāt pāṇḍu-nandana

O son of the Pāṇḍu dynasty! While the ocean was being churned, Mandara Mountain, because it had no support, sank in the water, though held by the strong *devatās* and demons, because of its weight.

|| 8.7.7 ||

te sunirviṇṇa-manasaḥ

parimlāna-mukha-śriyaḥ

āsan sva-pauruṣe naṣṭe

daivenātibalīyasā

Having lost their valor by strong fate, the *devatās* and demons were disappointed, and the beauty of their faces faded.

|| 8.7.8 ||

vilokya vighneśa-vidhiṁ tadeśvaro

duranta-vīryo 'vitathābhisandhiḥ

kṛtvā vapuḥ kacchapam adbhutaṁ mahat

praviśya toyaṁ girim ujjahāra

Understanding the method at the time of an obstacle, the unlimitedly powerful Lord, whose determination is infallible, took the astonishing shape of a tortoise, entered the water, and lifted the great Mandara Mountain.

Seeing the method possible when there is an obstacle (*vighneśa-vidhim*), "For this obstacle, there is this solution," the Lord took the form of a tortoise and lifted the mountain up. He thought, "The form of the tortoise is suitable for lifting up the mountain in the water." *Avitathābhisandhiḥ* means "he whose desires are always fulfilled."

|| 8.7.9 ||

tam utthitaṁ vīkṣya kulācalaṁ punaḥ

samudyatā nirmathituṁ surāsurāḥ

dadhāra pṛṣṭhena sa lakṣa-yojana-

prastāriṇā dvīpa ivāparo mahān

When the *devatās* and demons saw that Mandara Mountain had been lifted, they were enlivened to churn again. The Lord supported the mountain on his back which extended for a hundred thousand *yojanas.* He resembled the great Jambudvīpa situated in the water.

Kūrma supported the mountain on his back. He resembled the other great island, Jambudvīpa.

|| 8.7.10 ||

surāsurendrair bhuja-vīrya-vepitaṁ

paribhramantaṁ girim aṅga pṛṣṭhataḥ

bibhrat tad-āvartanam ādi-kacchapo

mene 'ṅga-kaṇḍūyanam aprameyaḥ

O King! When the *devatās* and demons, by the strength of their arms, rotated Mandara Mountain, the tortoise accepted the rolling of the mountain as a means of scratching his body.

The rotating of the very heavy mountain on his back did not give Kūrma pain, but rather was pleasurable for him.

|| 8.7.11 ||

tathāsurān āviśad āsureṇa

rūpeṇa teṣāṁ bala-vīryam īrayan

uddīpayan deva-gaṇāṁś ca viṣṇur

daivena nāgendram abodha-rūpaḥ

Thereafter, Viṣṇu entered the demons as the quality of passion. He entered the *devatās* as the quality of goodness, and entered Vāsuki as the quality of ignorance to stimulate and increase their strength and courage.

Seeing that they would not be able to continue after a few moments, and that Vāsuki would die from the pain of his body rubbing against the mountain, the Lord mercifully took action. He entered the demons as the energy of *rajas (asurena). Īrayan* means "stimulating." He entered the *devatās* as the energy of *sattva*. He entered Vāsuki as the energy of *tamas* (*abodha*). By illusion in ignorance, Vāsuki would not be conscious of his pain.

|| 8.7.12 ||

upary agendraṁ giri-rāḍ ivānya

ākramya hastena sahasra-bāhuḥ

tasthau divi brahma-bhavendra-mukhyair

abhiṣṭuvadbhiḥ sumano-'bhivṛṣṭaḥ

Situated in another form like another huge mountain with a thousand hands, the Lord caught Mandara Mountain with one hand and stood on top of it. From the sky, the associates of Viṣṇu showered flowers upon him.

When he saw the mountain rising up, the Lord then took action. The phrase *brahma-bhavendra-mukhyair* (by the main persons among Brahmā, Śiva and Indra) indicates the followers of Viṣṇu. Or it can mean the *devatās* were at the milk ocean and their expansions remained in the sky to shower flowers.

|| 8.7.13 ||

upary adhaś cātmani gotra-netrayoḥ

pareṇa te prāviśatā samedhitāḥ

mamanthur abdhiṁ tarasā madotkaṭā

mahādriṇā kṣobhita-nakra-cakram

Strengthened by the Lord who entered the *devatās,* demons, the mountain and the snake, and was also above and below the mountain, and eager for the nectar, they energetically churned the ocean, which caused disturbance to all the crocodiles.

The Lord was above as the thousand armed form, below as the turtle, in the *devatās* as *sattva,* in the demons as *rajas,* in Vāsuki as *tamas* and in the mountain as steadiness.

|| 8.7.14 ||

ahīndra-sāhasra-kaṭhora-dṛṅ-mukha-

śvāsāgni-dhūmāhata-varcaso 'surāḥ

pauloma-kāleya-balīlvalādayo

davāgni-dagdhāḥ saralā ivābhavan

Their vitality destroyed by the smoke and fire emanating from the breathing of the thousand cruel mouths of Vāsuki, the demons headed by Pauloma, Kāleya, Bali and Ilvala became like pine trees burned by a forest fire.

The demons completely lost (*āhata*) their vitality. *Sarala* is a type of tree.

|| 8.7.15 ||

devāṁś ca tac-chvāsa-śikhā-hata-prabhān

dhūmrāmbara-srag-vara-kañcukānanān

samabhyavarṣan bhagavad-vaśā ghanā

vavuḥ samudrormy-upagūḍha-vāyavaḥ

The *devatās* also lost their strength by the blazing breath of Vāsuki, and their garments, garlands, weapons and faces were blackened by smoke. Controlled by the Lord, clouds poured rain and breezes blew, carrying particles of water from the sea waves.

Though the *devatās* were distant, holding the tail, they were also affected by the fire from Vāsuki's mouths.

|| 8.7.16 ||

mathyamānāt tathā sindhor

devāsura-varūtha-paiḥ

yadā sudhā na jāyeta

nirmamanthājitaḥ svayam

When nectar did not appear from the ocean of milk from churning by the best of the *devatās* and demons, Ajita personally began to churn the ocean.

The nectar did not come out because first the impure parts had to be taken out. Only then could the nectar appear.

|| 8.7.17 ||

megha-śyāmaḥ kanaka-paridhiḥ karṇa-vidyota-vidyun

mūrdhni bhrājad-vilulita-kacaḥ srag-dharo rakta-netraḥ

jaitrair dorbhir jagad-abhaya-dair dandaśūkaṁ gṛhītvā

mathnan mathnā pratigirir ivāśobhatātho dhṛtādriḥ

The Lord, whose complexion was like a blackish cloud and had reddish eyes, wearing yellow garments and a garland, his earrings shining like lightning, his disheveled hair shining on his head, grabbed the snake with his victorious arms, which award fearlessness throughout the universe, and began churning the ocean, using Mandara Mountain as a churning rod. The Lord, taking that mountain, appeared like a sapphire mountain.

He wore cloth of golden color and earrings shaped like *makaras,* flashing like lightning. He churned the ocean using the mountain as a rod (*mathnā*). *Prati giri* means "an opposite mountain." Since Mandara was gold, the opposite mountain would be a mountain made of blue sapphire (the color of Viṣṇu).

|| 8.7.18 ||

nirmathyamānād udadher abhūd viṣaṁ

maholbaṇaṁ hālahalāhvam agrataḥ

sambhrānta-mīnonmakarāhi-kacchapāt

timi-dvipa-grāha-timiṅgilākulāt

From the churning of the ocean, which disturbed the fish, sharks, tortoises and snakes and afflicted even the whales, water elephants, crocodiles and *timiṅgila* fish, a fierce poison called *hālahala* first appeared.

Because the plants offered in the ocean had both poison and nectar in them, first the poison had to be drawn out. *Dvirūpa-koṣa* says that the word can be written *hālahala, hālāhala* or *halāhala.* The fish became disturbed, wondering what disaster was occurring. *Unmakara* is a big *makara. Timi* and *timiṅgala* are types of fish.

|| 8.7.19 ||

tad ugra-vegaṁ diśi diśy upary adho

visarpad utsarpad asahyam aprati

bhītāḥ prajā dudruvur aṅga seśvarā

arakṣyamāṇāḥ śaraṇaṁ sadāśivam

O King! That most vicious poison spread in all directions as well as up and down. Seeing that intolerable poison with no cure, all the frightened *devatās* and demons, along with the Lord himself, took shelter of Lord Śiva.

The poison spread in all directions and up and down as well. It spread slowly; otherwise the whole creation would be destroyed. *Prajāḥ* here refers to the *devatās* and demons. Normal persons could not quickly cross the ocean and go to Kailāsa. Seeing this poison which had no remedy (*apratī*), they became afraid. Having no protection they went to Śiva. The Supreme Lord did not act in this situation because he wanted to give fame to his devotee Śiva, by giving him the half-moon as his head ornament.

|| 8.7.20 ||

vilokya taṁ deva-varaṁ tri-lokyā

bhavāya devyābhimataṁ munīnām

āsīnam adrāv apavarga-hetos

tapo juṣāṇaṁ stutibhiḥ praṇemuḥ

They saw Śiva, best of the *devatās,* cherished by the sages who serve him by austerities for gaining liberation, seated on Kailāsa with his wife for the benefit of the three worlds. They offered respects by reciting prayers.

He was seated on Mount Kailāsa for the prosperity of the three worlds. He is revered by sages who practice austerities for attaining liberation.

|| 8.7.21 ||

śrī-prajāpataya ūcuḥ

deva-deva mahā-deva

bhūtātman bhūta-bhāvana

trāhi naḥ śaraṇāpannāṁs

trailokya-dahanād viṣāt

The Prajāpatis said: O greatest of all devatās! Mahādeva! Soul of all living entities! Protector of all beings! Deliver us, who have come here in surrender, from the poison which is burning the three worlds.

O Śiva! Save us! “Śiva does not save, but destroys, since he is the *avatāra* of destruction.” But you give consciousness to all beings (*bhūtātman*) and you protect all beings (*bhūta-bhāvana*).

|| 8.7.22 ||

tvam ekaḥ sarva-jagata

īśvaro bandha-mokṣayoḥ

taṁ tvām arcanti kuśalāḥ

prapannārti-haraṁ gurum

You alone are the controller of the whole universe and of bondage and liberation. Intelligent people worship you, the *guru* who takes away the distress of surrendered souls.

“But Viṣṇu is the protector of all beings. Take shelter of him!” You are the only lord. There are not many lords. You and Viṣṇu are one, the only difference being that you are touched by the *guṇas* and Viṣṇu is not.

|| 8.7.23 ||

guṇa-mayyā sva-śaktyāsya

sarga-sthity-apyayān vibho

dhatse yadā sva-dṛg bhūman

brahma-viṣṇu-śivābhidhām

O self-manifesting, powerful lord! When you act in creation, maintenance and annihilation by your energy of *māyā*, you assume the names Brahmā, Viṣṇu and Maheśvara.

They praise his form as the (third) *puruṣa.* When you perform creation, you take on the names of Brahmā, Viṣṇu and Śiva.

|| 8.7.24 ||

tvaṁ brahma paramaṁ guhyaṁ

sad-asad-bhāva-bhāvanam

nānā-śaktibhir ābhātas

tvam ātmā jagad-īśvaraḥ

You are the Supreme Brahman, difficult to comprehend, the cause of superior and inferior natures. You are Viṣṇu, the Lord of the universe, appearing with various energies.

They praise the Lord's impersonal form as Brahman. You create the living beings with superior and inferior natures such as devatās and demons (*sad-asad-bhāva-bhāvanam).* They praise him as Viṣṇu: you appear with various energies.

|| 8.7.25 ||

tvaṁ śabda-yonir jagad-ādir ātmā

prāṇendriya-dravya-guṇaḥ svabhāvaḥ

kālaḥ kratuḥ satyam ṛtaṁ ca dharmas

tvayy akṣaraṁ yat tri-vṛd-āmananti

You are the collection of all syllables, the origin of the universe, *ahaṅkāra,* the *prāṇas,* the senses the elements, the three *guṇas, svabhāva*,[127] time, determination, truth, pleasing words, and *dharma.* The wise determine that you are the syllable *oṁ.*

This verse praises the Lord as the ultimate expression of all words. You are collection of all syllables. You are the *prānaṣ,* senses, elements starting with earth and the three *guṇas.* The wise say that *oṁ* is in you. They determine that *oṁ* (*trivṛd-akṣaram*) represents you.

|| 8.7.26 ||

agnir mukhaṁ te 'khila-devatātmā

kṣitiṁ vidur loka-bhavāṅghri-paṅkajam

kālaṁ gatiṁ te 'khila-devatātmano

diśaś ca karṇau rasanaṁ jaleśam

[127] *Svabhāva* is the cause of transformation.

O source of all planets! The wise know that fire, the essence of all *devatās*, is your mouth, the earth is your lotus feet, time is the movement of you who are the source of all the *devatās*, all the directions are your ears, and Varuṇa, master of the waters, is your tongue.

They praise the Lord as the total of everything in the universe in five verses. Fire is the soul of all the *devatās.* Śruti says *agniḥ sarvā devatāḥ*: Agni is all the *devatās.* O cause of the planets (*loka-bhava*)!

|| 8.7.27 ||

nābhir nabhas te śvasanaṁ nabhasvān

sūryaś ca cakṣūṁṣi jalaṁ sma retaḥ

parāvarātmāśrayaṇaṁ tavātmā

somo mano dyaur bhagavan śiras te

O lord! The sky is your navel, the air is your breathing, the sun is your eyes, and the water is your semen. The shelter of all kinds of living entities, high and low is your *ahaṅkāra*. The god of the moon is your mind, and Svarga is your head.

The shelter of all *jīvas* superior and inferior is your *ahaṅkāra (ātmā).*

|| 8.7.28 ||

kukṣiḥ samudrā girayo 'sthi-saṅghā

romāṇi sarvauṣadhi-vīrudhas te

chandāṁsi sākṣāt tava sapta dhātavas

trayī-mayātman hṛdayaṁ sarva-dharmaḥ

O personification of the three Vedas! The seas are your abdomen, and the mountains are your bones. All herbs and planets are the hairs on your body, the Vedic meters are the seven *dhātus* of your body, and all *dharma* is your heart.

O form of the three Vedas (*trayi-mayātman*)!

|| 8.7.29 ||

mukhāni pañcopaniṣadas taveśa

yais triṁśad-aṣṭottara-mantra-vargaḥ

yat tac chivākhyaṁ paramātma-tattvaṁ

deva svayaṁ-jyotir avasthitis te

O lord! The five Vedic *mantras* are your five mouths, from which the thirty-eight secondary *mantras* have arisen. He who is your Paramātmā is called Śiva. Visṇu, self-manifesting, is your shelter.

Your five mouths are the five *mantras*: *tat-puruṣa, aghora, sadyojāta, vāmadeva*, and *īṣana*, by which mouths arise thirty-eighty secondary *mantras,* by dividing the verses. He who has the position of Paramātmā for you is called Śiva. The self-revealed Viṣṇu is your shelter.

|| 8.7.30 ||

chāyā tv adharmormiṣu yair visargo

netra-trayaṁ sattva-rajas-tamāṁsi

sāṅkhyātmanaḥ śāstra-kṛtas tavekṣā

chandomayo deva ṛṣiḥ purāṇaḥ

O lord! Your shadow is seen in irreligion. The three modes of nature— goodness, passion and ignorance— which brings about various creations, are your three eyes. All the ancient Vedic literatures, composed of verses, are your glance. You, the soul of all beings, are the creator of scriptures.

Your shadow exists in the waves of *adharma* such as pride. The three *guṇas* by which various creations arise are your three eyes. O lord (*deva*)! The Vedas composed of verses are your glance. Another version has *sākṣat manuḥ. Manuḥ* also means the Vedas.

|| 8.7.31 ||

na te giri-trākhila-loka-pāla-

viriñca-vaikuṇṭha-surendra-gamyam

jyotiḥ paraṁ yatra rajas tamaś ca

sattvaṁ na yad brahma nirasta-bhedam

O protector of mountains! Your supreme light known as Brahman which is devoid of *rajas, tamas* and *sattva* and devoid of distinctions is not known by the *devatās,* Viṣṇu or Indra.

O protector of mountains! Your light which is para Brahman cannot be understood by the protectors of planets. Since the form of Viṣṇu (*vaikuṇṭha*) is the Supreme Brahman, it is not a fault if Viṣṇu does not know this impersonal Brahman belonging to him, since it is like knowledge of a flower in the sky. That does not destroy his omniscience. Or the words from *giritra* to *surendra* can all be taken as vocative case.

|| 8.7.32 ||

kāmādhvara-tripura-kālagarādy-aneka-

bhūta-druhaḥ kṣapayataḥ stutaye na tat te

yas tv anta-kāla idam ātma-kṛtaṁ sva-netra-

vahni-sphuliṅga-śikhayā bhasitaṁ na veda

Destroying the poison is nothing for you, who have destroyed many places of violence, such as Dakṣa's sacrifice, the city of Tripura, and the demons Kāla and Gara. You are not even aware that the universe at the time of destruction turns to ashes by the sparks of fire emanating from your eye.

It is not difficult for you to destroy the poison that is now present. The action of destroying this poison is not to be praised, since you destroy all the places where there is violence to living beings, such as Dakṣa's animal sacrifice. This is too insignificant. Kāla and Gara were two demons that Śiva killed, but also this refers to the poison. It is mentioned in the past tense to express the fact that it is necessary to destroy it. You are not even aware that the universe is destroyed when you glance. Thus destroying this poison will be insignificant for you.

|| 8.7.33 ||

ye tv ātma-rāma-gurubhir hṛdi cintitāṅghri-

dvandvaṁ carantam umayā tapasābhitaptam

katthanta ugra-paruṣaṁ nirataṁ śmaśāne

te nūnam ūtim avidaṁs tava hāta-lajjāḥ

Persons criticize you as a ferocious, violent person obsessed with the burning grounds and engaged in flirting with Umā, though you are engaged in intense austerity and your feet are the object of meditation by the best of *ātmārāmas.* Devoid of shame, they do not know your pastimes

Your greatness cannot be understood by superficial materialists. Though you are engaged in flirting with Umā, you are actually engaged in austerity. It is not a show of lust, for the best of the *ātmārāmas* meditate on your feet. Though this is so, people criticize you as a ferocious, violent person. You should be praised as the opposite. Those who criticize you do not know your activities. How unfortunate! They do not know your pastimes. Your pastimes involving misconduct involving display of lust and anger are mocked by people. Filled with lust and anger, do they have no shame in criticizing you, upon whose feet the best of *ātmārāmas* meditate?

|| 8.7.34 ||

tat tasya te sad-asatoḥ parataḥ parasya

nāñjaḥ svarūpa-gamane prabhavanti bhūmnaḥ

brahmādayaḥ kim uta saṁstavane vayaṁ tu

tat-sarga-sarga-viṣayā api śakti-mātram

Even Brahmā cannot understand the real truth about you, who are great, superior to moving and non-moving beings and difficult to understand. What to speak of us trying to understand you! We, who have been created by Marīci and others, who were created by Brahmā, can only praise you according to our ability.

What to speak of such persons understanding you! Even Brahmā does not understand the truth about you. We, who have been created by Marīci and others, who were created by Brahmā (*tat-sarga-sarga-viṣayāḥ*), can only praise you according to our ability, and not accurately.

|| 8.7.35 ||

etat paraṁ prapaśyāmo

na paraṁ te maheśvara

mṛḍanāya hi lokasya

vyaktis te 'vyakta-karmaṇaḥ

O great lord! We do not understand your superior form. We only know that you, whose activities are hard to understand, make your appearance for the happiness of the people.

You appear in order to make people happy. You should make the people happy by destroying the poison.

|| 8.7.36 ||

śrī-śuka uvāca

tad-vīkṣya vyasanaṁ tāsāṁ

kṛpayā bhṛśa-pīḍitaḥ

sarva-bhūta-suhṛd deva

idam āha satīṁ priyām

Śukadeva Gosvāmī said: Lord Śiva, the friend of all living entities, on seeing the danger to the *devatās,* became afflicted out of compassion. He spoke to his eternal consort, Satī, as follows.

|| 8.7.37 ||

śrī-śiva uvāca

aho bata bhavāny etat

prajānāṁ paśya vaiśasam

kṣīroda-mathanodbhūtāt

kālakūṭād upasthitam

Lord Śiva said: O Bhavānī! See how all these living entities have been placed in danger because of the poison produced from the churning of the ocean of milk.

|| 8.7.38 ||

āsāṁ prāṇa-parīpsūnāṁ

vidheyam abhayaṁ hi me

etāvān hi prabhor artho

yad dīna-paripālanam

It is my duty to give safety to all living entities struggling for existence, since it is the duty of the master to protect his suffering dependents.

|| 8.7.39 ||

prāṇaiḥ svaiḥ prāṇinaḥ pānti

sādhavaḥ kṣaṇa-bhaṅguraiḥ

baddha-vaireṣu bhūteṣu

mohiteṣv ātma-māyayā

Among people who are bewildered by the Lord's *māyā* and who are always engaged in animosity toward one another, the devotees protect other living entities at the risk of their own temporary lives.

"But you, being an *ātmārāma,* should ignore these *jīvas* subjected to mutual hatred in the material world." This verse answers.

|| 8.7.40 ||

puṁsaḥ kṛpayato bhadre

sarvātmā prīyate hariḥ

prīte harau bhagavati

prīye 'haṁ sacarācaraḥ

tasmād idaṁ garaṁ bhuñje

prajānāṁ svastir astu me

O gentle Bhavānī! When one performs benevolent activities for others, the Supreme Lord is very pleased. And when the Lord is pleased, I am also pleased, along with all other living creatures. Therefore, let me drink this poison. May all the living entities have auspicious existence because of me!

Me means "because of me." *Svastiḥ* means "auspicious existence."

|| 8.7.41 ||

śrī-śuka uvāca

evam āmantrya bhagavān

bhavānīṁ viśva-bhāvanaḥ

tad viṣaṁ jagdhum ārebhe

prabhāva-jñānvamodata

Śukadeva Gosvāmī said: After informing Bhavānī in this way, Lord Śiva, protector of the universe, was about to drink the poison, and Bhavānī, knowing his ability, gave her permission.

|| 8.7.42 ||

tataḥ karatalī-kṛtya

vyāpi hālāhalaṁ viṣam

abhakṣayan mahā-devaḥ

kṛpayā bhūta-bhāvanaḥ

Thereafter, Lord Śiva, protector of the living entities, compassionately took the whole quantity of poison into his palm and drank it.

He took the poison spread everywhere, and reduced it into his palm.

|| 8.7.43||

tasyāpi darśayām āsa

sva-vīryaṁ jala-kalmaṣaḥ

yac cakāra gale nīlaṁ

tac ca sādhor vibhūṣaṇam

The poison manifested its potency on Śiva. The blue line that the poison made on Lord Śiva's neck is now accepted as an ornament of Śiva.

Jala-kalmaṣaḥ means the poison. The poison showed its potency even on Śiva (*tasyāpi*).

|| 8.7.44 ||

tapyante loka-tāpena

sādhavaḥ prāyaśo janāḥ

paramārādhanaṁ tad dhi

puruṣasyākhilātmanaḥ

Generally well bred people suffer because of others' suffering. This is most satisfying to the Supreme Lord, the soul of all beings.

|| 8.7.45 ||

niśamya karma tac chambhor

deva-devasya mīḍhuṣaḥ

prajā dākṣāyaṇī brahmā

vaikuṇṭhaś ca śaśaṁsire

Upon seeing this act of generous Śiva, the lord of the *devatās,* Bhavānī, Lord Brahmā, Lord Viṣṇu, and the people in general praised him.

|| 8.7.46 ||

praskannaṁ pibataḥ pāṇer

yat kiñcij jagṛhuḥ sma tat

vṛścikāhi-viṣauṣadhyo

dandaśūkāś ca ye 'pare

Scorpions, cobras, poisonous plants and other poisonous animals drank whatever little amount of poison splashed from Śiva's hand as he drank.

The scorpions, snakes, and others, such as dogs and jackals, drank what fell from the hand of Śiva when he drank.

Thus ends the commentary on the Seventh Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eight

The Demons Steal the N ectar

|| 8.8.1 ||

śrī-śuka uvāca

pīte gare vṛṣāṅkeṇa

prītās te 'mara-dānavāḥ

mamanthus tarasā sindhuṁ

havirdhānī tato 'bhavat

Śukadeva Gosvāmī said: Upon Lord Śiva's drinking the poison, both the *devatās* and the demons, being very pleased, began to churn the ocean with vigor. As a result of this, there appeared a cow known as Surabhi.

In the Eighth Chapter, among various jewels, Lakṣmī also appears and Viṣṇu marries her. When the nectar appears, the demons steal it, and Mohinī makes her appearance. *Harivdhāṁ*ī means Surabhi.

|| 8.8.2 ||

tām agni-hotrīm ṛṣayo

jagṛhur brahma-vādinaḥ

yajñasya deva-yānasya

medhyāya haviṣe nṛpa

O King! Sages who the Vedas accepted that Surabhi cow, which produces the necessities for sacrifice, in order make pure offerings of ghee for attaining the path to Brahmaloka.

Devayanasya means for attaining the path to Brahmaloka.

|| 8.8.3 ||

tata uccaiḥśravā nāma

hayo 'bhūc candra-pāṇḍuraḥ

tasmin baliḥ spṛhāṁ cakre

nendra īśvara-śikṣayā

Thereafter, a horse named Uccaiḥśravā, which was as white as the moon, was generated. Bali Mahārāja desired to possess this horse, and Indra did not protest, for he had been so advised by the Lord.

The Lord instructed this in order to increase the pride of the demons.

|| 8.8.4 ||

tata airāvato nāma

vāraṇendro vinirgataḥ

dantaiś caturbhiḥ śvetādrer

haran bhagavato mahim

Then, the king of elephants, named Airāvata, with four tusks, was generated. It defied the glories of white Kailāsa Mountain, the abode of Lord Śiva.

With its tusks like mountain peaks, the elephant challenged the glory of white Mount Kailāsa, the abode of Śiva.

|| 8.8.5 ||

airāvaṇādayas tv aṣṭau

dig-gajā abhavaṁs tataḥ

abhramu-prabhṛtayo 'ṣṭau ca

kariṇyas tv abhavan nṛpa

Thereafter, O King, eight great elephants of the directions, headed by Airāvana, were generated. Eight she-elephants, headed by Abhramu, were also generated.

|| 8.8.6 ||

kaustubhākhyam abhūd ratnaṁ

padmarāgo mahodadheḥ

tasmin maṇau spṛhāṁ cakre

vakṣo-'laṅkaraṇe hariḥ

tato 'bhavat pārijātaḥ

sura-loka-vibhūṣaṇam

pūrayaty arthino yo 'rthaiḥ

śaśvad bhuvi yathā bhavān

The Kaustubha, a type of ruby, then appeared. Lord Viṣṇu, to decorate his chest, desired to possess it. Generated next was the *pārijāta* flower, which decorates the celestial planets. O King, as you fulfill the desires of everyone on this planet by bestowing what people desire, the *pārijāta* satisfies everyone by giving what they desire.

|| 8.8.7 ||

tataś cāpsaraso jātā

niṣka-kaṇṭhyaḥ suvāsasaḥ

ramaṇyaḥ svargiṇāṁ valgu-

gati-līlāvalokanaiḥ

Next there appeared the Apsarās, decorated with golden ornaments and fine clothing. The Apsarās attract the people of Svarga by their graceful movements and playful glances.

Ramaṇyaḥ means “they give pleasure by their movements and glances.”

|| 8.8.8 ||

tataś cāvirabhūt sākṣāc

chrī ramā bhagavat-parā

rañjayantī diśaḥ kāntyā

vidyut saudāmanī yathā

Then there appeared Ramā, the embodiment of wealth, who became more attractive, just as lightning arising from the crystal mountain becomes more attractive than previous lightning. She charmed the directions with her luster.

Rāma is the embodiment of wealth (*sākṣāt śrī*). Ramā means “one who gives pleasure to the Lord.” She appeared as the beloved wife of the Lord. She was superior in form than previously forms (*bhagavat-parā*), because this form was a direct expression of all good fortune. She was like lightning which, arising from the crystal mountain Sudāma, became exceedingly more beautiful than previous lightning. It is thus called *saudamanī.* The word *kāntyā* can be derived from the root *kam* (to desire), and can thus mean “by desire.” Ramā, as wealth, made the people in all directions desirous of wealth. Or *kāntyā* can mean her luster, which charmed all directions.

|| 8.8.9 ||

tasyāṁ cakruḥ spṛhāṁ sarve

sasurāsura-mānavāḥ

rūpaudārya-vayo-varṇa-

mahimākṣipta-cetasaḥ

The minds of the *devatās,* demons and humans were not attracted to the greatness of her beauty, her bodily features, her youth, or her complexion. They all desired wealth from her.

They became attracted to Lakṣmī, the form of wealth just described, but not to the other form described in verse 25 where she is described as the mother of the universe. Their minds were not attracted (*mā akṣipta*) by the greatness (*mahī*) of her beauty, nobility, youth and complexion, since they all desired enjoyment of a kingdom from her.

|| 8.8.10 ||

tasyā āsanam āninye

mahendro mahad-adbhutam

mūrtimatyaḥ saric-chreṣṭhā

hema-kumbhair jalaṁ śuci

Indra brought a great astonishing throne for her. All the rivers of sacred water personified brought pure water in golden water pots for Lakṣmī.

The word *ca* indicates that both forms—the form of wealth, and the form dear to Viṣṇu-- were worshipped.

|| 8.8.11 ||

ābhiṣecanikā bhūmir

āharat sakalauṣadhīḥ

gāvaḥ pañca pavitrāṇi

vasanto madhu-mādhavau

The earth collected all the herbs suitable for installing her, The cows delivered five products, namely milk, yogurt, ghee, urine and cow dung, and spring personified collected flowers and fruits from the months of Caitra and Vaiśākha [April and May].

Ābhisecankāḥ means “suitable for installation.” The five pure products of the cow are milk, ghee, yoghurt, cow urine and cow dung. Madhu and Mādhava are the months of Caitra and Vaiśākha. Their products are fruits and flowers. Another version has *madhu-mādhavam*: the honey produced during the month of Mādhava.

|| 8.8.12 ||

ṛṣayaḥ kalpayāṁ cakrur

ābhiṣekaṁ yathā-vidhi

jagur bhadrāṇi gandharvā

naṭyaś ca nanṛtur jaguḥ

The sages performed the bathing ceremony as directed in the scriptures. The Gandharvas chanted auspicious prayers and the dancers danced and sang.

|| 8.8.13 ||

meghā mṛdaṅga-paṇava-

murajānaka-gomukhān

vyanādayan śaṅkha-veṇu-

vīṇās tumula-niḥsvanān

The clouds in personified form played drums, known as *mṛdaṅgas, paṇavas, murajas, ānakas*, and *vīṇas,* and blew conch, *gomukhas*, and flutes, which made a tumultuous sound.

|| 8.8.14 ||

tato 'bhiṣiṣicur devīṁ

śriyaṁ padma-karāṁ satīm

digibhāḥ pūrṇa-kalaśaiḥ

sūkta-vākyair dvijeritaiḥ

Thereafter, the elephants of the directions bathed the personification of wealth and the chaste form holding a lotus who was dedicated to Viṣṇu, using full pots of water purified by Vedic *mantras* chanted by *brāhmaṇas.*

Śriyam refers to the form of wealth. *Devīm* comes from the root *div,* meaning “to play.” The pastime of the form of wealth is to distribute wealth and enjoyment. The form with a lotus in her hand is the consort of Viṣṇu, who is dedicated to her husband (*satīm*).

|| 8.8.15 ||

samudraḥ pīta-kauśeya-

vāsasī samupāharat

varuṇaḥ srajaṁ vaijayantīṁ

madhunā matta-ṣaṭpadām

The ocean supplied the upper and lower portions of a yellow silken garment. Varuṇa presented flower garlands surrounded by bees, drunken with honey.

It is prescribed that after the bathing the person should wear yellow cloth.

|| 8.8.16 ||

bhūṣaṇāni vicitrāṇi

viśvakarmā prajāpatiḥ

hāraṁ sarasvatī padmam

ajo nāgāś ca kuṇḍale

Viśvakarmā, one of the Prajāpatis, supplied varieties of decorated ornaments. The goddess of learning, Sarasvatī, supplied a necklace, Lord Brahmā supplied a lotus flower, and the inhabitants of Nāgaloka supplied earrings.

|| 8.8.17 ||

tataḥ kṛta-svastyayanotpala-srajaṁ

nadad-dvirephāṁ parigṛhya pāṇinā

cacāla vaktraṁ sukapola-kuṇḍalaṁ

savrīḍa-hāsaṁ dadhatī suśobhanam

Thereafter, Lakṣmī, eternally under the shelter of Nārāyaṇa, began moving about, holding in her hand a garland of lotus flowers, which were surrounded by humming bumblebees. Smiling with shyness, her cheeks decorated by her earrings, she looked extremely beautiful.

The Supreme Lord is the shelter of both forms of Lakṣmī. *Svasti ayanā* means “she has as her abode the chest of Nārāyaṇa, which is always auspicious.” This has been accomplished from time without beginning *(kṛta*). Though her reflection which seems

to be materially situated gives wealth to Brahmā and others, this form is also beyond the *guṇas* and is actually spiritual wealth. She eternally takes shelter of Nārāyaṇa. From time without beginning, she does not accept the material *guṇas,* and is naturally filled with *prema.* She is situated as the consort of Viṣṇu, giving him happiness in all his senses. These two forms appeared from the milk ocean and then became one. She moved about to select Nārāyaṇa as her eternal consort.

|| 8.8.18 ||

stana-dvayaṁ cātikṛśodarī samaṁ

nirantaraṁ candana-kuṅkumokṣitam

tatas tato nūpura-valgu śiñjitair

visarpatī hema-lateva sā babhau

Her two breasts, which were symmetrical with no space between, were covered with sandalwood pulp and *kuṅkuma* powder, and her waist was very thin. As she walked through the assembly, her ankle bells jingling softly, she appeared like a moving creeper of gold.

Thereafter (*tataḥ*) in the assembly (*tataḥ*) she moved about, like a moving golden creeper.

|| 8.8.19 ||

vilokayantī niravadyam ātmanaḥ

padaṁ dhruvaṁ cāvyabhicāri-sad-guṇam

gandharva-siddhāsura-yakṣa-cāraṇa-

traipiṣṭapeyādiṣu nānvavindata

Examining persons among the Gandharvas, Yakṣas, demons, Siddhas, Cāraṇas and *devatās*, Lakṣmī could not find a faultless, eternal shelter with fixed auspicious qualities.

Of the two forms of Lakṣmī which merged together, the form of wealth made a show of selecting a suitable husband with excellent qualities just as in other *svayaṁvaras* the bride considers the good a bad qualities of the contenders, in order to show to all the people the superiority of Viṣṇu above all others. She did not find her shelter *(padam*) among them. That shelter should be without fault (*niravadyam*), eternal (*dhruvam*) and having the best qualities permanently fixed because of being most auspicious.

|| 8.8.20 ||

nūnaṁ tapo yasya na manyu-nirjayo

jñānaṁ kvacit tac ca na saṅga-varjitam

kaścin mahāṁs tasya na kāma-nirjayaḥ

sa īśvaraḥ kiṁ parato vyapāśrayaḥ

Some have austerity, but have not conquered anger. Some have knowledge but have not given up attachment. Some have power but have not controlled lust. Who can a person without shelter from enemies be the Supreme Lord?

In three verses Lakṣmī in the form of wealth thinks to herself the reason for not selecting anyone on seeing the good qualities linked with faults. Durvāsā and others cannot control anger. Thus their austerity is useless. Some persons like Bṛhaspati have knowledge but it is not without material attachment. Thus it is useless. Some like Brahmā have great power, but they also have lust. Thus their greatness is useless. How can persons like Indra who became without shelter from enemies be the Supreme Lord?

|| 8.8.21 ||

dharmaḥ kvacit tatra na bhūta-sauhṛdaṁ

tyāgaḥ kvacit tatra na mukti-kāraṇam

vīryaṁ na puṁso 'sty aja-vega-niṣkṛtaṁ

na hi dvitīyo guṇa-saṅga-varjitaḥ

Some have *dharma*, but are not friendly to all beings. Some indulge in charity but are not interested in liberation. Some have strength but cannot prevent the attack of time. Some are devoid of attraction to material and spiritual qualities, but cannot be a suitable companion.

Some, the *karmīs* like Śukrācārya, have *dharma,* but are not friendly to all beings since they are interested in material facility, such as being a priest for demons. Thus their *dharma* is useless. Some give in charity (*tyāgaḥ*) like Dakṣa, but they are not interested in liberation. Thus their charity is useless. Some have strength like Śumbha and Niśumbha, but they cannot stop the force of time. Some are detached

from all material and spiritual qualities, like the Kumāras, but they cannot be a suitable companion, because her spiritual form and fragrance are useless for them.

|| 8.8.22 ||

kvacic cirāyur na hi śīla-maṅgalaṁ

kvacit tad apy asti na vedyam āyuṣaḥ

yatrobhayaṁ kutra ca so 'py amaṅgalaḥ

sumaṅgalaḥ kaśca na kāṅkṣate hi mām

Some have long life but do not have piety or auspicious qualities. Some have both, but do not have long life. Some have long life and piety, but do not have auspicious qualities. The person with actual auspicious qualities does not care for me.

Some like Bali have long life, but do not have good conduct or auspiciousness. By having a demon nature, their conduct is not proper. They are without auspiciousness by being the enemy of Indra. Some like the sons and daughters of Manu have proper conduct and auspicious qualities, but they do not have long life since they are human. Where there is good conduct and long life as in Śiva, there is inauspicious actions such as living where dead bodies are burned. She then indicates the Lord with the word *sumaṅgalaḥ.* The faults are by their nature inauspicious. The good qualities, because they are material, are temporary, and thus inauspicious. Thus all those faults and good qualities are inauspicious. After pointing out faults in each type of person she then points out a fault which indicates praise for Viṣṇu. He who has actual auspiciousness does not care for me. Disregard for all things is here considered a great quality.

|| 8.8.23 ||

evaṁ vimṛśyāvyabhicāri-sad-guṇair

varaṁ nijaikāśrayatayāguṇāśrayam

vavre varaṁ sarva-guṇair apekṣitaṁ

ramā mukundaṁ nirapekṣam īpsitam

In this way, after full deliberation, since his qualities were fixed and he is independent, the goddess of fortune accepted as her husband excellent, most

desirable Mukunda, endowed with all good qualities and no material qualities, who was not dependent on her

Considering in this way Ramā selected Mukunda as her husband. “But if he is indifferent to her, she should be indifferent to him.” But he is endowed with (*apekṣitam*) all qualities such as the mystic power of *aṇima*. She thought as follows. “Though the Lord is by nature indifferent, he does not neglect (*apekṣitam*) his mystic powers which are dependent on him. Similarly, he will be dependent on me. Though he is indifferent, he will not neglect me. I can be successful by serving him. What is the use of material persons?” He is the best, having the best qualities which are eternal (*avyabhicāri-sad-guṇaiḥ).* He is without material qualities. I accept him because he is his own shelter (*nijaikāśrayatayā*).

|| 8.8.24 ||

tasyāṁsa-deśa uśatīṁ nava-kañja-mālāṁ

mādyan-madhuvrata-varūtha-giropaghuṣṭām

tasthau nidhāya nikaṭe tad-uraḥ sva-dhāma

savrīḍa-hāsa-vikasan-nayanena yātā

Lakṣmī placed upon his shoulders the beautiful garland of newly grown lotus flowers, which was surrounded by humming bumblebees searching for honey. She remained standing by his side, with a shy smile and glittering eyes, and then attained her shelter on his chest.

Placing on his shoulders an attractive (*uśatīm*) garland, she remained silent beside him at first. Viṣṇu understood her desire, and then she attained his chest, her abode (*sva-dhāma*), unseen by others.

|| 8.8.25 ||

tasyāḥ śriyas tri-jagato janako jananyā

vakṣo nivāsam akarot paramaṁ vibhūteḥ

śrīḥ svāḥ prajāḥ sakaruṇena nirīkṣaṇena

yatra sthitaidhayata sādhipatīṁs tri-lokān

The chest of the creator of the three worlds became the supreme shelter of Lakṣmī, who is the mother of the three worlds and is personified wealth.

Situated there, personified wealth gave prosperity to the three worlds and her offspring who were the *devatās,* by her merciful glance.

This verse describes the abode of the two types of Lakṣmī. His chest became the abode of the mother of the three worlds, the dear consort of Viṣṇu. And his chest became the eternal (*paramam)* abode of Lakṣmī as the personification of wealth (*vibhūteḥ*). Brahmā, Indra and others become the abode of wealth, but that abode is secondary and temporary. This is clarified. On his chest the form of wealth (*śrīḥ*) gave prosperity to her offspring, Brahmā and others. This means she is situated in Brahmā and Indra also as wealth. The offspring are described: they are the protectors of the planets.

|| 8.8.26 ||

śaṅkha-tūrya-mṛdaṅgānāṁ

vāditrāṇāṁ pṛthuḥ svanaḥ

devānugānāṁ sastrīṇāṁ

nṛtyatāṁ gāyatām abhūt

There was a huge sound from conchs, bugles, drums and stringed instruments played by the followers of the *devatās* and their wives, who sang and danced.

|| 8.8.27 ||

brahma-rudrāṅgiro-mukhyāḥ

sarve viśva-sṛjo vibhum

īḍire 'vitathair mantrais

tal-liṅgaiḥ puṣpa-varṣiṇaḥ

Lord Brahmā, Lord Śiva, the sage Aṅgirā, and other directors of universal affairs, showering flowers, worshipped the Lord by chanting true *mantras* indicating the qualities of the Lord.

|| 8.8.28 ||

śriyāvalokitā devāḥ

saprajāpatayaḥ prajāḥ

śīlādi-guṇa-sampannā

lebhire nirvṛtiṁ parām

All the *devatās*, along with the Prajāpatis and their descendants, blessed by Lakṣmī's glance and endowed with good behavior and qualities, became extremely happy.

|| 8.8.29 ||

nirudyogā gata-trapāḥ

yadā copekṣitā lakṣmyā

babhūvur daitya-dānavāḥ

O King! Because of being neglected by Lakṣmī, the demons became powerless, greedy, inactive and shameless.

|| 8.8.30 ||

athāsīd vāruṇī devī

kanyā kamala-locanā

asurā jagṛhus tāṁ vai

harer anumatena te

Next appeared Vāruṇī, the lotus-eyed goddess. With the permission of the Supreme Lord, the demons, headed by Bali Mahārāja, took possession of this young girl.

Vāruṇī means liquor which is the food of Varuṇa.

|| 8.8.31 ||

athodadher mathyamānāt

kāśyapair amṛtārthibhiḥ

udatiṣṭhan mahārāja

puruṣaḥ paramādbhutaḥ

O King! Thereafter, while the sons of Kaśyapa, both demons and *devatās*, were engaged in churning the ocean of milk, a very wonderful male person appeared.

|| 8.8.32 ||

dīrgha-pīvara-dor-daṇḍaḥ

kambu-grīvo 'ruṇekṣaṇaḥ

śyāmalas taruṇaḥ sragvī

sarvābharaṇa-bhūṣitaḥ

His arms were long, thick and strong; his neck resembled a conch; his eyes were reddish; and his complexion was blackish. He was very young, wearing a garland and decorated with all types of ornaments.

|| 8.8.33 ||

pīta-vāsā mahoraskaḥ

sumṛṣṭa-maṇi-kuṇḍalaḥ

snigdha-kuñcita-keśānta-

subhagaḥ siṁha-vikramaḥ

amṛtāpūrṇa-kalasaṁ

bibhrad valaya-bhūṣitaḥ

He was dressed in yellow garments and wore brightly polished jeweled earrings. He had shining, curled locks of hair, and his chest was very broad. Brave as a lion, he was decorated with bangles. In his hand he carried a pot filled with nectar.

|| 8.8.34 ||

sa vai bhagavataḥ sākṣād

viṣṇor aṁśāṁśa-sambhavaḥ

dhanvantarir iti khyāta

āyur-veda-dṛg ijya-bhāk

This person, portion of a portion of Viṣṇu, was known as Dhanvantari. He was conversant with the science of medicine and enjoyed a share of the sacrifices.

Ijya-bhuk means he enjoyed a share of the sacrifices.

|| 8.8.35 ||

tam ālokyāsurāḥ sarve

kalasaṁ cāmṛtābhṛtam

lipsantaḥ sarva-vastūni

kalasaṁ tarasāharan

Upon seeing Dhanvantari and the pot filled with nectar, the demons, desiring all things, snatched the pot by force.

Amṛtābhṛtam means “filled with nectar.”

|| 8.8.36 ||

nīyamāne 'surais tasmin

kalase 'mṛta-bhājane

viṣaṇṇa-manaso devā

hariṁ śaraṇam āyayuḥ

When the pot of nectar was carried off by the demons, the *devatās* became dejected and sought shelter of the Supreme Lord.

|| 8.8.37 ||

iti tad-dainyam ālokya

bhagavān bhṛtya-kāma-kṛt

mā khidyata mitho 'rthaṁ vaḥ

sādhayiṣye sva-māyayā

When the Supreme Lord, who fulfills the desires of his devotees, saw the *devatās* in misery, he said to them, "Do not be aggrieved. By my own energy I shall fulfill your goal by creating dispute through my *māyā*."

|| 8.8.38 ||

mithaḥ kalir abhūt teṣāṁ

tad-arthe tarṣa-cetasām

ahaṁ pūrvam ahaṁ pūrvaṁ

na tvaṁ na tvam iti prabho

O King! In private, a quarrel then arose among the greedy demons for taking the nectar. Each of them said, "I shall drink first. I shall drink first. No you cannot drink first. You cannot drink first."

Mithaḥ means "in private" as well as "mutually." Their minds filled with desire, and being of equal strength, they spoke to each other. They said repetitively, "I shall drink first since I come from a good family. No, you cannot drink first because you come from a bad family."

|| 8.8.39-40 ||

devāḥ svaṁ bhāgam arhanti

ye tulyāyāsa-hetavaḥ

satra-yāga ivaitasminn

eṣa dharmaḥ sanātanaḥ

iti svān pratyaṣedhan vai

daiteyā jāta-matsarāḥ

durbalāḥ prabalān rājan

gṛhīta-kalasān muhuḥ

Some of the demons said, "All the *devatās* endeavoring equally will take an equal share, just all participates enjoy equal results at a *satra* sacrifice. This is the eternal principle." O King! In this way the weaker demons, being envious, constantly prevented the stronger demons who had taken the pot by force from drinking the nectar.

Two verses describe the abusive words of the weaker demons. Since the *devatās* have equally labored in churning (*tulya-āyāsa-hetavaḥ*) they will share the nectar equally, just as in a *satra* sacrifice everyone enjoys the results equally. *Śruti* says *Ṛddhi-kāmāh satram āṣīran ye yajamānas te ṛtvik ca*: they performed a *satra,* desiring prosperity; the sponsors are also the performers (in enjoying the result).

|| 8.8.41-46 ||

etasminn antare viṣṇuḥ

sarvopāya-vid īśvaraḥ

yoṣid-rūpam anirdeśyaṁ

dadhāra-paramādbhutam

prekṣaṇīyotpala-śyāmaṁ

sarvāvayava-sundaram

samāna-karṇābharaṇaṁ

sukapolonnasānanam

nava-yauvana-nirvṛtta-

stana-bhāra-kṛśodaram

mukhāmodānuraktāli-

jhaṅkārodvigna-locanam

bibhrat sukeśa-bhāreṇa

mālām utphulla-mallikām

sugrīva-kaṇṭhābharaṇaṁ

su-bhujāṅgada-bhūṣitam

virajāmbara-saṁvīta-

nitamba-dvīpa-śobhayā

kāñcyā pravilasad-valgu-

calac-caraṇa-nūpuram

savrīḍa-smita-vikṣipta-

bhrū-vilāsāvalokanaiḥ

daitya-yūtha-pa-cetaḥsu

kāmam uddīpayan muhuḥ

The Supreme Lord Viṣṇu, the knower of methods, then assumed the form of an extremely beautiful woman impossible to describe. She had a pleasing, dark complexion like a blue lotus and had beautiful limbs. Her ears were equally decorated with earrings, her cheeks were very beautiful, and her nose was raised. Her heavy breasts, perfectly round because of her youth, seemed to weaken her thin waist. Her eyes were agitated by humming bees attracted by the aroma of her face. With a mass beautiful hair, she wore a garland of jasmine flowers. She had ornaments on her neck and bracelets on her arms. She had moving ankle bells enhanced by her splendid belt spread over her island-shaped buttocks covered by spotless cloth. Because of her glances, the movements of her eyebrows, and her shy smile, she aroused lust in the hearts of the leaders of the demons.

Her waist seemed weakened by bearing the weight of her breasts round because of her new youth. She was endowed with a mass of beautiful hair. She had beautiful moving ankle bells enhanced by her belt around her hips resembling islands, covered by pure cloth. She had playful glances along with moving eyebrows, along with a shy smile. By that she aroused lust in the hearts of the leaders of the demons.

Thus ends the commentary on the Eighth Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Nine

Mohinī Bewilders the Demons

|| 8.9.1 ||

śrī-śuka uvāca

te 'nyonyato 'surāḥ pātraṁ

harantas tyakta-sauhṛdāḥ

kṣipanto dasyu-dharmāṇa

āyāntīṁ dadṛśuḥ striyam

Śukadeva Gosvāmī said: The demons, having the nature of thieves, had given up friendship with one another and were snatching and throwing the pot. They then saw the woman approach.

The Ninth Chapter describes how Mohinī bewilders and cheats the demons, gives the nectar to the *devatās* to drink, and how Rāhu is beheaded.

|| 8.9.2 ||

aho rūpam aho dhāma

aho asyā navaṁ vayaḥ

iti te tām abhidrutya

papracchur jāta-hṛc-chayāḥ

"Alas, how wonderful is her beauty, how wonderful is the luster of her body, and how wonderful is the beauty of her youth!" Speaking in this way, they pursued her, and, with lust in their hearts, inquire from her.

|| 8.9.3 ||

kā tvaṁ kañja-palāśākṣi

kuto vā kiṁ cikīrṣasi

kasyāsi vada vāmoru

mathnatīva manāṁsi naḥ

O girl with beautiful thighs! You have such nice eyes, resembling the petals of a lotus flower. Who are you? Where do you come from? What is your purpose in coming here, and whose daughter are you? You are agitating our minds.

Whose daughter are you (*kasya asi*)?

|| 8.9.4 ||

na vayaṁ tvāmarair daityaiḥ

siddha-gandharva-cāraṇaiḥ

nāspṛṣṭa-pūrvāṁ jānīmo

lokeśaiś ca kuto nṛbhiḥ

What to speak of human beings, even the *devatās,* demons, Siddhas, Gandharvas, Cāraṇas and the various directors of the universe, the Prajāpatis, have never touched you before. It is not that we are unable to understand this.

It is not that we do not know that you have not been touched by the *devatās* and others. We know that. They imply, “Have you come here for choosing a husband?”

|| 8.9.5 ||

nūnaṁ tvaṁ vidhinā subhrūḥ

preṣitāsi śarīriṇām

sarvendriya-manaḥ-prītiṁ

vidhātuṁ saghṛṇena kim

O beautiful girl with beautiful eyebrows! Has not destiny, by its mercy, sent you to please the senses and minds of all beings?

What is the necessity of knowing her intention? We have become successful just by seeing her.

|| 8.9.6 ||

sā tvaṁ naḥ spardhamānānām

eka-vastuni mānini

jñātīnāṁ baddha-vairāṇāṁ

śaṁ vidhatsva sumadhyame

We, of one family, have become inimical to each other, competing because of this pot. O thin-waisted, esteemed woman! Please create auspiciousness for us.

Your intentions can be settled later. Now, please act to please us.

|| 8.9.7 ||

vayaṁ kaśyapa-dāyādā

bhrātaraḥ kṛta-pauruṣāḥ

vibhajasva yathā-nyāyaṁ

naiva bhedo yathā bhavet

All of us are descendents of Kaśyapa, and thus we are brothers. But now we are exhibiting our prowess against each other. Please divide the nectar among us justly so there will no quarrel.

Divide the nectar among us demons.

|| 8.9.8 ||

ity upāmantrito daityair

māyā-yoṣid-vapur hariḥ

prahasya rucirāpāṅgair

nirīkṣann idam abravīt

Requested by the demons, the Supreme Lord, who had assumed the form of a woman, smiling and looking at them with attractive glances, spoke as follows.

|| 8.9.9 ||

śrī-bhagavān uvāca

kathaṁ kaśyapa-dāyādāḥ

puṁścalyāṁ mayi saṅgatāḥ

viśvāsaṁ paṇḍito jātu

kāminīṣu na yāti hi

The Lord said: O descendents of Kaśyapa! Why do you associate with me, a prostitute? A learned person never puts his faith in women.

You say that you are the sons of the sage Kaśyapa. How then have you become so lusty? This is a joke to bewilder them. “We cannot be controlled by our emotions through any woman. But we have been conquered by your purity.” But I am just a prostitute. “Shall we praise the limits of your lack of desire? You have not even smelled the scent of a man from childhood. You are speaking like this to hide yourself. Prostitutes among women claim they are pure. We desire to give everything to you, because you are without duplicity, which is very unique among women.” With a steady gaze produced out of astonishment at their mental words, she then spoke. O wise men! Do not put faith in me if you desire your own good! What I speak externally has the opposite meaning internally. Since I understand that you are learned, you should do what is proper. One should understand there is an internal meaning in the previous and later events. Though you think that I am pure, one should know that internally I have lust since youth. Being filled with lust and being a woman, and not having the protection of a husband or sons, how could I not become a prostitute? Therefore you should not trust me at all.

|| 8.9.10 ||

sālāvṛkāṇāṁ strīṇāṁ ca

svairiṇīnāṁ sura-dviṣaḥ

sakhyāny āhur anityāni

nūtnaṁ nūtnaṁ vicinvatām

O demons! Jackals and prostitutes are unsteady in their friendship and think of newer and newer friends every day. This is the opinion of learned scholars.

“Then what should we do?” Please listen to the conclusion. *Sālavṛka* means a monkey, jackal or dog according to *Amara-koṣa.*

|| 8.9.11 ||

śrī-śuka uvāca

iti te kṣvelitais tasyā

āśvasta-manaso 'surāḥ

jahasur bhāva-gambhīraṁ

daduś cāmṛta-bhājanam

Śukadeva Gosvāmī said: Their minds comforted by the joking words of Mohinī, the demons laughed in a mysterious manner, and delivered the container of nectar to her.

They were pacified by her joking (*kṣevelitaiḥ*). They laughed in such a way that their intentions could not be understood by the unintelligent (*bhāva-gambhiram*). They thought as follows. “O woman with all qualities! Are you testing us? We are not faithless and impure in heart. Take the pot of nectar. Divide it and give it to us. Or drink it. Or throw it somewhere else. Do as you please. Know that we have become yours, because of your good qualities.”

|| 8.9.12 ||

tato gṛhītvāmṛta-bhājanaṁ harir

babhāṣa īṣat-smita-śobhayā girā

yady abhyupetaṁ kva ca sādhv asādhu vā

kṛtaṁ mayā vo vibhaje sudhām imām

Thereafter, the Lord, having taken the container of nectar, spoke with slightly joking words. “If you accept whatever I may do, whether right or wrong, then I will divide the nectar.”

If you accept what I do, whether it is right or wrong, I will divide the nectar. I know my own ignorance. That is why I say this first.

|| 8.9.13 ||

ity abhivyāhṛtaṁ tasyā

ākarṇyāsura-puṅgavāḥ

apramāṇa-vidas tasyās

tat tathety anvamaṁsata

Upon hearing the words of Mohinī, the chiefs of the demons, being foolish, immediately assented.

|| 8.9.14-15 ||

athopoṣya kṛta-snānā

hutvā ca haviṣānalam

dattvā go-vipra-bhūtebhyaḥ

kṛta-svastyayanā dvijaiḥ

yathopajoṣaṁ vāsāṁsi

paridhāyāhatāni te

kuśeṣu prāviśan sarve

prāg-agreṣv abhibhūṣitāḥ

The *devatās* and demons then observed a fast, and after bathing, they offered clarified butter into the fire and gave charity to the cows, to the *brāhmaṇas* and to other living entities, as they deserved. Thereafter, the *devatās* and demons performed ritualistic ceremonies under the directions of the *brāhmaṇas*. Then they dressed themselves with new garments, decorated their bodies with ornaments, and sat on seats made of *kuśa* grass with tips facing east.

They fasted before drinking the nectar, which was an auspicious act. They did this after quarrelling, seeing Mohinī, and then discussing with her. They then took bath. According to their liking they put on new (*āhatānī*) clothing. *Āhata* means cloth fresh from the loom. This is best for all auspicious occasions. They sat on *kūśa* with tips facing east.

|| 8.9.16-17 ||

prāṅ-mukheṣūpaviṣṭeṣu

sureṣu ditijeṣu ca

dhūpāmodita-śālāyāṁ

juṣṭāyāṁ mālya-dīpakaiḥ

tasyāṁ narendra karabhorur uśad-dukūla-

śroṇī-taṭālasa-gatir mada-vihvalākṣī

sā kūjatī kanaka-nūpura-śiñjitena

kumbha-stanī kalasa-pāṇir athāviveśa

O King! As the *devatās* and demons sat facing east in an arena fully decorated with flower garlands and lamps, and fragrant with incense, that woman, dressed in a most beautiful sari, her ankle bells tinkling, entered the arena, walking very slowly because of her large hips. Her eyes were restless due to youthful pride, her breasts were like water jugs, and her thighs were slender. She carried the pot in her hand.

Instead of *uśad* another version has *lasad.* According to *Amara-koṣa* the word *karabha* means the length from the wrist to the root of the little finger.

|| 8.9.18 ||

tāṁ śrī-sakhīṁ kanaka-kuṇḍala-cāru-karṇa-

nāsā-kapola-vadanāṁ para-devatākhyām

saṁvīkṣya sammumuhur utsmita-vīkṣaṇena

devāsurā vigalita-stana-paṭṭikāntām

Gazing at this form of the Lord, resembling a friend of Lakṣmī, whose face had beautiful ears, nose and cheeks, gold earrings, with the cloth falling from her breast, the *devatās* and demons become enchanted by her smiling glance.

Though the Lord is the friend of Lakṣmī, he became her female friend. Though Nārāyaṇa is most beautiful among males, you, Lakṣmī, should not become proud and think that you are the most beautiful among women. I, the Supreme lord, am also the most beautiful among women. To prove this to Lakṣmī, he showed this form. She had golden earrings and beautiful nose.

|| 8.9.19 ||

asurāṇāṁ sudhā-dānaṁ

sarpāṇām iva durnayam

matvā jāti-nṛśaṁsānāṁ

na tāṁ vyabhajad acyutaḥ

Considering that it would be improper to give the nectar to the demons who were cruel like snakes, the Lord did not give a share of nectar to them.

The demons had instructed Mohinī to divide the nectar justly. Not giving the nectar to them was the best justice.

|| 8.9.20 ||

kalpayitvā pṛthak paṅktīr

ubhayeṣāṁ jagat-patiḥ

tāṁś copaveśayām āsa

sveṣu sveṣu ca paṅktiṣu

The master of the universe arranged separate lines of sitting places for the *devatās* and demons and seated them according to their positions.

They were assigned to rows according to who would get the nectar.

|| 8.9.21 ||

daityān gṛhīta-kalaso

vañcayann upasañcaraiḥ

dūra-sthān pāyayām āsa

jarā-mṛtyu-harāṁ sudhām

Taking the container of nectar in her hands, she first approached the demons, and cheated them by her bewildering gestures. Then she administered the nectar which destroys old age and death to the *devatās,* who were sitting at a distant place.

She cheated them by slowly moving close to them (*upa*) while moving her cloth, ornaments and ankle bells, covering her face, smiling shyly and moving her eyebrows. They thought she would give a little to the *devatās* to satisfy them and give most to the demons. This is how she cheated them. They concluded in their mind, “We are now drinking nectar with our ears, eyes and mind. The nectar from the milk ocean cannot

be more than this. What is the use of the nectar? We desire simply to please her." She then gave nectar to the *devatās* who were seated far off.

|| 8.9.22 ||

te pālayantaḥ samayam

asurāḥ sva-kṛtaṁ nṛpa

tūṣṇīm āsan kṛta-snehāḥ

strī-vivāda-jugupsayā

O King! The demons, to keep the agreement, because of having great affection for her, remained silent at what she did, with abhorrence for quarrelling with a woman.

They had agreed to let her divide the nectar as she like, without protesting. They disliked quarrelling with a woman.

|| 8.9.23 ||

tasyāṁ kṛtātipraṇayāḥ

praṇayāpāya-kātarāḥ

bahu-mānena cābaddhā

nocuḥ kiñcana vipriyam

Because of great attachment to her, fear of losing her friendship, and being restrained by great respect for her, they said nothing which would displease her.

They were restrained because of great respect for her, since she said "Let these weak *devatās* drink a little, and you strong heroes wait a moment." They said nothing at all to displease her for these six reasons, starting with keeping the agreement. They remained silent.

|| 8.9.24 ||

deva-liṅga-praticchannaḥ

svarbhānur deva-saṁsadi

praviṣṭaḥ somam apibac

candrārkābhyāṁ ca sūcitaḥ

Rāhu, having covered himself with the dress of a *devatā,* entered the assembly of the *devatās* and drank nectar. The sun and the moon *devatās* revealed that he was a demon.

All the demons were bewildered and cheated by Mohinī, but Rāhu was not bewildered in order to broadcast the glory of the nectar (by making his head immortal). He immediately understood the intentions of Mohinī and entered the line of the *devatās.* At first the *devatās* could not recognize him. The sun and moon however recognized him when he sat down. Because they feared him, they could not say “Sit in another row.” But when he got the nectar and drank it, they raised their brows to indicate “This is a demon.”

|| 8.9.25 ||

cakreṇa kṣura-dhāreṇa

jahāra pibataḥ śiraḥ

haris tasya kabandhas tu

sudhayāplāvito 'patat

The Supreme Lord, using his sharp disc, cut off Rāhu's head, while he was drinking. The body, being untouched by the nectar, fell down.

The form of Ajita (not Mohinī) cut off his head. The body, not completely (*ā*) inundated with nectar, fell down.

|| 8.9.26 ||

śiras tv amaratāṁ nītam

ajo graham acīkḷpat

yas tu parvaṇi candrārkāv

abhidhāvati vaira-dhīḥ

Lord Brahmā made Rāhu's head which had become immortal by the nectar into a planet. With animosity, he still pursues the moon and sun.

The head became free of death by drinking the nectar. The effect of the nectar is shown: Brahmā made the head into a planet like the sun and moon.

|| 8.9.27 ||

pīta-prāye 'mṛte devair

bhagavān loka-bhāvanaḥ

paśyatām asurendrāṇāṁ

svaṁ rūpaṁ jagṛhe hariḥ

When the *devatās* had almost finished drinking the nectar, the Lord, the maintainer of the worlds, disclosed his form to the chiefs of the demons.

|| 8.9.28 ||

evaṁ surāsura-gaṇāḥ sama-deśa-kāla-

hetv-artha-karma-matayo 'pi phale vikalpāḥ

tatrāmṛtaṁ sura-gaṇāḥ phalam añjasāpur

yat-pāda-paṅkaja-rajaḥ-śrayaṇān na daityāḥ

Though the place, time, cause, materials, the activity and the determination were the same for both the *devatās* and the demons, there were different results. Because the *devatās* took shelter of the dust of the Lord's lotus feet, they could very easily drink the nectar. The demons, however, not having taken shelter at the lotus feet of the Lord, did not obtain the nectar.

Though the material conditions were the same for both parties, the devotees achieved success and the demons did not. The moral of the story is here stated. The place was the same: the milk ocean. The time was the same at every moment for both parties. The means was the same: using Mandara Mountain as the churning rod. The materials were the various herbs thrown in the ocean. The activity was churning the ocean. The determination was desire to attain nectar. But in attaining the result there was alternatives: attaining nectar and not attaining nectar. Among them (*tatra*) the *devatās* attained the result, because they took shelter of the Lord’s feet. The demons did not attain the result since they did not take shelter of the Lord’s feet. The meaning of the incident is that everyone should serve the Lord.

|| 8.9.29 ||

yad yujyate 'su-vasu-karma-mano-vacobhir

dehātmajādiṣu nṛbhis tad asat pṛthaktvāt

tair eva sad bhavati yat kriyate 'pṛthaktvāt

sarvasya tad bhavati mūla-niṣecanaṁ yat

Utilizing one's *prāṇa*, wealth, actions, mind and words for maintaining one's body, sons and others is not proper since this endeavor is separate from the Lord. Utilizing these same things for service to the Lord is proper, since this endeavor is not separate from the Lord. This is service to all beings since it is watering the root.

This verse gives the conclusion. Whatever is used for the body or sons by one's *prāṇa*, wealth, actions, mind or words is temporary. Using the senses, mind and wealth simply for the body is useless. Why? This is because it is separate, like watering the branches of a tree. Just as one thinks the branches are separate from the root and waters the branches instead of the root, the fool serves the body instead of serving the Lord. Using the *prāṇas,* wealth and senses for the Lord is correct. Why? It is not separate from the Lord. It is like watering the root. Just as one waters the root, understanding that the branch is not separate from the root, so one serves the Lord. This service (*tat*) is actually service to all beings from Brahmā to non-moving beings (*sarvasya*), because this is watering the root (*yat mūla-nisecanam*).

Thus ends the commentary on the Ninth Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas*

Chapter Ten

Battle Between the *Devas* and Demons

|| 8.10.1 ||

śrī-śuka uvāca

iti dānava-daiteyā

nāvindann amṛtaṁ nṛpa

yuktāḥ karmaṇi yattāś ca

vāsudeva-parāṅmukhāḥ

Śukadeva Gosvāmī said: O King! The demons and Daityas, though engaged with full attention in churning the ocean, did not obtain the nectar because they were opposed to the Lord.

The Tenth Chapter describes how, after the Lord disappeared, the demons and *devatās* wages war, and how the Lord made his appearance when the *devatās* were overpowered by the demons' *māyā.*

|| 8.10.2 ||

sādhayitvāmṛtaṁ rājan

pāyayitvā svakān surān

paśyatāṁ sarva-bhūtānāṁ

yayau garuḍa-vāhanaḥ

O King! After the Supreme Lord had produced nectar and given it to his devotees the *devatās,* he disappeared on Garuḍa while everyone watched.

Yayau means he disappeared.

|| 8.10.3 ||

sapatnānāṁ parām ṛddhiṁ

dṛṣṭvā te diti-nandanāḥ

amṛṣyamāṇā utpetur

devān pratyudyatāyudhāḥ

Seeing the superior good fortune of their enemies, the demons, unable to tolerate it, attacked the *devatāṣ* with raised weapons.

|| 8.10.4 ||

tataḥ sura-gaṇāḥ sarve

sudhayā pītayaidhitāḥ

pratisaṁyuyudhuḥ śastrair

nārāyaṇa-padāśrayāḥ

Thereafter, the *devatās,* who were under the shelter of Nārāyaṇa's feet and were strengthened by drinking the nectar, counterattacked the demons with their weapons.

|| 8.10.5 ||

tatra daivāsuro nāma

raṇaḥ parama-dāruṇaḥ

rodhasy udanvato rājaṁs

tumulo roma-harṣaṇaḥ

O King! A fierce, hair-raising battle took place on the beach of the ocean of milk between the *devas* and the demons.

The verb "took place" should be supplied.

|| 8.10.6 ||

tatrānyonyaṁ sapatnās te

saṁrabdha-manaso raṇe

samāsādyāsibhir bāṇair

nijaghnur vividhāyudhaiḥ

Both parties, extremely angry, with hatred for each other, met on the battlefield and attacked each other with swords, arrows and a variety of other weapons.

|| 8.10.7 ||

śaṅkha-tūrya-mṛdaṅgānāṁ

bherī-ḍamariṇāṁ mahān

hasty-aśva-ratha-pattīnāṁ

nadatāṁ nisvano 'bhavat

The sounds of the conchs, horns, drums, *bherīs* and *ḍamarīs* as well as the sounds made by the elephants, horses, chariots and soldiers, were tumultuous.

|| 8.10.8 ||

rathino rathibhis tatra

pattibhiḥ saha pattayaḥ

hayā hayair ibhāś cebhaiḥ

samasajjanta saṁyuge

On that battlefield, the charioteers fought with the opposing charioteers, the infantry soldiers with the opposing infantry, the soldiers on horseback with the opposing soldiers on horseback, and the soldiers on the backs of elephants with the enemy soldiers on elephants. In this way, the fighting took place between equals.

|| 8.10.9 ||

uṣṭraiḥ kecid ibhaiḥ kecid

apare yuyudhuḥ kharaiḥ

kecid gaura-mukhair ṛkṣair

dvīpibhir haribhir bhaṭāḥ

Some soldiers fought on the backs of camels, some on the backs of elephants, some on asses, some on red-faced monkeys, some on tigers and some on lions. In this way, they all engaged in fighting.

|| 8.10.10-12 ||

gṛdhraiḥ kaṅkair bakair anye

śyena-bhāsais timiṅgilaiḥ

śarabhair mahiṣaiḥ khaḍgair

go-vṛṣair gavayāruṇaiḥ

śivābhir ākhubhiḥ kecit

kṛkalāsaiḥ śaśair naraiḥ

bastair eke kṛṣṇa-sārair

haṁsair anye ca sūkaraiḥ

anye jala-sthala-khagaiḥ

sattvair vikṛta-vigrahaiḥ

senayor ubhayo rājan

viviśus te 'grato 'grataḥ

O King! Some soldiers fought on the backs of vultures, eagles, cranes, hawks and other types of vultures. Some fought on the backs of *timiṅgila* fish, some on the backs of *śarabhas*,[128] and some on buffalo, rhinoceroses, cows, bulls, jungle cows and *aruṇas*. Others fought on the backs of jackals, rats, lizards, rabbits, human beings, goats, black deer, swans and boars. In this way, mounted on animals of the water, land and sky, including animals with deformed bodies, both armies faced each other and went forward.

Bastaiḥ means “on goats.”

|| 8.10.13-15 ||

citra-dhvaja-paṭai rājann

ātapatraiḥ sitāmalaiḥ

mahā-dhanair vajra-daṇḍair

vyajanair bārha-cāmaraiḥ

vātoddhūtottaroṣṇīṣair

arcirbhir varma-bhūṣaṇaiḥ

sphuradbhir viśadaiḥ śastraiḥ

sutarāṁ sūrya-raśmibhiḥ

[128] This is an animal with eight legs and the strength of an elephant and lion.

deva-dānava-vīrāṇāṁ

dhvajinyau pāṇḍu-nandana

rejatur vīra-mālābhir

yādasām iva sāgarau

O King! O descendant of Mahārāja Pāṇḍu! The soldiers of both the *devatās* and demons were decorated with canopies, colorful flags, umbrellas having diamond handles, and fans made of peacock feathers. Their garments and turbans waved in the breeze. In the sunshine their shields, ornaments and sharp, clean weapons appeared dazzling. The ranks of soldiers gathered in two lines seemed like two oceans with bands of aquatics.

|| 8.10.16-18 ||

vairocano baliḥ saṅkhye

so 'surāṇāṁ camū-patiḥ

yānaṁ vaihāyasaṁ nāma

kāma-gaṁ maya-nirmitam

sarva-sāṅgrāmikopetaṁ

sarvāścaryamayaṁ prabho

apratarkyam anirdeśyaṁ

dṛśyamānam adarśanam

āsthitas tad vimānāgryaṁ

sarvānīkādhipair vṛtaḥ

bāla-vyajana-chatrāgryai

reje candra ivodaye

O King! For that battle the commander-in-chief, Mahārāja Bali, son of Virocana, was seated on a most astonishing, inconceivable and indescribable airplane named Vaihāyasa, manufactured by the demon Maya. It was equipped with weapons for all types of combat, was sometimes visible and sometimes invisible, and could travel anywhere. Seated in this airplane under an umbrella and being fanned by the best of *cāmaras,* Mahārāja Bali, surrounded by his commanders, appeared just like the rising moon.

|| 8.10.19-24 ||

tasyāsan sarvato yānair

yūthānāṁ patayo 'surāḥ

namuciḥ śambaro bāṇo

vipracittir ayomukhaḥ

dvimūrdhā kālanābho 'tha

prahetir hetir ilvalaḥ

śakunir bhūtasantāpo

vajradaṁṣṭro virocanaḥ

hayagrīvaḥ śaṅkuśirāḥ

kapilo meghadundubhiḥ

tārakaś cakradṛk śumbho

niśumbho jambha utkalaḥ

ariṣṭo 'riṣṭanemiś ca

mayaś ca tripurādhipaḥ

anye pauloma-kāleyā

nivātakavacādayaḥ

alabdha-bhāgāḥ somasya

kevalaṁ kleśa-bhāginaḥ

sarva ete raṇa-mukhe

bahuśo nirjitāmarāḥ

siṁha-nādān vimuñcantaḥ

śaṅkhān dadhmur mahā-ravān

dṛṣṭvā sapatnān utsiktān

balabhit kupito bhṛśam

Surrounding Mahārāja Bali on all sides were the commanders of the demons, with their vehicles. Among them were the following demons: Namuci, Śambara, Bāṇa, Vipracitti, Ayomukha, Dvimūrdhā, Kālanābha, Praheti, Heti, Ilvala, Śakuni, Bhūtasantāpa, Vajradaṁṣṭra, Virocana, Hayagrīva, Śaṅkuśirā, Kapila, Meghadundubhi, Tāraka, Cakradṛk, Śumbha, Niśumbha, Jambha, Utkala, Ariṣṭa, Ariṣṭanemi, Tripurādhipa, Maya, the sons of Puloma, the Kāleyas and Nivātakavaca. All of these demons had been deprived of their share of the nectar and had merely shared the labor of churning the ocean. Strong and competent to defeat the *devatās,* they made a tumultuous sound like the roaring of lions and blew loudly on conchs. Lord Indra, upon seeing his proud rivals, became extremely angry.

|| 8.10.25 ||

airāvataṁ dik-kariṇam

ārūḍhaḥ śuśubhe sva-rāṭ

yathā sravat-prasravaṇam

udayādrim ahar-patiḥ

Sitting on Airāvata, an elephant which can go anywhere and which holds water and wine in reserve for showering, Lord Indra looked just like the sun rising over Udayagiri with its waterfalls.

Prasravanam means “waterfalls” and “giving water.”

|| 8.10.26 ||

tasyāsan sarvato devā

nānā-vāha-dhvajāyudhāḥ

lokapālāḥ saha-gaṇair

vāyv-agni-varuṇādayaḥ

Surrounding Lord Indra were the *devatās,* seated on various types of vehicles and decorated with flags and weapons. Present among them were Vāyu, Agni, Varuṇa and other rulers of various planets, along with their associates.

|| 8.10.26 ||

te 'nyonyam abhisaṁsṛtya

kṣipanto marmabhir mithaḥ

āhvayanto viśanto 'gre

yuyudhur dvandva-yodhinaḥ

The *devatās* and demons came before each other and reproached one another with words piercing to the heart. Then they began fighting in single combat.

|| 8.10.28 ||

yuyodha balir indreṇa

tārakeṇa guho 'syata

varuṇo hetināyudhyan

mitro rājan prahetinā

O King! Mahārāja Bali fought with Indra, Kārttikeya with Tāraka, Varuṇa with Heti, and Mitra with Praheti.

Asyata means they threw weapons.

|| 8.10.29 ||

yamas tu kālanābhena

viśvakarmā mayena vai

śambaro yuyudhe tvaṣṭrā

savitrā tu virocanaḥ

Yamarāja fought with Kālanābha, Viśvakarmā with Maya Dānava, Tvaṣṭā with Śambara, and the sun-god with Virocana.

|| 8.10.30-31 ||

aparājitena namucir

aśvinau vṛṣaparvaṇā

sūryo bali-sutair devo

bāṇa-jyeṣṭhaiḥ śatena ca

rāhuṇā ca tathā somaḥ

pulomnā yuyudhe 'nilaḥ

niśumbha-śumbhayor devī

bhadrakālī tarasvinī

Aparājita fought with Namuci, and the two Aśvinī-kumāra brothers fought with Vṛṣaparvā. The sun-god fought with the one hundred sons of Mahārāja Bali, headed by Bāṇa, and the moon-god fought with Rāhu. Vāyu fought with Puloma, and Śumbha and Niśumbha fought the supremely powerful Bhadra Kālī.

|| 8.10.32-34 ||

vṛṣākapis tu jambhena

mahiṣeṇa vibhāvasuḥ

ilvalaḥ saha vātāpir

brahma-putrair arindama

kāmadevena durmarṣa

utkalo mātṛbhiḥ saha

bṛhaspatiś cośanasā

narakeṇa śanaiścaraḥ

maruto nivātakavacaiḥ

kāleyair vasavo 'marāḥ

viśvedevās tu paulomai

rudrāḥ krodhavaśaiḥ saha

O suppressor of enemies! Lord Śiva fought with Jambha, and Vibhāvasu fought with Mahiṣāsura. Ilvala, along with his brother Vātāpi, fought the sons of Lord Brahmā. Durmarṣa fought with Cupid, the demon Utkala with the

Mātṛkā demigoddesses, Bṛhaspati (Jupiter) fought with Śukrācārya (Venus), and Śanaiścara (Saturn) fought with Narakāsura. The Maruts fought the Nivātakavacas, the Vasus fought the Kālakeya demons, the Viśvedevas fought the Pauloma demons, and the Rudras fought the Krodhavaśa demons.

|| 8.10.35 ||

ta evam ājāv asurāḥ surendrā

dvandvena saṁhatya ca yudhyamānāḥ

anyonyam āsādya nijaghnur ojasā

jigīṣavas tīkṣṇa-śarāsi-tomaraiḥ

All of these *devatās* and demons, engaged in single combat on the field, came close to each other, attacked, and struck each other vigorously with sharp arrows, swords and lances.

|| 8.10.36 ||

bhuśuṇḍibhiś cakra-gadarṣṭi-paṭṭiśaiḥ

śakty-ulmukaiḥ prāsa-paraśvadhair api

nistriṁśa-bhallaiḥ parighaiḥ samudgaraiḥ

sabhindipālaiś ca śirāṁsi cicchiduḥ

They severed one another's heads, using weapons like *bhuśuṇḍis,*[129] disks, clubs, spears, three-pointed spears, pikes, firebrands, barbed darts, hatchets, swords, lances, iron clubs, hammers and javelins.

These are different types of weapons.

|| 8.10.37 ||

gajās turaṅgāḥ sarathāḥ padātayaḥ

sāroha-vāhā vividhā vikhaṇḍitāḥ

nikṛtta-bāhūru-śirodharāṅghrayaś

chinna-dhvajeṣvāsa-tanutra-bhūṣaṇāḥ

[129] This is perhaps a firearm.

The elephants, horses, chariots, infantry soldiers and various kinds of carriers, along with their riders, were slashed to pieces. The arms, thighs, necks and legs of the soldiers were severed, and their flags, bows, armor and ornaments were torn apart.

Those riding the carriers and the carriers were cut. *Īśvāsa* means a bow. *Tanutra* is armor.

|| 8.10.38 ||

teṣāṁ padāghāta-rathāṅga-cūrṇitād

āyodhanād ulbaṇa utthitas tadā

reṇur diśaḥ khaṁ dyumaṇiṁ ca chādayan

nyavartatāsṛk-srutibhiḥ pariplutāt

Because of being ground by feet of the combatants and the wheels of the chariots, particles of dust from the battlefield flew violently into the sky and covered the sky and sun. But when the particles of dust were filled with drops of blood, they fell back to earth.

The dust which had risen up because of being ground up on the battlefield fell back to earth, because of being soaked with drops of blood. Another version has *pariplutaḥ,* modifying the dust particles. It should be understood that the particles of blood floated up to the sun.

|| 8.10.39 ||

śirobhir uddhūta-kirīṭa-kuṇḍalaiḥ

saṁrambha-dṛgbhiḥ paridaṣṭa-dacchadaiḥ

mahā-bhujaiḥ sābharaṇaiḥ sahāyudhaiḥ

sā prāstṛtā bhūḥ karabhorubhir babhau

In the course of the battle, the field became strewn with the severed heads of heroes, their eyes still staring and their teeth still pressed against their lips in anger. Helmets and earrings were scattered from these severed heads. Similarly, many arms, decorated with ornaments and clutching various weapons, were strewn here and there, as were many thighs, which resembled the trunks of elephants.

Prāstṛtā means “completely covered.”

|| 8.10.40 ||

kabandhās tatra cotpetuḥ

patita-sva-śiro-'kṣibhiḥ

udyatāyudha-dordaṇḍair

ādhāvanto bhaṭān mṛdhe

Many headless trunks appeared on that battlefield. With weapons in their arms, those ghostly trunks, which could see with the eyes in the severed heads, attacked the enemy soldiers.

The headless bodies could see using the eyes from the severed heads.

|| 8.10.41 ||

balir mahendraṁ daśabhis

tribhir airāvataṁ śaraiḥ

caturbhiś caturo vāhān

ekenāroham ārcchayat

Mahārāja Bali then attacked Indra with ten arrows and attacked Airāvata, Indra's carrier elephant, with three arrows. With four arrows he attacked the four guardians of Airāvata's legs, and with one arrow he attacked the driver of the elephant.

Vāhān refers to the porters of the elephant’s legs. He pierced the elephant driver (*āroham*).

|| 8.10.42 ||

sa tān āpatataḥ śakras

tāvadbhiḥ śīghra-vikramaḥ

ciccheda niśitair bhallair

asamprāptān hasann iva

Before Bali Mahārāja's arrows could reach him, Indra, who is expert in dealing with quick arrows, smiled and cut the approaching arrows with sharp arrows, so that they did not reach their targets.

|| 8.10.43 ||

tasya karmottamaṁ vīkṣya

durmarṣaḥ śaktim ādade

tāṁ jvalantīṁ maholkābhāṁ

hasta-sthām acchinad dhariḥ

When Bali Mahārāja saw the expert military activities of Indra, he could not tolerate the action. Thus he took up a pike blazing like a great firebrand. But Indra cut that weapon to pieces while it was still in Bali's hand.

Bali could not tolerate (*durmarṣaḥ*).

|| 8.10.44 ||

tataḥ śūlaṁ tataḥ prāsaṁ

tatas tomaram ṛṣṭayaḥ

yad yac chastraṁ samādadyāt

sarvaṁ tad acchinad vibhuḥ

Thereafter, one by one, Bali Mahārāja used a lance, a dart, a javelin, swords and other weapons, but whatever weapons he took up, Indra cut them to pieces.

|| 8.10.45 ||

sasarjāthāsurīṁ māyām

antardhāna-gato 'suraḥ

tataḥ prādurabhūc chailaḥ

surānīkopari prabho

O King! Bali Mahārāja then disappeared and resorted to demoniac illusions. A giant mountain then appeared above the heads of the *devatā* soldiers.

|| 8.10.46 ||

tato nipetus taravo

dahyamānā davāgninā

śilāḥ saṭaṅka-śikharāś

cūrṇayantyo dviṣad-balam

From that mountain fell trees blazing in a forest fire along with stones with sharp edges like hatchets, which smashed the enemy troops.

Burning trees fell along with stones which were sharp like hatchets.

|| 8.10.47 ||

mahoragāḥ samutpetur

dandaśūkāḥ savṛścikāḥ

siṁha-vyāghra-varāhāś ca

mardayanto mahā-gajāḥ

Scorpions, large snakes and many other poisonous animals, as well as lions, tigers, boars and huge elephants, all began falling, crushing the enemy soldiers.

|| 8.10.48 ||

yātudhānyaś ca śataśaḥ

śūla-hastā vivāsasaḥ

chindhi bhindhīti vādinyas

tathā rakṣo-gaṇāḥ prabho

O King! Many hundreds of female demons, naked and carrying spears, and many Rākṣasas as well appeared, crying "Cut them to pieces! Pierce them!"

|| 8.10.49 ||

tato mahā-ghanā vyomni

gambhīra-paruṣa-svanāḥ

aṅgārān mumucur vātair

āhatāḥ stanayitnavaḥ

In the sky, huge clouds, thundering with deep, cruel sound, harassed by strong winds, began to shower embers.

Stanayitnavaḥ means thundering.

|| 8.10.50 ||

sṛṣṭo daityena sumahān

vahniḥ śvasana-sārathiḥ

sāṁvartaka ivātyugro

vibudha-dhvajinīm adhāk

A huge, fierce fire created by Bali Mahārāja accompanied by blasting winds, like the fire of final devastation, began burning all the soldiers of the *devatās.*

Adhāk means “it burned.”

|| 8.10.51 ||

tataḥ samudra udvelaḥ

sarvataḥ pratyadṛśyata

pracaṇḍa-vātair uddhūta-

taraṅgāvarta-bhīṣaṇaḥ

The ocean with frightening waves and eddies whipped by fierce winds flooded over the shoreline on all sides.

|| 8.10.52 ||

evaṁ daityair mahā-māyair

alakṣya-gatibhī raṇe

sṛjyamānāsu māyāsu

viṣeduḥ sura-sainikāḥ

When invisible demons who were expert at tricks created this illusion, the soldiers of the *devatās* lost hope.

|| 8.10.53 ||

na tat-prativdhiṁ yatra

vidur indrādayo nṛpa

dhyātaḥ prādurabhūt tatra

bhagavān viśva-bhāvanaḥ

O King! When the *devatās* could find no way to counteract the activities of the demons and meditated upon the Supreme Lord, the protector of the universe appeared.

|| 8.10.54 ||

tataḥ suparṇāṁsa-kṛtāṅghri-pallavaḥ

piśaṅga-vāsā nava-kañja-locanaḥ

adṛśyatāṣṭāyudha-bāhur ullasac-

chrī-kaustubhānarghya-kirīṭa-kuṇḍalaḥ

The Supreme lord, whose eyes resembled the petals of a newly blossomed lotus, with his feet on Garuḍa's shoulders, dressed in yellow, decorated by the Kaustubha gem and Lakṣmī, wearing an priceless helmet and earrings, and holding eight weapons, became visible.

|| 8.10.55 ||

tasmin praviṣṭe 'sura-kūṭa-karmajā

māyā vineśur mahinā mahīyasaḥ

svapno yathā hi pratibodha āgate

hari-smṛtiḥ sarva-vipad-vimokṣaṇam

As a dream ceases when the dreamer awakens, the illusions created the demons were vanquished by the power of the Supreme Lord as soon as he entered the battlefield. Indeed, simply by remembrance of the Lord, one becomes free from all dangers.

Mahinā means by his power *(mahimnā*).

|| 8.10.56 ||

dṛṣṭvā mṛdhe garuḍa-vāham ibhāri-vāha

āvidhya śūlam ahinod atha kālanemiḥ

tal līlayā garuḍa-mūrdhni patad gṛhītvā

tenāhanan nṛpa savāham ariṁ tryadhīśaḥ

O King, when the demon Kālanemi, who was carried by a lion, saw that the Supreme lord, carried by Garuḍa, was on the battlefield, the demon shook his trident, and discharged it at the Lord. The Lord, the master of the three worlds, easily caught the trident as it approached Garuḍa's head. With the very same weapon he killed Kālanemi, along with his carrier.

Kālanemi had a lion as his carrier (*ibhāri-vāhaḥ*). *Āvidhya* means "shaking." The Lord caught it as it approached with his left hand killed *(ahanat = ahan*) the demon.

|| 8.10.57 ||

mālī sumāly atibalau yudhi petatur yac-

cakreṇa kṛtta-śirasāv atha mālyavāṁs tam

āhatya tigma-gadayāhanad aṇḍajendraṁ

tāvac chiro 'cchinad arer nadato 'riṇādyaḥ

Thereafter, two very powerful demons named Mālī and Sumālī were killed by the Supreme Lord, who severed their heads with his disc. Then Mālyavān, attacked the Lord. With his sharp club, the demon, who was roaring like a lion, attacked Garuḍa. But the Supreme Lord, the original person, with his disc cut off the head of that enemy who roared like a lion.

He cut off his head with his cakra (*yat-cakrena*). He struck at the Lord (*tam*). As soon as Mālyavān attacked Garuḍa, the Lord severed his head. *Ādyaḥ* means the Lord.

Thus ends the commentary on the Tenth Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas*

Chapter Eleven

The Battle Continues

|| 8.11.1 ||

śrī-śuka uvāca

atho surāḥ pratyupalabdha-cetasaḥ

parasya puṁsaḥ parayānukampayā

jaghnur bhṛśaṁ śakra-samīraṇādayas

tāṁs tān raṇe yair abhisaṁhatāḥ purā

Śukadeva Gosvāmī said: Thereafter, by the supreme grace of the Supreme Lord, all the *devatās*, headed by Indra and Vāyu, were brought back to life and began destroying the demons who had defeated them before in battle.

In the Eleventh Chapter, Indra, using insulting words against the demons, kills Jambha and other demons. By the instruction of Nārada, when they stop killing the demons, Śukrācārya revives the demons.

|| 8.11.2 ||

vairocanāya saṁrabdho

bhagavān pāka-śāsanaḥ

udayacchad yadā vajraṁ

prajā hā heti cukruśuḥ

When the most powerful Indra became angry at Bali and took his thunderbolt in hand, the demons began shouting, "Alas, alas!"

|| 8.11.3 ||

vajra-pāṇis tam āhedaṁ

tiraskṛtya puraḥ-sthitam

manasvinaṁ susampannaṁ

vicarantaṁ mahā-mṛdhe

King Indra, carrier of the thunderbolt, rebuked clever Bali, who stood before him well equipped for fighting as he moved over the great battlefield.

|| 8.11.4 ||

naṭavan mūḍha māyābhir

māyeśān no jigīṣasi

jitvā bālān nibaddhākṣān

naṭo harati tad-dhanam

Indra said: O fool! You, like an actor, want to defeat us, who are masters of mystic powers by displaying your power. An actor sometimes binds the eyes of a child and takes away his possessions.

Indra describes what he said concerning an actor. The actor, conquering a child by binding his eyes, takes away his money. Similarly you desire to conquer us.

|| 8.11.5 ||

ārurukṣanti māyābhir

utsisṛpsanti ye divam

tān dasyūn vidhunomy ajñān

pūrvasmāc ca padād adhaḥ

I send ignorant thieves who want to ascend to Svarga or beyond and want to control Maharloka by creating illusions to planets lower than their previous residence.

Those who desire to surpass even Svarga and desire to control Mahaloka or higher planets I send lower than their previous planet Rasātala (Bali's residence.)

|| 8.11.6 ||

so 'haṁ durmāyinas te 'dya

vajreṇa śata-parvaṇā

śiro hariṣye mandātman

ghaṭasva jñātibhiḥ saha

O fool! Today, with my thunderbolt, which has hundreds of sharp edges, I, shall sever your head from your body, in spite of your faulty tricks. Endeavor further with your relatives.

|| 8.11.7 ||

śrī-balir uvāca

saṅgrāme vartamānānāṁ

kāla-codita-karmaṇām

kīrtir jayo 'jayo mṛtyuḥ

sarveṣāṁ syur anukramāt

Bali said: Victory, fame, defeat and death follow one after another for all those present on the battlefield under the influence of *karma* instigated by time.

From victory comes fame and from defeat comes death.

|| 8.11.8 ||

tad idaṁ kāla-raśanaṁ

jagat paśyanti sūrayaḥ

na hṛṣyanti na śocanti

tatra yūyam apaṇḍitāḥ

The sages understand that the universe is bound up by time and do not rejoice or lament. You *devatās* are ignorant of such things.

Kāla-raśanam means bound by time. They see the universe bound by time and thus do not rejoice or lament.

|| 8.11.9 ||

na vayaṁ manyamānānām

ātmānaṁ tatra sādhanam

giro vaḥ sādhu-śocyānāṁ

gṛhṇīmo marma-tāḍanāḥ

We do not accept the words which afflict the heart, since they are spoken persons who are condemned by the virtuous, who think that they are the cause of their attaining fame and victory.

You think that you are the cause of victory and defeat (*tatra*), because of pride and ignorance. Just as you, though living, are condemned by the virtuous, we, though dead, will not be criticized.

|| 8.11.10 ||

śrī-śuka uvāca

ity ākṣipya vibhuṁ vīro

nārācair vīra-mardanaḥ

ākarṇa-pūrṇairahanad

ākṣepair āha taṁ punaḥ

Śukadeva Gosvāmī said: After thus rebuking Indra, Bali, subduer of heroes, attacked Indra with the iron arrows drawn back to his ear on his bow. Then he again chastised Indra.

|| 8.11.11 ||

evaṁ nirākṛto devo

vairiṇā tathya-vādinā

nāmṛṣyat tad-adhikṣepaṁ

totrāhata iva dvipaḥ

Defeated by the truthful words of the enemy, Indra, like an elephant struck with a rod, did not mind the chastisement.

|| 8.11.12 ||

prāharat kuliśaṁ tasmā

amoghaṁ para-mardanaḥ

sayāno nyapatad bhūmau

chinna-pakṣa ivācalaḥ

When Indra, the defeater of enemies, released his infallible thunderbolt at Bali Mahārāja, Bali Mahārāja fell to the ground with his vehicle, like a mountain with its wings cut off.

|| 8.11.13 ||

sakhāyaṁ patitaṁ dṛṣṭvā

jambho bali-sakhaḥ suhṛt

abhyayāt sauhṛdaṁ sakhyur

hatasyāpi samācaran

When Jambhāsura, the friend of Bali, saw that he had fallen, he appeared before Indra, acting in friendship for an injured friend.

|| 8.11.14 ||

sa siṁha-vāha āsādya

gadām udyamya raṁhasā

jatrāv atāḍayac chakraṁ

gajaṁ ca sumahā-balaḥ

The greatly powerful Jambhāsura, carried by a lion, approaching Indra and, taking up his club, forcefully struck him on the collar bone and struck his elephant as well.

|| 8.11.15 ||

gadā-prahāra-vyathito

bhṛśaṁ vihvalito gajaḥ

jānubhyāṁ dharaṇīṁ spṛṣṭvā

kaśmalaṁ paramaṁ yayau

In pain from being struck by the club, Indra's elephant became perturbed. It fell on its knees to the ground and became completely unconscious.

|| 8.11.16 ||

tato ratho mātalinā

haribhir daśa-śatair vṛtaḥ

ānīto dvipam utsṛjya

ratham āruruhe vibhuḥ

Thereafter, Mātali, Indra's driver, brought a chariot, which was drawn by one thousand horses. Indra then left his elephant and got onto the chariot.

Haribhiḥ means “by horses.”

|| 8.11.17 ||

tasya tat pūjayan karma

yantur dānava-sattamaḥ

śūlena jvalatā taṁ tu

smayamāno 'hanan mṛdhe

Though appreciating the action of the driver, the best of the demons Jambhāsura with a smile struck Mātali in the battle with a trident of blazing fire.

|| 8.11.18 ||

sehe rujaṁ sudurmarṣāṁ

sattvam ālambya mātaliḥ

indro jambhasya saṅkruddho

vajreṇāpāharac chiraḥ

Although the pain was extremely severe, Mātali tolerated it with great patience. Indra, however, angry at Jambhāsura, severed his head from his body with his thunderbolt.

|| 8.11.19 ||

jambhaṁ śrutvā hataṁ tasya

jñātayo nāradād ṛṣeḥ

namuciś ca balaḥ pākas

tatrāpetus tvarānvitāḥ

When Nārada informed Jambhāsura's relatives that Jambhāsura had been killed, the demons named Namuci, Bala and Pāka arrived on the battlefield in great haste.

|| 8.11.20 ||

vacobhiḥ paruṣair indram

ardayanto 'sya marmasu

śarair avākiran meghā

dhārābhir iva parvatam

Rebuking Indra with harsh words that were piercing to the heart, these demons showered him with arrows, just as clouds shower torrents of rain upon a mountain.

|| 8.11.21 ||

harīn daśa-śatāny ājau

haryaśvasya balaḥ śaraiḥ

tāvadbhir ardayām āsa

yugapal laghu-hastavān

Dexterous Bala afflicted Indra's one thousand horses by simultaneously piercing them all with an equal number of arrows on the battlefield.

Haryaśvasya means “of Indra.” It means “he who possesses yellowish horses.” *Amara*-koṣa says that *hari* can mean yellowish. *Tāvadbhiḥ* means by a thousand arrows.

|| 8.11.22 ||

śatābhyāṁ mātaliṁ pāko

rathaṁ sāvayavaṁ pṛthak

sakṛt sandhāna-mokṣeṇa

tad adbhutam abhūd raṇe

Pāka afflicted the chariot with all its paraphernalia and the chariot driver, Mātali, by releasing a hundred arrows fixed to his bow against the chariot and its driver simultaneously. This was an amazing feat on the battlefield.

He attacked the chariot with a hundred arrows and the driver with a hundred arrows simultaneously (*śatābhyma*).

|| 8.11.23 ||

namuciḥ pañca-daśabhiḥ

svarṇa-puṅkhair maheṣubhiḥ

āhatya vyanadat saṅkhye

satoya iva toyadaḥ

Then Namuci, another demon, attacking Indra with fifteen very powerful golden-feathered arrows just as a cloud pours water and released a scream on the battlefield.

|| 8.11.24 ||

sarvataḥ śara-kūṭena

śakraṁ saratha-sārathim

chādayām āsur asurāḥ

prāvṛṭ-sūryam ivāmbudāḥ

Other demons covered Indra, along with his chariot and chariot driver, with a mass of arrows, just as clouds cover the sun in the rainy season.

|| 8.11.25 ||

alakṣayantas tam atīva vihvalā

vicukruśur deva-gaṇāḥ sahānugāḥ

anāyakāḥ śatru-balena nirjitā

vaṇik-pathā bhinna-navo yathārṇave

The *devatās* and their followers, not seeing Indra, became disturbed. Without their leader they were defeated by the strength of the enemy like merchants in broken ship at sea.

Vanik-pathā means merchants. *Bhinna-navaḥ* means a broken ship.

|| 8.11.26 ||

tatas turāṣāḍ iṣu-baddha-pañjarād

vinirgataḥ sāśva-ratha-dhvajāgraṇīḥ

babhau diśaḥ khaṁ pṛthivīṁ ca rocayan

sva-tejasā sūrya iva kṣapātyaye

Thereafter, Indra, along with his horses, chariot, and driver emerged from the cage of arrows and lit up the direction, the sky and the earth with his brilliance, just as the sun lights up the sky at the end of night.

Turāsāṭ means Indra. *Agraṇiḥ* is a charioteer.

|| 8.11.27 ||

nirīkṣya pṛtanāṁ devaḥ

parair abhyarditāṁ raṇe

udayacchad ripuṁ hantuṁ

vajraṁ vajra-dharo ruṣā

When Indra, carrier of the thunderbolt, saw his soldiers oppressed by the enemies on the battlefield, he took up his thunderbolt to kill the enemy.

|| 8.11.28 ||

sa tenaivāṣṭa-dhāreṇa

śirasī bala-pākayoḥ

jñātīnāṁ paśyatāṁ rājañ

jahāra janayan bhayam

O King! Indra, using his thunderbolt, cut off the heads of Bala and Pāka while their relatives watched, and created fear.

|| 8.11.29 ||

namucis tad-vadhaṁ dṛṣṭvā

śokāmarṣa-ruṣānvitaḥ

jighāṁsur indraṁ nṛpate

cakāra paramodyamam

O King! When Namuci, another demon, saw the killing of both Bala and Pāka, filled with lamentation and intolerable anger, he made a great attempt to kill Indra.

|| 8.11.30 ||

aśmasāramayaṁ śūlaṁ

ghaṇṭāvad dhema-bhūṣaṇam

pragṛhyābhyadravat kruddho

hato 'sīti vitarjayan

prāhiṇod deva-rājāya

ninadan mṛga-rāḍ iva

Angry and roaring like a lion, the demon Namuci, taking up a steel spear which was bound with bells and decorated with ornaments of gold, rushed forward. Roaring loudly like a lion, "Now you are killed!" he threw the spear.

Ghaṇṭāvat means "endowed with bells."

|| 8.11.31 ||

tadāpatad gagana-tale mahā-javaṁ

vicicchide harir iṣubhiḥ sahasradhā

tam āhanan nṛpa kuliśena kandhare

ruṣānvitas tridaśa-patiḥ śiro haran

O King! When Indra, King of heaven, saw this fast approaching spear falling from the vault of the sky, he immediately cut it into a thousand pieces with his arrows. Then, being angry, he struck Namuci's shoulder with his thunderbolt in order to cut off his head.

Haran should be *hartum* (in order to cut off).

|| 8.11.32 ||

na tasya hi tvacam api vajra ūrjito

bibheda yaḥ sura-patinaujaseritaḥ

tad adbhutaṁ param ativīrya-vṛtra-bhit

tiraskṛto namuci-śirodhara-tvacā

That powerful thunderbolt released with force by Indra did not pierce the skin of Namuci. That was most astonishing. What could kill most powerful Vṛtrāsura could not pierce Namuci's skin.

That thunderbolt which pierced even most powerful Vṛtrāsura could not pierce Namuci's skin.

|| 8.11.33 ||

tasmād indro 'bibhec chatror

vajraḥ pratihato yataḥ

kim idaṁ daiva-yogena

bhūtaṁ loka-vimohanam

When Indra saw the thunderbolt was repelled, he became afraid. Had this happened by some supernatural force to bewilder people?

He became afraid. *Lokam vimohayati* is an alternate version.

|| 8.11.34 ||

yena me pūrvam adrīṇāṁ

pakṣa-cchedaḥ prajātyaye

kṛto niviśatāṁ bhāraiḥ

patattraiḥ patatāṁ bhuvi

Formerly, with this same thunderbolt I cut off the wings of mountains when mountains had wings and the mountains would fall on the ground with their weight to kill people.

This verse is connected to the words “that thunderbolt” in verse 36. By that thunderbolt I cut off the wings of mountains which were embellished with wings and the mountains would fell on the earth with their weight to kill people.

|| 8.11.35 ||

tapaḥ-sāramayaṁ tvāṣṭraṁ

vṛtro yena vipāṭitaḥ

anye cāpi balopetāḥ

sarvāstrair akṣata-tvacaḥ

By this thunderbolt I killed Vṛtrāsura, powerful with the austerity of Tvaṣṭā and I killed others as well who were powerful and whose skin could not be injured by any weapon.

|| 8.11.36 ||

so 'yaṁ pratihato vajro

mayā mukto 'sure 'lpake

nāhaṁ tad ādade daṇḍaṁ

brahma-tejo 'py akāraṇam

That same thunderbolt which I released at this insignificant demon has been nullified. Being strong as a *brahmāstra,* I will not hold this useless stick any longer.

He thinks of the thunderbolt as an ordinary stick.

|| 8.11.37 ||

iti śakraṁ viṣīdantam

āha vāg aśarīriṇī

nāyaṁ śuṣkair atho nārdrair

vadham arhati dānavaḥ

An unembodied voice then spoke to lamenting Indra. "This demon Namuci is not to be annihilated by anything dry or moist."

|| 8.11.38 ||

mayāsmai yad varo datto

mṛtyur naivārdra-śuṣkayoḥ

ato 'nyaś cintanīyas te

upāyo maghavan ripoḥ

"O Indra, because I have given this demon the benediction that he will never be killed by any weapon that is dry or moist, you have to think of another way to kill him."

|| 8.11.39 ||

tāṁ daivīṁ giram ākarṇya

maghavān susamāhitaḥ

dhyāyan phenam athāpaśyad

upāyam ubhayātmakam

After hearing the ominous voice, Indra, with great attention, began to meditate on how to kill the demon. He then saw that foam would be the means, for it is neither moist nor dry.

|| 8.11.40 ||

na śuṣkeṇa na cārdreṇa

jahāra namuceḥ śiraḥ

taṁ tuṣṭuvur muni-gaṇā

mālyaiś cāvākiran vibhum

Thus Indra, King of heaven, severed Namuci's head with a weapon of foam, which was neither dry nor moist. Then all the sages satisfied Indra, the exalted personality, by covering him with garlands.

This explains the word *ubhayātmakam* of the previous verse. *Śruti* also says *apām phenena namuceḥ śira indro 'dārayat:* Indra cut off the head of Namuci using foam from water.

|| 8.11.41 ||

gandharva-mukhyau jagatur

viśvāvasu-parāvasū

deva-dundubhayo nedur

nartakyo nanṛtur mudā

Viśvāvasu and Parāvasu, the two chiefs of the Gandharvas, sang. The kettledrums of the *devatās* sounded, and the Apsarās danced in jubilation.

|| 8.11.42 ||

anye 'py evaṁ pratidvandvān

vāyv-agni-varuṇādayaḥ

sūdayām āsur asurān

mṛgān kesariṇo yathā

Vāyu, Agni, Varuṇa and other *devatās* also began killing the demons who opposed them, just as lions kill deer.

|| 8.11.43 ||

brahmaṇā preṣito devān

devarṣir nārado nṛpa

vārayām āsa vibudhān

dṛṣṭvā dānava-saṅkṣayam

O King! Sent by Brahmā, Nārada, on seeing the destruction of the demons, stopped the *devatās* from doing so.

|| 8.11.44 ||

śrī-nārada uvāca

bhavadbhir amṛtaṁ prāptaṁ

nārāyaṇa-bhujāśrayaiḥ

śriyā samedhitāḥ sarva

upāramata vigrahāt

Nārada said: Protected by the arms of Nārāyaṇa, you have obtained the nectar and are prospering the wealth. Therefore, please stop fighting.

|| 8.11.45 ||

śrī-śuka uvāca

saṁyamya manyu-saṁrambhaṁ

mānayanto muner vacaḥ

upagīyamānānucarair

yayuḥ sarve triviṣṭapam

Śukadeva Gosvāmī said: Accepting the words of Nārada, the *devatās* gave up their anger and stopped fighting. Being praised by their followers, they returned to Svarga.

The *sandhi* in *upagīyamānāḥ* and *anucaraiḥ* is poetic license.

|| 8.11.46 ||

ye 'vaśiṣṭā raṇe tasmin

nāradānumatena te

baliṁ vipannam ādāya

astaṁ girim upāgaman

Following the order of Nārada, the demons who remained on the battlefield took defeated Bali to Astagiri, Sunset Mountain.

|| 8.11.47 ||

tatrāvinaṣṭāvayavān

vidyamāna-śirodharān

uśanā jīvayām āsa

saṁjīvanyā sva-vidyayā

There, Śukrācārya brought to life all the demons who had not lost their heads and limbs by his knowledge of rejuvenation.

|| 8.11.48 ||

baliś cośanasā spṛṣṭaḥ

pratyāpannendriya-smṛtiḥ

parājito 'pi nākhidyal

loka-tattva-vicakṣaṇaḥ

Bali, treated by Śukrācarya, regained his senses and memory, but did not lament his defeat, since he understood the nature of the world.

Thus ends the commentary on the Eleventh Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twelve

Bewilderment of Śiva

|| 8.12.1-2 ||

śrī-bādarāyaṇir uvāca

vṛṣa-dhvajo niśamyedaṁ

yoṣid-rūpeṇa dānavān

mohayitvā sura-gaṇān

hariḥ somam apāyayat

vṛṣam āruhya giriśaḥ

sarva-bhūta-gaṇair vṛtaḥ

saha devyā yayau draṣṭuṁ

yatrāste madhusūdanaḥ

Śukadeva Gosvāmī said: hearing that the Lord, in the form of a woman, captivated the demons and enabled the *devatās* to drink the nectar Lord Śiva, accompanied by his wife and his attendants, went to where the Lord was performing his pastimes to see this.

In the Twelfth Chapter, in order to bewilder Śiva's intelligence to the utmost since he did not think much of the Lord's bewilderment of demons who were by nature overcome by illusion and were stupid, the Lord makes Śiva and his wife realize the extraordinary power of bewilderment of Mohinī, when he bewildered Śiva as his wife watched.

Sommayā means "with Uma."

|| 8.12.3 ||

sabhājito bhagavatā

sādaraṁ somayā bhavaḥ

sūpaviṣṭa uvācedaṁ

pratipūjya smayan harim

Welcomed by the Lord with respect, Lord Śiva and Umā were seated comfortably. Lord Śiva worshiped the Lord in return and while smiling spoke as follows.

|| 8.12.4 ||

śrī-mahādeva uvāca

deva-deva jagad-vyāpiñ

jagad-īśa jagan-maya

sarveṣām api bhāvānāṁ

tvam ātmā hetur īśvaraḥ

Śiva said: O Lord who performs pastimes among the *devatās*! O all-pervading Lord! O Lord of the universe! O Lord who is the universe! You are the giver of consciousness to all things in the universe and the cause of all things. Thus you alone are the Supreme Lord.

O Lord who performs pastimes among the *devatās* (*deva-deva*). "But Śiva, you also perform pastimes among the *devatās*." O pervader of the universe! Though I also exist within the universe, you are spread everywhere. "You should control the universe along with me." O Lord of the universe! "But you are also called the lord of the universe by people." O Lord who personifies the universe! Though I am purely spiritual, I am also intimately mixed with the universe, and thus influenced by that. I am not the controller. You are the controller. I am called the lord by Brahmā and others secondarily. "You say that I am the primary form. That form is well known as the universe itself, made of the matter of the universe." You are the producer of consciousness in all things and the cause of all things. Thus you are called the Supreme Lord.

|| 8.12.5 ||

ādy-antāv asya yan madhyam

idam anyad ahaṁ bahiḥ

yato 'vyayasya naitāni

tat satyaṁ brahma cid bhavān

That from which visible things like birth, death and life within this universe arises and that from which invisible things like the conception of I and mine arise, is you alone the absolute Brahman. You, the indestructible Brahman, do not have beginning, middle and end.

"You say that I am the material of the universe, but the universe has a beginning, is temporary and unconscious. Are you saying I am temporary and unconscious?" No. From whom arise birth and death in this world, and living (*madhyam*) as well, anything you see in this world (*asya*), and other things you cannot see—I (*aham*) and possessiveness (*bahiḥ*)—that Brahman with spiritual form is you. You, the indestructible Brahman, do not have beginning, middle and end (*etāni*).

|| 8.12.6 ||

tavaiva caraṇāmbhojaṁ

śreyas-kāmā nirāśiṣaḥ

visṛjyobhayataḥ saṅgaṁ

munayaḥ samupāsate

The sages who desire to achieve the highest goal, *bhakti,* and who are completely free from all material desires, giving up material attachment in this and next life, worship constantly only your lotus feet.

The conduct of the great souls proves that you have this nature. The sages worship your lotus feet, not mine. People with material desires worship me. *Śreyas-kāmāḥ* here means "those who desire *bhakti*." Just as your devotee has no material desire, you also have no material desire. You are not like me, with a desire for power, who am dependent on my worshippers.

|| 8.12.7 ||`

tvaṁ brahma pūrṇam amṛtaṁ viguṇaṁ viśokam

ānanda-mātram avikāram ananyad anyat

viśvasya hetur udaya-sthiti-saṁyamānām

ātmeśvaraś ca tad-apekṣatayānapekṣaḥ

You are Brahman, complete, deathless, without material qualities, without lamentation, fully blissful, without change, the only existing entity, different from everything else, the cause of the universe, the cause of creation, maintenance and destruction, the give of results to the *jīvas*, who are dependent on him. You are independent.

This is because your form is distinct from this universe. Brahman is spiritual and the universe is material. The other words are adjectives describing Brahman. You are full

and the universe is incomplete. The universe has material elements, *guṇas,* lamentation, happiness and distress, and is subject to change. You do not have these faults. There is nothing except Brahman (*ananyat*) because Brahman is the cause of everything. Thus it is different (*anyat*) from the universe. Because the universe is not even conscious, the Brahman is different from the universe, and the universe is different because it is the effect of Brahman. The universe is clearly defined as the effect of Brahman: Brahman is the cause of the appearance, maintenance and destruction of the world. You are the Lord of the *jīvas* conditioned by the universe and the giver of results to them. "Am I like a king who gives results to those who serve, with some dependence on them?" Not at all. They depend on you. That is all you expect. You give results according to their dependency. You do not depend on them. They are dependent on you in order to attain their results. But you do not dependent on them for fulfilling your own goals.

|| 8.12.8 ||

ekas tvam eva sad asad dvayam advayaṁ ca

svarṇaṁ kṛtākṛtam iveha na vastu-bhedaḥ

ajñānatas tvayi janair vihito vikalpo

yasmād guṇa-vyatikaro nirupādhikasya

You are one alone, the universe, effect and cause. You are not different from the universe just as gold is not different from a gold ornament. But out of ignorance people have many conceptions about you, since you beyond the *guṇas* whereas the universe which is also you is full of misfortunes because of the *guṇas.*

Because the *jīvas* are the product of your *taṭasṭha-śakti,* and because the universe, a covering on the *jīva,* is a product of your *māyā-śakti,* this universe composed of spiritual and material elements is you alone. You are this universe, made of effect and cause (*sad-asat*). *Dvayam* refers to the product, the *virāṭ-rūpa*, the material universe. *Advayam* refers to *mahat-tattva* and other elements, the cause. This is like gold and things made of gold like earrings. That which is made of effect and cause, *virāt* and *mahat-tattva*, is not different from you, the supreme cause, since it is understood that there is no difference between cause and effect. The *virāṭ* is an effect of the *maha-tattva. Mahat-tattva* is an effect of *māyā-śakti. . Māyā-śakti* is your form. Thus people have many misconceptions about you out of ignorance, since you are beyond the *guṇas* but you possess the *guṇas*, and your world has many misfortunes (*vyatikaraḥ*) through the *guṇas.* They think variously that the cause of the universe is Brahman, or *māyā,* or ignorance, or *karma. Vyatikara* means calamity or connection according to Medinī.

|| 8.12.9 ||

tvāṁ brahma kecid avayanty uta dharmam eke

eke paraṁ sad-asatoḥ puruṣaṁ pareśam

anye 'vayanti nava-śakti-yutaṁ paraṁ tvāṁ

kecin mahā-puruṣam avyayam ātma-tantram

Some think of you as Brahman, some think of you as *dharma*, some think of you as the Lord of *prakṛti* and *puruṣa.* Others think of you as the Supreme Lord, superior to *māyā,* endowed with nine spiritual *śaktis.* Others think of you as the great *puruṣa,* independent and indestructible.

Different sages speak of you according to their opinions. The Vedantists think of you, the Supreme Lord, as Brahman. The Mīmāṣakas think of you as *dharma.* The Sāṅkhya philosophers think of you as superior to *prakṛti* and *puruṣa*. Others, the followers of Pañcarātraka, think of you, superior to *māyā-śakti,* and endowed with your nine *śaktis* Vimala, Utkarṣiṇī, Jñāna, Kriyā, Yogā, Prahvī, Satyā, Īśānā, and Anugrahā. The followers of Patañjali think of you as the great *puruṣa.*

|| 8.12.10 ||

nāhaṁ parāyur ṛṣayo na marīci-mukhyā

jānanti yad-viracitaṁ khalu sattva-sargāḥ

yan-māyayā muṣita-cetasa īśa daitya-

martyādayaḥ kim uta śaśvad-abhadra-vṛttāḥ

O Lord! I do not know you. The great sages headed by Marīci do not know you. Brahmā, created from *sattva-guṇa,* do not even know the universe created by you. What to speak of the demons and humans, whose minds are stolen by illusion, with continuously base tendencies!

Among these philosophies, that of Pañcarātra is accepted by the Lord. *Pañcarātrasya kṛtsnasya vaktā tu bhagavān svayam*: the speak of all the Pañcarātra scriptures is the Lord himself.

tubhyaṁ ca nārada bhṛśaṁ bhagavān vivṛddha-

bhāvena sādhu parituṣṭa uvāca yogam

jñānaṁ ca bhāgavatam ātma-satattva-dīpaṁ

yad vāsudeva-śaraṇā vidur añjasaiva

O Nārada! The Lord, greatly pleased with your *prema,* spoke about *bhakti,* knowledge about the Lord and that knowledge which removes ignorance in the *jīva¸* and which the pure devotees understand with joy. SB 2.7.19

That philosophy is also the philosophy of the great devotee Śiva. But those who say "I know that" do not know. This is what Śiva expresses in this verse. Not only do I not know, but Brahmā who lives for two *parārdhas,* created in *sattva-guṇa,* does not know this universe created by you, what to speak of knowing you. O Lord! Persons with inauspicious tendencies of *rajas* and *tamas* certainly do not know you. And the philosophers previously mentioned certainly do not know you.

|| 8.12.11 ||

sa tvaṁ samīhitam adaḥ sthiti-janma-nāśaṁ

bhūtehitaṁ ca jagato bhava-bandha-mokṣau

vāyur yathā viśati khaṁ ca carācarākhyaṁ

sarvaṁ tad-ātmakatayāvagamo 'varuntse

You, the Lord, knowing everything---your creation, the creation, maintenance and destruction of the universe, the actions of all beings, the method of bondage and liberation—enter everything, since you are one with everything, just as air enters ether and all bodies.

"Then who knows the Lord?" You alone know. You, that famous person (*saḥ*), know everything and pervade everything. You know everything created by you (*samīhitam*), the creation, maintenance and destruction of the universe, the actions of all living beings, the method of bondage and liberation. An example is given to show how the Lord pervades everything. Just as the air enters the great ether, its basis, and all bodies moving and non-moving, so you, situated in your abode in Vaikuṇṭha, enter everything, since everything is part of yourself.

|| 8.12.12 ||

avatārā mayā dṛṣṭā

ramamāṇasya te guṇaiḥ

so 'haṁ tad draṣṭum icchāmi

yat te yoṣid-vapur dhṛtam

I have seen all kinds of incarnations of you who enjoy pastimes using your spiritual qualities. I wish to see that form in which you took the form of a woman.

“Please say what you desire.” In response, Śiva speaks this verse. The Lord enjoys through his qualities such as affection for his devotees.

|| 8.12.13 ||

yena sammohitā daityāḥ

pāyitāś cāmṛtaṁ surāḥ

tad didṛkṣava āyātāḥ

paraṁ kautūhalaṁ hi naḥ

We have come here desiring to see that very curious form which bewildered the demons and enabled the *devatās* to drink nectar.

|| 8.12.14 ||

śrī-śuka uvāca

evam abhyarthito viṣṇur

bhagavān śūla-pāṇinā

prahasya bhāva-gambhīraṁ

giriśaṁ pratyabhāṣata

Śukadeva Gosvāmī said: When Lord Viṣṇu was thus requested by Lord Śiva, holder of the trident, he smiled and replied to Lord Śiva with mysterious words.

The Lord smiled. “If you desire to see the form of Mohinī in order to announce to the people your own power of *yoga*, all this will certainly be revealed to you.” He then spoke words which even Śiva could not understand.

|| 8.12.15 ||

śrī-bhagavān uvāca

kautūhalāya daityānāṁ

yoṣid-veṣo mayā dhṛtaḥ

paśyatā sura-kāryāṇi

gate pīyūṣa-bhājane

The Supreme Lord said: When the demons took away the jug of nectar, I assumed the form of a woman to bewilder them, acting in the interest of the *devatās,* for taking the pot of nectar.

I took this very astonishing form of a woman which would bewilder the demons. But this is insignificant for you. It cannot bewilder you, who have powers of *yoga.* It is not possible for a deer to harm a hunter. This would be bewildering to the demons but not to the *devatās,* since the *devatās* were situated in *sattva.* "What was your intention in doing this to the insignificant demons?" I saw the interest of the *devatās.* I had no other motive.

|| 8.12.16 ||

tat te 'haṁ darśayiṣyāmi

didṛkṣoḥ sura-sattama

kāmināṁ bahu mantavyaṁ

saṅkalpa-prabhavodayam

O best of the *devatās*! I shall now show you my form that gives rise to lust and is appreciated by those who are lusty, since you desire to see it.

Whatever may be, your purpose in coming so far should not be wasted. Since you want to see it, I will show it. If I do not, your curiosity will not go away. This form gives rise to lust (*saṅklapa-prabhava-udayam*). Therefore this form is respected by lusty people. However, it cannot produce lust in you, who are the enemy of lust. But if you are curious, then please see it. That is the external meaning. There is however an inner meaning. This desire of you, who are the conqueror of lust and a great *yogī,* will cause you to fall in the whirlpool of lust. It will not be my fault.

|| 8.12.17 ||

śrī-śuka uvāca

iti bruvāṇo bhagavāṁs

tatraivāntaradhīyata

sarvataś cārayaṁś cakṣur

bhava āste sahomayā

Śukadeva Gosvāmī said: After speaking in this way, the Supreme Lord disappeared, and Lord Śiva remained there with Umā, looking all around with his eyes.

|| 8.12.18 ||

tato dadarśopavane vara-striyaṁ

vicitra-puṣpāruṇa-pallava-drume

vikrīḍatīṁ kanduka-līlayā lasad-

dukūla-paryasta-nitamba-mekhalām

Thereafter, in a nice forest nearby, full of trees with pink leaves and varieties of flowers, Lord Śiva saw a beautiful woman playing with a ball. She had a belt around her hips which could not be seen because of her bright cloth.

She had a belt around her hips which could not been at all (*paryasta*) because of the bright cloth.

|| 8.12.19 ||

āvartanodvartana-kampita-stana-

prakṛṣṭa-hāroru-bharaiḥ pade pade

prabhajyamānām iva madhyataś calat-

pada-pravālaṁ nayatīṁ tatas tataḥ

Her waist appeared to break at every step because of the heavy weight of her necklace and her breasts which shook because of the up and down movement of her body catching the ball. She moved here and there with feet like moving coral.

By the heavy weight of her necklace and breasts which shook with her upward and downward movements in catching the ball, she seemed to break at the waist. She wandered about with feet like moving red coral.

|| 8.12.20 ||

dikṣu bhramat-kanduka-cāpalair bhṛśaṁ

prodvigna-tārāyata-lola-locanām

sva-karṇa-vibhrājita-kuṇḍalollasat-

kapola-nīlālaka-maṇḍitānanām

She had wide, restless eyes with pupils frequently alarmed by the fickle movements of the ball bouncing in all directions. Her face was decorated with black hair and cheeks shining with the reflections of glittering earrings on her ears.

She had wide, restless eyes with pupils which became alarmed by the fickle movements of the ball bouncing in all directions.

|| 8.12.21 ||

ślathad dukūlaṁ kabarīṁ ca vicyutāṁ

sannahyatīṁ vāma-kareṇa valgunā

vinighnatīm anya-kareṇa kandukaṁ

vimohayantīṁ jagad-ātma-māyayā

Her cloth became loose and her hair scattered. She tried to bind her hair with left hand, while she bounced the ball with her right hand. She enchanted the whole world by the Lord's *māyā.*

Sannahyatīm means "binding." The Lord bewilders the world by the external energy. Now he bewildered even Śiva who was *ātmārāma* and in control of *māyā,* by his form.

|| 8.12.22 ||

tāṁ vīkṣya deva iti kanduka-līlayeṣad-

vrīḍāsphuṭa-smita-visṛṣṭa-kaṭākṣa-muṣṭaḥ

strī-prekṣaṇa-pratisamīkṣaṇa-vihvalātmā

nātmānam antika umāṁ sva-gaṇāṁś ca veda

As Śiva observed her, he was defeated by the glances she cast and her distinct smile mixed with a slight shyness as she played with the ball. He became fully agitated from gazing at her and from the glances of the woman. He was not even aware of himself, his associates or his wife next to him.

Śiva (*devaḥ)* lost all sense, his *yoga,* power and discrimination having been stolen (*muṣṭaḥ*) by the glance released along with her definite smile indicating her lust and her slight shyness, because of thinking "Some handsome man is looking at me" as she played with the ball in this way (*iti*). His mind became agitated by gazing at Mohinī and by the glances from her.

|| 8.12.23 ||

tasyāḥ karāgrāt sa tu kanduko yadā

gato vidūraṁ tam anuvrajat-striyāḥ

vāsaḥ sasūtraṁ laghu māruto 'harad

bhavasya devasya kilānupaśyataḥ

SYNONYMS

When the ball leaped from her hand and fell at a distance, the woman began to follow it. While Śiva watched, a breeze suddenly raised the woman's fine dress and belt.

The wind raised up her fine dress and belt as she followed the ball.

|| 8.12.24 ||

evaṁ tāṁ rucirāpāṅgīṁ

darśanīyāṁ manoramām

dṛṣṭvā tasyāṁ manaś cakre

viṣajjantyāṁ bhavaḥ kila

Seeing the attractive woman pleasing to behold as she cast an attractive glance, Śiva became attracted to her, since she was attracted to him.

She indicated her attraction to him by her slightly glance indicating “Does he see me or not?”

|| 8.12.25 ||

tayāpahṛta-vijñānas

tat-kṛta-smara-vihvalaḥ

bhavānyā api paśyantyā

gata-hrīs tat-padaṁ yayau

Lord Śiva, his good sense taken away by the woman and agitated by her provoking gestures, approached her without shame while Umā watched.

Tat-padam means “the place where she was standing.”

|| 8.12.26 ||

sā tam āyāntam ālokya

vivastrā vrīḍitā bhṛśam

nilīyamānā vṛkṣeṣu

hasantī nānvatiṣṭhata

The woman, with her top piece slipping down, saw Lord Śiva approaching. Very shy, she ran and hid herself among the trees while smiling.

Vivastrā means that the top portion of her dress had slipped down. She did not stand still, but ran away.

|| 8.12.27 ||

tām anvagacchad bhagavān

bhavaḥ pramuṣitendriyaḥ

kāmasya ca vaśaṁ nītaḥ

kareṇum iva yūthapaḥ

His senses being agitated, Lord Śiva, victimized by lust, began to follow her, just as a male elephant follows a she-elephant.

|| 8.12.28 ||

so 'nuvrajyātivegena

gṛhītvānicchatīṁ striyam

keśa-bandha upānīya

bāhubhyāṁ pariṣasvaje

Following her with great speed, Śiva caught her, and, bringing her close by the braid of her hair, he embraced her with his arms although she was unwilling.

|| 8.12.29-30 ||

sopagūḍhā bhagavatā

kariṇā kariṇī yathā

itas tataḥ prasarpantī

viprakīrṇa-śiroruhā

ātmānaṁ mocayitvāṅga

surarṣabha-bhujāntarāt

prādravat sā pṛthu-śroṇī

māyā deva-vinirmitā

Embraced by Śiva like a female elephant embraced by a male, the woman, whose hair was scattered, squirmed. O King, this woman, with large hips, who had appeared by *yogamāyā* of the Lord, freed herself from his embrace and ran away.

This woman was made to appear by the Lord through his *yoga-māyā.*

|| 8.12.31 ||

tasyāsau padavīṁ rudro

viṣṇor adbhuta-karmaṇaḥ

pratyapadyata kāmena

vairiṇeva vinirjitaḥ

As if harassed by an enemy in the form of lust, Lord Śiva followed after Viṣṇu, who acts in an astonishing way.

The word “as if” indicate that in reality Śiva was not conquered by lust.

|| 8.12.32 ||

tasyānudhāvato retaś

caskandāmogha-retasaḥ

śuṣmiṇo yūthapasyeva

vāsitām anudhāvataḥ

Just as a maddened bull elephant follows a female elephant which is able to conceive, Lord Śiva followed the beautiful woman and discharged semen, even though his discharge of semen never goes in vain.

Śuṣmiṇaḥ means a mad elephant. Śiva’s semen does not go in vain, since it transforms into gold.

|| 8.12.33 ||

yatra yatrāpatan mahyāṁ

retas tasya mahātmanaḥ

tāni rūpyasya hemnaś ca

kṣetrāṇy āsan mahī-pate

O King! Wherever the semen of the great personality of Lord Śiva fell on the surface of the earth became places for mining gold and silver.

These mines appeared by the grace of Śiva. Thus persons desiring gold first please Śiva.

|| 8.12.34 ||

sarit-saraḥsu śaileṣu

vaneṣūpavaneṣu ca

yatra kva cāsann ṛṣayas

tatra sannihito haraḥ

Following Mohinī, Lord Śiva went everywhere—near the shores of the rivers and lakes, near the mountains, near the forests, near the gardens, wherever sages lived.

Following her, Śiva went near rivers, lakes, mountains and forests, in order to show the sages that Śiva had fallen from his practice of *yoga*. This taught the perfected *yogīs* that their controlled minds should not put faith in a young woman.

|| 8.12.35 ||

skanne retasi so 'paśyad

ātmānaṁ deva-māyayā

jaḍīkṛtaṁ nṛpa-śreṣṭha

sannyavartata kaśmalāt

O best of kings! When Śiva had fully discharged semen, he could see how he himself had been victimized by the illusion created by the Supreme Lord. Thus he gave up pursuing her further.

He had been completely dumbfounded the moment he saw Mohinī. Now, when he had fully discharged semen, he realized that he had been completely befooled. He gave up pursuing Mohinī further (*kaśmalāt).*

|| 8.12.36 ||

athāvagata-māhātmya

ātmano jagad-ātmanaḥ

aparijñeya-vīryasya

na mene tad u hādbhutam

Śiva, understanding the greatness of the Lord of inestimable power, did not consider it astonishing since the Lord resides everywhere in the universe.

At the moment of regaining his discriminating power, he saw that Mohinī had disappeared. He then understood that his own bewilderment and discrimination depended on the Lord. He understood the greatness of the Lord *(ātmanaḥ*). Or, he understood his own power of *yoga*. He was not surprised that he had been befooled and given discrimination, since the Lord resides everywhere within the universe, and thus is capable of bewildering or enlightening even Śiva.

|| 8.12.37 ||

tam aviklavam avrīḍam

ālakṣya madhusūdanaḥ

uvāca parama-prīto

bibhrat svāṁ pauruṣīṁ tanum

Seeing Lord Śiva unagitated and unashamed, Lord Viṣṇu, in his male form, very pleased, spoke as follows.

Śiva was not agitated with guilt, thinking "What calamity! I, the lord of great *yoga,* have been blinded by material enjoyment." He was without shame, since the Lord is his *antaryāmī,* witnessing everything. The meaning is this. I cannot be bewildered by anyone, and bewilderment caused by my Lord is not a fault, but an ornament. Without causing my bewilderment, how could one say my Lord has extraordinary power? That display of power nourishes the quality of *bhakti* of me, his servant.

|| 8.12.38 ||

śrī-bhagavān uvāca

diṣṭyā tvaṁ vibudha-śreṣṭha

svāṁ niṣṭhām ātmanā sthitaḥ

yan me strī-rūpayā svairaṁ

mohito 'py aṅga māyayā

The Lord said: Though you have been bewildered without restraint by my potency in the form of a woman, you have become fixed in your position by yourself, by good fortune.

Though you have been bewildered by māyā arising from my svarūpa in the form of a woman Mohinī, you are situated in your position of being humble and without pride, which arises from *bhakti.*

|| 8.12.39 ||

ko nu me 'titaren māyāṁ

viṣaktas tvad-ṛte pumān

tāṁs tān visṛjatīṁ bhāvān

dustarām akṛtātmabhiḥ

Except you, what person with material attachment can surpass my illusory energy, difficult to surpass by those with uncontrolled mind, and which creates various conditions of *rajas* and *tamas*?

You cannot be bewildered by my external energy which bewilders the world. What person, attached to material enjoyment (*viṣaktaḥ*), can surpass *māyā* except you? This means that though Śiva became attracted to *māyā,* he overcame *māyā.* That *māyā* creates various states of *rajas* and *tamas* (*bhāvān*) in the form of desire.

|| 8.12.40 ||

seyaṁ guṇa-mayī māyā

na tvām abhibhaviṣyati

mayā sametā kālena

kāla-rūpeṇa bhāgaśaḥ

Umā, consisting of the *guṇas,* who carries out creation with me as the cause by my portion in the form of time, will not be able to bewilder you.

Who is *māyā?* With his finger he points out Durgā (Umā) standing close by. She creates the world with me as the cause *(kālena).* How do I do it? By time, in a male form, by my portion (*bhāgaśaḥ*), by my glance, I accept her.

|| 8.12.41 ||

śrī-śuka uvāca

evaṁ bhagavatā rājan

śrīvatsāṅkena sat-kṛtaḥ

āmantrya taṁ parikramya

sagaṇaḥ svālayaṁ yayau

Śukadeva Gosvāmī said: O King! Honored by the Supreme Lord, who bears the mark of Śrīvatsa on his chest, Lord Śiva circumambulated him, after taking permission, he returned to his abode with his associates.

When Śiva bowed down, the Lord raised him up and embraced him, touching him with his chest marked by the Śrīvatsa.

|| 8.12.42 ||

ātmāṁśa-bhūtāṁ tāṁ māyāṁ

bhavānīṁ bhagavān bhavaḥ

sammatām ṛṣi-mukhyānāṁ

prītyācaṣṭātha bhārata

O descendant of Bharata Mahārāja! Lord Śiva, in jubilation, then addressed his wife, Bhavānī, *māyā,* the potency of Lord Viṣṇu, while being praised by the sages.

Śaṁsatām[130] means "being praised." While sages praised him, which he ignored, Śiva spoke to his wife.

[130] This is in place of *sammatām* in another version.

|| 8.12.43 ||

ayi vyapaśyas tvam ajasya māyāṁ

parasya puṁsaḥ para-devatāyāḥ

ahaṁ kalānām ṛṣabho 'pi muhye

yayāvaśo 'nye kim utāsvatantrāḥ

O Goddess! You have now seen the illusory energy of the unborn Supreme Lord, by which I, the Lord's principal expansion, have been bewildered. What then is to be said of others, who are fully under the control of *māyā*?

|| 8.12.44 ||

yaṁ mām apṛcchas tvam upetya yogāt

samā-sahasrānta upārataṁ vai

sa eṣa sākṣāt puruṣaḥ purāṇo

na yatra kālo viśate na vedaḥ

When I finished performing mystic *yoga* for one thousand years, you asked me upon whom I was meditating. Now, here is that Supreme Person whom time and the Vedas cannot approach.

Time enters everywhere, to influence everything. But it cannot influence the Lord. Though the Vedas know everything, they do not know the Lord. He is not approachable by time or the Vedas**.**

|| 8.12.45 ||

śrī-śuka uvāca

iti te 'bhihitas tāta

vikramaḥ śārṅga-dhanvanaḥ

sindhor nirmathane yena

dhṛtaḥ pṛṣṭhe mahācalaḥ

Śukadeva Gosvāmī said: O King! I have described the prowess of the Lord, holder of the Śārṅga bow, who bore the great mountain on his back for churning of the ocean of milk.

|| 8.12.46 ||

etan muhuḥ kīrtayato 'nuśṛṇvato

na riṣyate jātu samudyamaḥ kvacit

yad uttamaśloka-guṇānuvarṇanaṁ

samasta-saṁsāra-pariśramāpaham

The endeavor of one who constantly hears or describes this narration of the churning of the ocean of milk will never fail, because chanting the glories of the Lord destroys all sufferings.

Na riṣyate means “is not destroyed.”

|| 8.12.47 ||

asad-aviṣayam aṅghriṁ bhāva-gamyaṁ prapannān

amṛtam amara-varyān āśayat sindhu-mathyam

kapaṭa-yuvati-veṣo mohayan yaḥ surārīṁs

tam aham upasṛtānāṁ kāma-pūraṁ nato 'smi

I offer respects to the Lord who fulfills the desires of the surrendered, who, taking the deceptive form of a young woman bewildered the demons and gave the nectar churned from the ocean to the best of the *devatās* who had surrendered to the feet of Lord, who is not understood by the materialists, and who is attained by devotion.

The Lord fed the nectar arising from the churning of the ocean to the best *devatās* who had surrendered to his feet.

Thus ends the commentary on the Twelfth Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Thirteen

|| 8.13.1 ||

śrī-śuka uvāca

manur vivasvataḥ putraḥ

śrāddhadeva iti śrutaḥ

saptamo vartamāno yas

tad-apatyāni me śṛṇu

Śukadeva Gosvāmī said: The present Manu, who is named Śrāddhadeva, is the son of Vivasvān, the predominating deity on the sun planet. Śrāddhadeva (Vaivasvata Manu) is the seventh Manu. Now please hear from me as I describe his sons.

The Thirteenth Chapter briefly describes in order more Manvantaras starting with the seventh one, with the six specific qualities.

|| 8.13.2-3||

ikṣvākur nabhagaś caiva

dhṛṣṭaḥ śaryātir eva ca

nariṣyanto 'tha nābhāgaḥ

saptamo diṣṭa ucyate

tarūṣaś ca pṛṣadhraś ca

daśamo vasumān smṛtaḥ

manor vaivasvatasyaite

daśa-putrāḥ parantapa

O King Parīkṣit! Among the ten sons of Vaivasvata Manu are Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Nariṣyanta and Nābhāga. The seventh son is known as Diṣṭa. Then come Tarūṣa and Pṛṣadhra, and the tenth son is known as Vasumān.

|| 8.13.4 ||

ādityā vasavo rudrā

viśvedevā marud-gaṇāḥ

aśvināv ṛbhavo rājann

indras teṣāṁ purandaraḥ

O King! In this Manvantara the Ādityas, the Vasus, the Rudras, the Viśvedevas, the Maruts, the two Aśvinī-kumāra brothers and the Ṛbhus are the *devatās.* The position of Indra is taken by Purandara.

The word *devatās* should be supplied.

|| 8.13.5 ||

kaśyapo 'trir vasiṣṭhaś ca

viśvāmitro 'tha gautamaḥ

jamadagnir bharadvāja

iti saptarṣayaḥ smṛtāḥ

Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja are known as the seven sages.

|| 8.13.6 ||

atrāpi bhagavaj-janma

kaśyapād aditer abhūt

ādityānām avarajo

viṣṇur vāmana-rūpa-dhṛk

In this Manvantara, the Supreme Lord appeared as the youngest of all the Ādityas, known as Vāmana, the dwarf, from Kaśyapa and Aditi.

|| 8.13.7 ||

saṅkṣepato mayoktāni

sapta-manvantarāṇi te

bhaviṣyāṇy atha vakṣyāmi

viṣṇoḥ śaktyānvitāni ca

I have briefly explained to you the position of the first seven Manvantaras. Now I shall describe the future Manvantaras, along with the incarnations of Viṣṇu.

|| 8.13.8 ||

vivasvataś ca dve jāye

viśvakarma-sute ubhe

saṁjñā chāyā ca rājendra

ye prāg abhihite tava

O King! I have previously described (in the Sixth Canto) the two daughters of Viśvakarmā, named Saṁjñā and Chāyā, who were the first two wives of Vivasvān.

|| 8.13.9 ||

tṛtīyāṁ vaḍavām eke

tāsāṁ saṁjñā-sutās trayaḥ

yamo yamī śrāddhadevaś

chāyāyāś ca sutāñ chṛṇu

The sun-god had a third wife, named Vaḍavā. Of the three wives, the wife named Saṁjñā had three children--Yama, Yamī (Yamunā) and Śrāddhadeva. Now hear about the children of Chāyā.

|| 8.13.10 ||

sāvarṇis tapatī kanyā

bhāryā saṁvaraṇasya yā

śanaiścaras tṛtīyo 'bhūd

aśvinau vaḍavātmajau

Chāyā had a son named Sāvarṇi and a daughter named Tapatī, who later became the wife of King Saṁvaraṇa. Chāyā's third child is known as Śanaiścara (Saturn). Vaḍavā gave birth to two sons, namely the Aśvinī brothers.

|| 8.13.11 ||

aṣṭame 'ntara āyāte

sāvarṇir bhavitā manuḥ

nirmoka-virajaskādyāḥ

sāvarṇi-tanayā nṛpa

O King, when the period of the eighth Manu arrives, Sāvarṇi, Chāyā’s son, will become the Manu. Nirmoka and Virajaska will be among his sons.

|| 8.13.12 ||

tatra devāḥ sutapaso

virajā amṛtaprabhāḥ

teṣāṁ virocana-suto

balir indro bhaviṣyati

In the period of the eighth Manu, the *devatās* will be the Sutapās, the Virajas and the Amṛtaprabhas. The king of the *devatās,* Indra, will be Bali Mahārāja, the son of Virocana.

|| 8.13.13 ||

dattvemāṁ yācamānāya

viṣṇave yaḥ pada-trayam

rāddham indra-padaṁ hitvā

tataḥ siddhim avāpsyati

Bali Mahārāja gave a gift of three paces of land to Lord Viṣṇu, and because of this charity he lost all the three worlds. Later, Bali Mahārāja, after achieving the post of Indra (during the eighth Manvantara), will give it up and achieve perfection.

|| 8.13.14 ||

yo 'sau bhagavatā baddhaḥ

prītena sutale punaḥ

niveśito 'dhike svargād

adhunāste sva-rāḍ iva

With great affection, the Lord bound Bali and then installed him in the kingdom of Sutala, which is greater than Svarga. Mahārāja Bali now resides on that planet like an emperor.

He who was installed in Sutala remains there now.

|| 8.13.15-16 ||

gālavo dīptimān rāmo

droṇa-putraḥ kṛpas tathā

ṛṣyaśṛṅgaḥ pitāsmākaṁ

bhagavān bādarāyaṇaḥ

ime saptarṣayas tatra

bhaviṣyanti sva-yogataḥ

idānīm āsate rājan

sve sva āśrama-maṇḍale

O King, during the eighth Manvantara, the great personalities Gālava, Dīptimān, Paraśurāma, Aśvatthāmā, Kṛpācārya, Ṛṣyaśṛṅga and our father, Vyāsadeva, the incarnation of Nārāyaṇa, will be the seven sages because of their dedication to the Lord. For the present, they are all residing in their respective hermitages.

|| 8.13.17 ||

devaguhyāt sarasvatyāṁ

sārvabhauma iti prabhuḥ

sthānaṁ purandarād dhṛtvā

balaye dāsyatīśvaraḥ

In the eighth Manvantara, the Lord will appear as Sārvabhauma. His father will be Devaguhya, and his mother will be Sarasvatī. He will take the kingdom away from Purandara and give it to Bali Mahārāja.

|| 8.13.18 ||

navamo dakṣa-sāvarṇir

manur varuṇa-sambhavaḥ

bhūtaketur dīptaketur

ity ādyās tat-sutā nṛpa

O King, the ninth Manu will be Dakṣa-sāvarṇi, who is born of Varuṇa. Among his sons will be Bhūtaketu, and Dīptaketu.

|| 8.13.19 ||

pārā-marīcigarbhādyā

devā indro 'dbhutaḥ smṛtaḥ

dyutimat-pramukhās tatra

bhaviṣyanty ṛṣayas tataḥ

In this ninth Manvantara, the Pāras and Marīcigarbhas will be among the *devatās.* The king of heaven, Indra, will be named Adbhuta, and Dyutimān will be among the seven sages.

|| 8.13.20 ||

āyuṣmato 'mbudhārāyām

ṛṣabho bhagavat-kalā

bhavitā yena saṁrāddhāṁ

tri-lokīṁ bhokṣyate 'dbhutaḥ

Ṛṣabhadeva, an expansion of the Lord, will take birth from his father, Āyuṣmān, and his mother, Ambudhārā. He will enable the Indra named Adbhuta to enjoy the prosperity of the three worlds.

|| 8.13.21 ||

daśamo brahma-sāvarṇir

upaśloka-suto manuḥ

tat-sutā bhūriṣeṇādyā

haviṣmat pramukhā dvijāḥ

The son of Upaśloka known as Brahma-sāvarṇi will be the tenth Manu. Bhūriṣeṇa will be among his sons, and the *brāhmaṇas* headed by Haviṣmān will be the seven sages.

|| 8.13.22 ||

haviṣmān sukṛtaḥ satyo

jayo mūrtis tadā dvijāḥ

suvāsana-viruddhādyā

devāḥ śambhuḥ sureśvaraḥ

Haviṣmān, Sukṛta, Satya, Jaya, Mūrti and others will also be among the seven sages, the Suvāsanas and Viruddhas will be the *devatās*, and Śambhu will be their king, Indra.

|| 8.13.23 ||

viṣvakseno viṣūcyāṁ tu

śambhoḥ sakhyaṁ kariṣyati

jātaḥ svāṁśena bhagavān

gṛhe viśvasṛjo vibhuḥ

In the home of Viśvasraṣṭā, the Lord will appear from the womb of Viṣūcī as the expansion known as Viṣvaksena. He will make friends with Śambhu.

|| 8.13.24 ||

manur vai dharma-sāvarṇir

ekādaśama ātmavān

anāgatās tat-sutāś ca

satyadharmādayo daśa

In the eleventh Manvantara, the Manu will be Dharma-sāvarṇi, who will be in control of his senses. From him there will come ten sons, headed by Satyadharma.

|| 8.13.25 ||

vihaṅgamāḥ kāmagamā

nirvāṇarucayaḥ surāḥ

indraś ca vaidhṛtas teṣām

ṛṣayaś cāruṇādayaḥ

The Vihaṅgamas, Kāmagamas, Nirvāṇarucis and others will be the *devatās.* Indra will be Vaidhṛta, and the seven sages will be headed by Aruṇa.

|| 8.13.26 ||

āryakasya sutas tatra

dharmasetur iti smṛtaḥ

vaidhṛtāyāṁ harer aṁśas

tri-lokīṁ dhārayiṣyati

The son of Āryaka known as Dharmasetu, a portion of the Lord will appear from the womb of Vaidhṛtā, the wife of Āryaka, and will protect the three worlds.

|| 8.13.27 ||

bhavitā rudra-sāvarṇī

rājan dvādaśamo manuḥ

devavān upadevaś ca

devaśreṣṭhādayaḥ sutāḥ

O King! The twelfth Manu will be named Rudra-sāvarṇi. Devavān, Upadeva and Devaśreṣṭha will be among his sons.

|| 8.13.28 ||

ṛtadhāmā ca tatrendro

devāś ca haritādayaḥ

ṛṣayaś ca tapomūrtis

tapasvy āgnīdhrakādayaḥ

In this Manvantara, the Indra will be Ṛtadhāmā, and the *devatās* will be headed by the Haritas. Among the sages will be Tapomūrti, Tapasvī and Āgnīdhraka.

|| 8.13.29 ||

svadhāmākhyo harer aṁśaḥ

sādhayiṣyati tan-manoḥ

antaraṁ satyasahasaḥ

sunṛtāyāḥ suto vibhuḥ

From the mother named Sunṛtā and the father named Satyasahā will appear Svadhāmā, a portion of the Lord during this Manvantara.

Tan-manoḥ antaram means during the Manvantara. Satyasahasa is the father.

|| 8.13.30 ||

manus trayodaśo bhāvyo

deva-sāvarṇir ātmavān

citrasena-vicitrādyā

deva-sāvarṇi-dehajāḥ

The thirteenth Manu will be named Deva-sāvarṇi, controlled in his senses. Among his sons will be Citrasena and Vicitra.

|| 8.13.31 ||

devāḥ sukarma-sutrāma-

saṁjñā indro divaspatiḥ

nirmoka-tattvadarśādyā

bhaviṣyanty ṛṣayas tadā

In the thirteenth Manvantara, the Sukarmās and Sutrāmas will be the *devatās,* Divaspati will be Indra, and Nirmoka and Tattvadarśa will be among the seven sages.

|| 8.13.32 ||

devahotrasya tanaya

upahartā divaspateḥ

yogeśvaro harer aṁśo

bṛhatyāṁ sambhaviṣyati

The son of Devahotra known as Yogeśvara will appear as a portion of the Lord from the womb of Bṛhatī. He will perform activities for the welfare of Divaspati.

The Lord will do beneficial acts for Divaspati, Indra.

|| 8.13.33 ||

manur vā indra-sāvarṇiś

caturdaśama eṣyati

uru-gambhīra-budhādyā

indra-sāvarṇi-vīryajāḥ

The name of the fourteenth Manu will be Indra-sāvarṇi. He will have sons like Uru, Gambhīra and Budha.

|| 8.13.34 ||

pavitrāś cākṣuṣā devāḥ

śucir indro bhaviṣyati

agnir bāhuḥ śuciḥ śuddho

māgadhādyās tapasvinaḥ

The Pavitras and Cākṣuṣas will be the *devatās,* and Śuci will be Indra, the king of heaven. Agni, Bāhu, Śuci, Śuddha, Māgadha and others will be the seven sages.

Tapasvinaḥ means sages.

|| 8.13.35 ||

satrāyaṇasya tanayo

bṛhadbhānus tadā hariḥ

vitānāyāṁ mahārāja

kriyā-tantūn vitāyitā

O King Parīkṣit! In the fourteenth Manvantara the Supreme Lord will appear from the womb of Vitānā, and a father named Satrāyaṇa as Bṛhadbhānu, and he will spread *karma-yoga.*

|| 8.13.36 ||

rājaṁś caturdaśaitāni

tri-kālānugatāni te

proktāny ebhir mitaḥ kalpo

yuga-sāhasra-paryayaḥ

O King! I have now described to you the fourteen Manvantaras which appear in the past, present and future. The total duration of time ruled by these Manus is one day of Brahmā consisting of a thousand *yuga* cycles.

The fourteen Manvantaras end (*paryayaḥ*) after a thousand *yuga* cycles.

Thus ends the commentary on the Thirteenth Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Fourteen

Six Functions in the Manvantara

|| 8.14.1 ||

śrī-rājovāca

manvantareṣu bhagavan

yathā manv-ādayas tv ime

yasmin karmaṇi ye yena

niyuktās tad vadasva me

Mahārāja Parīkṣit inquired: O great sage! Please explain to me the activities of Manu and the others in each Manvantara, and by whose order they are so engaged.

In the Fourteenth Chapter the duties of the six persons appointed during the fourteen Manvantaras are explained.

|| 8.14.2 ||

śrī-ṛṣir uvāca

manavo manu-putrāś ca

munayaś ca mahī-pate

indrāḥ sura-gaṇāś caiva

sarve puruṣa-śāsanāḥ

Śukadeva Gosvāmī said: The Manus, the sons of Manu, the great sages, the Indras and all the *devatās,* O King, are under the control of the Supreme Lord.

The forms of the Lord who control are Yajña and other Manvantara incarnations.

|| 8.14.3 ||

yajñādayo yāḥ kathitāḥ

pauruṣyas tanavo nṛpa

manv-ādayo jagad-yātrāṁ

nayanty ābhiḥ pracoditāḥ

O King! I have already described to you various incarnations of the Lord, such as Yajña. The Manus and others are chosen by these incarnations, under whose direction they conduct the universal affairs.

This verse explains the incarnations who control.

|| 8.14.4 ||

catur-yugānte kālena

grastāñ chruti-gaṇān yathā

tapasā ṛṣayo 'paśyan

yato dharmaḥ sanātanaḥ

At the end of every four *yugas*, the sages see by their austerity that the Vedas, by which eternal *dharma* is established, have been lost with time.

This verse describes the action of the sages. *Yataḥ* means “by which Vedas.”

|| 8.14.5 ||

tato dharmaṁ catuṣpādaṁ

manavo hariṇoditāḥ

yuktāḥ sañcārayanty addhā

sve sve kāle mahīṁ nṛpa

O King! Thereafter, the Manus, instructed and engaged by the Supreme Lord, directly reestablish the principles of occupational duty in its full four parts on earth.

The Manus establish *dharma* on the earth *(mahīm*).

|| 8.14.6 ||

pālayanti prajā-pālā

yāvad antaṁ vibhāgaśaḥ

yajña-bhāga-bhujo devā

ye ca tatrānvitāś ca taiḥ

The sons of Manu, and their descendents, protect *dharma* till the end of the Manvantara. The *devatās*, who share the results of sacrifice, also protect *dharma* along with them.

Manus sons (*praja-pālāḥ*) protect that *dharma* until the end of the Manvantara. Their sons and grandsons in their turn, and the *devatās* also protect *dharma.*

|| 8.14.7 ||

indro bhagavatā dattāṁ

trailokya-śriyam ūrjitām

bhuñjānaḥ pāti lokāṁs trīn

kāmaṁ loke pravarṣati

Indra, enjoying great wealth of the three worlds given by the Lord, maintains the living entities and pours sufficient rain.

|| 8.14.8 ||

jñānaṁ cānuyugaṁ brūte

hariḥ siddha-svarūpa-dhṛk

ṛṣi-rūpa-dharaḥ karma

yogaṁ yogeśa-rūpa-dhṛk

In every *yuga,* the Supreme Lord assumes the form of Siddhas such as Sanaka to preach transcendental knowledge, he assumes the form of great sages such as Yājñavalkya to teach the way of *karma,* and he assumes the form of great *yogīs* such as Dattātreya to teach the system of mystic *yoga.*

After showing how the Lord performs actions through the Manus and others, Śukadeva explains that the work is not limited to these six types of persons. He now briefly mentions others who are engaged in two verses. *Siddha* refers to the Kumāras and others. *Yogeśa* refers to Dattātreya and others.

|| 8.14.9 ||

sargaṁ prajeśa-rūpeṇa

dasyūn hanyāt svarāḍ-vapuḥ

kāla-rūpeṇa sarveṣām

abhāvāya pṛthag guṇaḥ

In the form of Prajāpati Marīci and others, the Supreme Lord who has various qualities creates progeny; becoming the king, the Lord kills the thieves and rogues; and in the form of time, he annihilates everything.

Prajeśa refers to Marīci and others. “The kings” refers to Manu’s sons. He becomes aging in order to destroy. All qualities such as fat and thin, aging and senility arise from the Lord.

|| 8.14.10 ||

stūyamāno janair ebhir

māyayā nāma-rūpayā

vimohitātmabhir nānā-

darśanair na ca dṛśyate

Though the Lord is sought by persons with various philosophies, whose minds are bewildered by *māyā* with names and forms, his intentions cannot be understood.

Since the Lord is able to perform all these activities just by his will, what is the use of all these separate persons endeavoring? Though the Lord is defined by many knowers of scripture who are bewildered by *māyā* with many names and forms, with philosophies like logic, he cannot be seen. This means that though his actions are glorified, the Lord’s intention is hard to understand.

|| 8.14.11 ||

etat kalpa-vikalpasya

pramāṇaṁ parikīrtitam

yatra manvantarāṇy āhuś

caturdaśa purāvidaḥ

I have given the evidence for the divisions of a day of Brahmā in which previous scholars describe fourteen Manvantaras.

I have given the evidence of the recurring divisions of a *kalpa* in which scholars describe fourteen Manvantaras.

Thus ends the commentary on the Fourteenth Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Fifteen

Bali Conquers Svarga

|| 8.15.1-2 ||

śrī-rājovāca

baleḥ pada-trayaṁ bhūmeḥ

kasmād dharir ayācata

bhūteśvaraḥ kṛpaṇa-val

labdhārtho 'pi babandha tam

etad veditum icchāmo

mahat kautūhalaṁ hi naḥ

yācñeśvarasya pūrṇasya

bandhanaṁ cāpy anāgasaḥ

Mahārāja Parīkṣit said: The Supreme Lord is the proprietor of everything. Why did the Lord of all beings beg three paces of land from Bali Mahārāja like a poor man, and when he got the gift for which he had begged, why did he

nonetheless arrest Bali Mahārāja? I am very anxious to know the begging and binding up by the Lord who is complete in himself and faultless.

The Fifteenth Chapter describes how Bali obtained a chariot and horses by performance of sacrifice, how he attained Svarga and how the *devatās* fled in fear.

|| 8.15.3 ||

śrī-śuka uvāca

parājita-śrīr asubhiś ca hāpito

hīndreṇa rājan bhṛgubhiḥ sa jīvitaḥ

sarvātmanā tān abhajad bhṛgūn baliḥ

śiṣyo mahātmārtha-nivedanena

Śukadeva Gosvāmī said: O King! When Bali Mahārāja lost all his wealth and became unconscious, Śukrācārya, a descendant of Bhṛgu, brought him back to life. Because of this, the great soul Bali Mahārāja became a disciple of Śukrācārya and began to serve him with great faith, offering to him everything he had.

Bali lost his wealth in the fight with the *devatās,* and his life airs abandoned him (*hāpitaḥ*).

|| 8.15.4 ||

taṁ brāhmaṇā bhṛgavaḥ prīyamāṇā

ayājayan viśvajitā tri-ṇākam

jigīṣamāṇaṁ vidhināabhiṣicya

mahābhiṣekeṇa mahānubhāvāḥ

The *brāhmaṇa* descendants of Bhṛgu were very pleased with Bali Mahārāja, who desired to conquer the kingdom of Indra. Therefore, after purifying him and properly bathing him according to regulative principles, they engaged him in performing the Viśvajit sacrifice.

Viśvajitā means “by the Viśvajit sacrifice.”

|| 8.15.5 ||

tato rathaḥ kāñcana-paṭṭa-naddho

hayāś ca haryaśva-turaṅga-varṇāḥ

dhvajaś ca siṁhena virājamāno

hutāśanād āsa havirbhir iṣṭāt

From the fire worshipped with oblations, there arose chariot covered with gold and silk. There also appeared yellow horses like those of Indra, and a flag marked with a lion.

Horses yellow in color like those of Indra appeared.

|| 8.15.6 ||

dhanuś ca divyaṁ puraṭopanaddhaṁ

tūṇāv ariktau kavacaṁ ca divyam

pitāmahas tasya dadau ca mālām

amlāna-puṣpāṁ jalajaṁ ca śukraḥ

A gilded bow, two infallible quivers, and celestial armor also appeared. Bali Mahārāja's grandfather Prahlāda Mahārāja offered Bali a garland of flowers that would never fade, and Śukrācārya gave him a conch.

His grandfather was Prahlāda. *Jalajam* means a conch.

|| 8.15.7 ||

evaṁ sa viprārjita-yodhanārthas

taiḥ kalpita-svastyayano 'tha viprān

pradakṣiṇī-kṛtya kṛta-praṇāmaḥ

prahrādam āmantrya namaś-cakāra

When Mahārāja Bali had thus performed the special rites advised by the *brāhmaṇas* and had received, by their grace, the equipment for fighting, he circumambulated the *brāhmaṇas* and offered them obeisances. He also saluted Prahlāda Mahārāja and offered obeisances to him.

He had obtained articles for fighting which are supplied by the *brāhmaṇas.*

|| 8.15.8-9 ||

athāruhya rathaṁ divyaṁ

bhṛgu-dattaṁ mahārathaḥ

susrag-dharo 'tha sannahya

dhanvī khaḍgī dhṛteṣudhiḥ

hemāṅgada-lasad-bāhuḥ

sphuran-makara-kuṇḍalaḥ

rarāja ratham ārūḍho

dhiṣṇya-stha iva havyavāṭ

Then, after getting on the chariot given by Śukrācārya, Bali Mahārāja, decorated with a beautiful garland, put protective armor on his body, equipped himself with a bow, and took up a sword and a quiver of arrows. When he sat down on the seat of the chariot, his arms decorated with golden bangles and his ears with sapphire earrings, he shone like a fire on an altar.

|| 8.15.10-11 ||

tulyaiśvarya-bala-śrībhiḥ

sva-yūthair daitya-yūthapaiḥ

pibadbhir iva khaṁ dṛgbhir

dahadbhiḥ paridhīn iva

vṛto vikarṣan mahatīm

āsurīṁ dhvajinīṁ vibhuḥ

yayāv indra-purīṁ svṛddhāṁ

kampayann iva rodasī

When he assembled with his soldiers and the demon chiefs, who were equal to him in strength, wealth and beauty, they appeared as if they would swallow the sky and burn all directions with their vision. After gathering the demoniac soldiers, Bali Mahārāja departed for the prosperous city of Indra, making the entire surface of the world tremble.

Surrounded by the solders he went to Indra's city. The two verses are connected. *Paridhīn* means directions.

|| 8.15.12 ||

ramyām upavanodyānaiḥ

śrīmadbhir nandanādibhiḥ

kūjad-vihaṅga-mithunair

gāyan-matta-madhuvrataiḥ

pravāla-phala-puṣporu-

bhāra-śākhāmara-drumaiḥ

King Indra's city was attractive with pleasing forests and gardens, such as the Nandana garden, filled with deathless trees, whose branches were heavy with fruits, flowers and shoots, and endowed with intoxicated humming bees and couples of chirping birds.

The city was pleasant with deathless trees whose branches were heavy with fruits, flowers and shoots.

|| 8.15.13 ||

haṁsa-sārasa-cakrāhva-

kāraṇḍava-kulākulāḥ

nalinyo yatra krīḍanti

pramadāḥ sura-sevitāḥ

In the gardens there were ponds full of swans, cranes, *cakravākas* and ducks in which the *devatās'* women played.

In the gardens (*yatra*) there were ponds where women played**.**

|| 8.15.14 ||

ākāśa-gaṅgayā devyā

vṛtāṁ parikha-bhūtayā

prākāreṇāgni-varṇena

sāṭṭālenonnatena ca

The city was surrounded by canals full of Ākāśa-gaṅgā, which acted as a moat, and by high walls which were the color of fire with high watchtowers.

Details of the city are given. The Ākāśa-gaṅgā acted as a moat (*parikha-bhūtayā*).

|| 8.15.15 ||

rukma-paṭṭa-kapāṭaiś ca

dvāraiḥ sphaṭika-gopuraiḥ

juṣṭāṁ vibhakta-prapathāṁ

viśvakarma-vinirmitām

The city, built of Viśvakarma, was divided by broad roads and had crystal gates and entrances with golden doors.

Gopuram means a gate to the city. It was divided by wide roads.

|| 8.15.16 ||

sabhā-catvara-rathyāḍhyāṁ

vimānair nyarbudair yutām

śṛṅgāṭakair maṇimayair

vajra-vidruma-vedibhiḥ

The city was full of courtyards, smaller roads, resting areas, and not less than one hundred million airplanes. The jeweled crossroads had sitting places made of diamond and coral.

Sabhā means a place to rest. *Catvara* means a crossroads. *Rathya* means a smaller road.

|| 8.15.17 ||

yatra nitya-vayo-rūpāḥ

śyāmā viraja-vāsasaḥ

bhrājante rūpavan-nāryo

hy arcirbhir iva vahnayaḥ

Everlastingly beautiful and youthful women known as *śyāma,* who were dressed with clean garments, shone in the city like fires with flames.

A *śyāmā* woman is a woman who has warm limbs during the cold and cool limbs during the hot season, and whose breasts are very firm.

|| 8.15.18 ||

sura-strī-keśa-vibhraṣṭa-

nava-saugandhika-srajām

yatrāmodam upādāya

mārga āvāti mārutaḥ

The breezes blowing in the streets of the city bore the fragrance of the flowers falling from the hair of the *devatā* women.

|| 8.15.19 ||

hema-jālākṣa-nirgacchad-

dhūmenāguru-gandhinā

pāṇḍureṇa praticchanna-

mārge yānti sura-priyāḥ

Apsarās passed on the streets, which were covered with the white, fragrant smoke of *aguru* incense emanating from windows with golden filigree.

The smoke came from the golden lattices of windows. *Sura-priyāḥ* means Apsarās.

|| 8.15.20 ||

muktā-vitānair maṇi-hema-ketubhir

nānā-patākā-valabhībhir āvṛtām

śikhaṇḍi-pārāvata-bhṛṅga-nāditāṁ

vaimānika-strī-kala-gīta-maṅgalām

The city was shaded by canopies decorated with pearls, and the turrets of the palaces had flags of jewels and gold. The city always resounded with the vibrations of peacocks, pigeons and bees, and above the city flew airplanes full of beautiful women who chanted auspicious songs.

The city was covered with turrets having flags and banners made of jewels and gold, and with canopies made of pearls.

|| 8.15.21 ||

mṛdaṅga-śaṅkhānaka-dundubhi-svanaiḥ

satāla-vīṇā-murajeṣṭa-veṇubhiḥ

nṛtyaiḥ savādyair upadeva-gītakair

manoramāṁ sva-prabhayā jita-prabhām

The city was attractive with the sounds of *mṛdaṅgas,* conchs, kettledrums, with flutes keeping beat to stringed instruments and tambourines, with dancing along with instrumental music, and with Gandharvas' singing. The beauty of Indrapurī defeated beauty personified.

The city defeated beauty personified (*jita-prabhām*) by its beauty. Another version has *jita-grahām.* This means it defeated the planets like the sun.

|| 8.15.22 ||

yāṁ na vrajanty adharmiṣṭhāḥ

khalā bhūta-druhaḥ śaṭhāḥ

māninaḥ kāmino lubdhā

ebhir hīnā vrajanti yat

No one who was sinful, envious, violent toward other living entities, cunning, falsely proud, lusty or greedy could enter that city. The people who lived there were all devoid of these faults.

Ebhiḥ means “of these faults.”

|| 8.15.23 ||

tāṁ deva-dhānīṁ sa varūthinī-patir

bahiḥ samantād rurudhe pṛtanyayā

ācārya-dattaṁ jalajaṁ mahā-svanaṁ

dadhmau prayuñjan bhayam indra-yoṣitām

Bali Mahārāja, the leader of the army, surrounded this abode of Indra on all sides with his troops. He created fear in the women of the city by loudly blowing the conch given by Śukrācārya.

Pṛtanyayā means “by his troops.”

|| 8.15.24 ||

maghavāṁs tam abhipretya

baleḥ paramam udyamam

sarva-deva-gaṇopeto

gurum etad uvāca ha

Seeing Bali's indefatigable endeavor, King Indra, along with the other *devatās*, approached his *guru* and spoke as follows.

|| 8.15.25 ||

bhagavann udyamo bhūyān

baler naḥ pūrva-vairiṇaḥ

aviṣahyam imaṁ manye

kenāsīt tejasorjitaḥ

My lord! The effort of our old enemy Bali Mahārāja is stronger. I think that we cannot resist his strength. How did he attain such power?

Imam refers to Bali's effort or his strength. How did he become (*āsīt*) so powerful?

|| 8.15.26 ||

nainaṁ kaścit kuto vāpi

prativyoḍhum adhīśvaraḥ

pibann iva mukhenedaṁ

lihann iva diśo daśa

dahann iva diśo dṛgbhiḥ

saṁvartāgnir ivotthitaḥ

No one anywhere can counteract Bali, since he seems to be devouring the universe with his mouth, licking it up, and burning all direction with his glance. It is as if the fire of final destruction has arisen.

Pratiboḍhum means "to counteract with troops." This is because he seems to be devouring the universe.

|| 8.15.27 ||

brūhi kāraṇam etasya

durdharṣatvasya mad-ripoḥ

ojaḥ saho balaṁ tejo

yata etat samudyamaḥ

Kindly tell me the cause by which the enemy has power of senses, mind and body which produces intolerable enthusiasm?

Tell me cause by which he has strength of senses, mind and body, from which he has become enthusiastic.

|| 8.15.28 ||

śrī-gurur uvāca

jānāmi maghavañ chatror

unnater asya kāraṇam

śiṣyāyopabhṛtaṁ tejo

bhṛgubhir brahma-vādibhiḥ

Bṛhaspati said: O Indra! I know the cause for your enemy's becoming so powerful. The *brāhmaṇa* descendants of Bhṛgu endowed their student with their power.

The *brāhmaṇas* gave as an exchange their own powers to Bali, who had offered to them everything out of extreme devotion and faith. Thus it was their power, not Bali’s. Therefore it is difficult for you to counteract it. We are not less powerful than them. If we become pleased with your devotion and faith, you will become immediately full of our power and will be able to defeat him. This hint is given by the verse.

|| 8.15.29 ||

ojasvinaṁ baliṁ jetuṁ

na samartho 'sti kaścana

bhavad-vidho bhavān vāpi

varjayitveśvaraṁ harim

vijeṣyati na ko 'py enaṁ

brahma-tejaḥ-samedhitam

nāsya śaktaḥ puraḥ sthātuṁ

kṛtāntasya yathā janāḥ

Neither you nor anyone like you can conquer the most powerful Bali. Indeed, no one but the Supreme Lord can conquer him, for he is now equipped with the power of *brāhmaṇas.* Just as no one can stand before Yamarāja, no one can now stand before Bali.

"Shall I go out and fight with him now or not?" He answers with this verse.

|| 8.15.30 ||

tasmān nilayam utsṛjya

yūyaṁ sarve tri-viṣṭapam

yāta kālaṁ pratīkṣanto

yataḥ śatror viparyayaḥ

Therefore, waiting until the situation of your enemies is reversed, you should all leave Svarga and go to a place where you will not be seen.

"Please give a *mantra* to counteract this situation." He answers with this verse. Wait for the time by which the defeat of the enemy will be possible.

|| 8.15.31 ||

eṣa vipra-balodarkaḥ

sampraty ūrjita-vikramaḥ

teṣām evāpamānena

sānubandho vinaṅkṣyati

Bali, by the result of the power of *brāhmaṇas*, had become powerful at this moment. When he later insults the *brāhmaṇas,* he will be vanquished along with his assistants.

“When and how will Bali be defeated?” This verse gives comfort to Indra. *Udarka* means the final result, according to *Amara-koṣa.* When he offends them he will be vanquished. This is the normal viewpoint. However, because he had devotion to Viṣṇu, though he offended the *brāhmaṇas*, he obtained enjoyment greater than Svarga because he attained Sutala with Viṣṇu as his doorkeeper, and in a future Manvantara he would attain the position of Indra.

|| 8.15.32 ||

evaṁ sumantritārthās te

guruṇārthānudarśinā

hitvā tri-viṣṭapaṁ jagmur

gīrvāṇāḥ kāma-rūpiṇaḥ

The *devatās,* being thus advised by Bṛhaspati who saw the truth, assumed forms according to their desire and left Svarga.

|| 8.15.33 ||

deveṣv atha nilīneṣu

balir vairocanaḥ purīm

deva-dhānīm adhiṣṭhāya

vaśaṁ ninye jagat-trayam

When the *devatās* had disappeared, Bali, the son of Virocana, entered the heavenly kingdom, and from there he brought the three worlds under his control.

|| 8.15.34 ||

taṁ viśva-jayinaṁ śiṣyaṁ

bhṛgavaḥ śiṣya-vatsalāḥ

śatena hayamedhānām

anuvratam ayājayan

The *brāhmaṇa* descendants of Bhṛgu, very pleased with their disciple, who had conquered the entire universe, now engaged him in performing one hundred horse sacrifices.

They engaged him in sacrifices to make his position as Indra strong.

|| 8.15.35 ||

tatas tad-anubhāvena

bhuvana-traya-viśrutām

kīrtiṁ dikṣu-vitanvānaḥ

sa reja uḍurāḍ iva

By these sacrifices, he gained a reputation in all directions, spreading throughout the three worlds. Thus he shone in his position like the moon.

|| 8.15.36 ||

bubhuje ca śriyaṁ svṛddhāṁ

dvija-devopalambhitām

kṛta-kṛtyam ivātmānaṁ

manyamāno mahāmanāḥ

The great soul, thinking himself successful, enjoyed the wealth and prosperity of the kingdom obtained through the *brāhmaṇas.*

Dvija-deva means *brāhmaṇas.*

Thus ends the commentary on the Fifteen Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Sixteen

The Payovrata

|| 8.16.1 ||

śrī-śuka uvāca

evaṁ putreṣu naṣṭeṣu

deva-mātāditis tadā

hṛte tri-viṣṭape daityaiḥ

paryatapyad anāthavat

Śukadeva Gosvāmī said: When Aditi's sons, the *devatās,* had thus disappeared from Svarga which was taken by the demons, Aditi began lamenting, as if she had no protector.

In the Sixteenth Chapter Aditi reveals her grief for her sons to Kaśyapa and he teaches her the *payovrata* to pacify her.

Naṣṭeṣu means “disappeared.”

|| 8.16.2 ||

ekadā kaśyapas tasyā

āśramaṁ bhagavān agāt

nirutsavaṁ nirānandaṁ

samādher viratāś cirāt

After many days, the powerful sage Kaśyapa broke his meditation and returned to the hermitage of Aditi which was neither jubilant nor festive.

|| 8.16.3 ||

sa patnīṁ dīna-vadanāṁ

kṛtāsana-parigrahaḥ

sabhājito yathā-nyāyam

idam āha kurūdvaha

O best of the Kurus! When Kaśyapa had been properly received and welcomed, he took his seat and then spoke as follows to his wife, Aditi, who a sorrowful face.

Saḥ refers to Kaśaypa.

|| 8.16.4 ||

apy abhadraṁ na viprāṇāṁ

bhadre loke 'dhunāgatam

na dharmasya na lokasya

mṛtyoś chandānuvartinaḥ

O most excellent woman! I wonder whether anything inauspicious has now taken place in regard to *dharma,* the *brāhmaṇas* or the people in general, who are subject to the whims of death.

He asks various questions, to understand the reason for her sad face in seven verses. *Api* indicates a question. Has misfortune come to the *brāhmaṇas* or not? Or to *dharma* or the people, who are subject to the desires of death?

|| 8.16.5 ||

api vākuśalaṁ kiñcid

gṛheṣu gṛha-medhini

dharmasyārthasya kāmasya

yatra yogo hy ayoginām

O my wife! Is there some inauspiciousness concerning *dharma, artha* or *kāma* in the house, where even the *karmīs* becomes qualified for *yoga*?

Is there some misfortune for *dharma* in the house in which the *karmīs* get the result of *yoga.*

|| 8.16.6 ||

api vātithayo 'bhyetya

kuṭumbāsaktayā tvayā

gṛhād apūjitā yātāḥ

pratyutthānena vā kvacit

I wonder whether because of being too attached to the members of your family, you failed to properly receive uninvited guests, by standing up.

Were guests who came not worshipped by standing up?

|| 8.16.7 ||

gṛheṣu yeṣv atithayo

nārcitāḥ salilair api

yadi niryānti te nūnaṁ

pherurāja-gṛhopamāḥ

Homes where guests go away without having been received even with a little water are like homes of jackals.

Pheru is a jackal.

|| 8.16.8 ||

apy agnayas tu velāyāṁ

na hutā haviṣā sati

tvayodvigna-dhiyā bhadre

proṣite mayi karhicit

O auspicious woman! When I was absent, were you in so much anxiety that you did not offer oblations of ghee into the fire at the proper time?

|| 8.16.9 ||

yat-pūjayā kāma-dughān

yāti lokān gṛhānvitaḥ

brāhmaṇo 'gniś ca vai viṣṇoḥ

sarva-devātmano mukham

By worshiping the fire and the *brāhmaṇas*, a householder can achieve the goal of residing in the higher planets, for the sacrificial fire and the *brāhmaṇas* are to be considered the mouth of Lord Viṣṇu, who is the soul of all the *devatās.*

|| 8.16.10 ||

api sarve kuśalinas

tava putrā manasvini

lakṣaye 'svastham ātmānaṁ

bhavatyā lakṣaṇair aham

O wise! Are all your sons faring well? Seeing your withered face, I can perceive that your mind is not tranquil by its symptoms.

|| 8.16.11 ||

śrī-aditir uvāca

bhadraṁ dvija-gavāṁ brahman

dharmasyāsya janasya ca

tri-vargasya paraṁ kṣetraṁ

gṛhamedhin gṛhā ime

Aditi said: O *brāhmaṇa*! All is well with the *brāhmaṇas*, the cows, religion and the welfare of other people. O master of the house! The house is the best place for nourishing *dharma, artha* and *kāma*.

The house is the origin (*kṣetram*) of *artha, dharma* and *kāma.* They exist sufficiently in this house.

|| 8.16.12 ||

agnayo 'tithayo bhṛtyā

bhikṣavo ye ca lipsavaḥ

sarvaṁ bhagavato brahmann

anudhyānān na riṣyati

O *brāhmaṇa*! The fires, guests, servants and beggars are all being properly cared for by me. Because I always think of you, there is no possibility that any of the religious principles will be neglected.

Bhagatavaḥ means “of Kāśyapa.” By meditating on you, nothing is lacking.

|| 8.16.13 ||

ko nu me bhagavan kāmo

na sampadyeta mānasaḥ

yasyā bhavān prajādhyakṣa

evaṁ dharmān prabhāṣate

O my lord! Since you, a Prajāpati, instruct on *dharma*, where is the possibility that all my desires will not be fulfilled?

|| 8.16.14 ||

tavaiva mārīca manaḥ-śarīrajāḥ

prajā imāḥ sattva-rajas-tamo-juṣaḥ

samo bhavāṁs tāsv asurādiṣu prabho

tathāpi bhaktaṁ bhajate maheśvaraḥ

O son of Marīci! All the demons and *devatās*, possessing *sattva, rajas*, or *tamas,* are born either from your body or from your mind. O master! You are equal to the all, but the Supreme Lord protects his devotee.

If you ask then my suffering can be relieved very easily by your mercy. This is explained in four verses. Just as the Lord, though equal to all, serves his devotee, you, though equal to all your sons, should protect Indra, who is devoted to you.

|| 8.16.15 ||

tasmād īśa bhajantyā me

śreyaś cintaya suvrata

hṛta-śriyo hṛta-sthānān

sapatnaiḥ pāhi naḥ prabho

Therefore, O Lord, think of the welfare of your servant. Man of vows! O master! Please protect our places whose wealth has been stolen by the demons.

She uses the plural (*naḥ*) to indicate herself and her sons.

|| 8.16.16 ||

parair vivāsitā sāhaṁ

magnā vyasana-sāgare

aiśvaryaṁ śrīr yaśaḥ sthānaṁ

hṛtāni prabalair mama

The demons, our formidably powerful enemies, have taken away our opulence, our beauty, our fame and even our residence. We have now been exiled, and we are drowning in an ocean of trouble.

|| 8.16.17 ||

yathā tāni punaḥ sādho

prapadyeran mamātmajāḥ

tathā vidhehi kalyāṇaṁ

dhiyā kalyāṇa-kṛttama

O best of sages! O supreme benefactor! Please create auspiciousness by your intelligence so that they can regain what they have lost.

|| 8.16.18 ||

śrī-śuka uvāca

evam abhyarthito 'dityā

kas tām āha smayann iva

aho māyā-balaṁ viṣṇoḥ

sneha-baddham idaṁ jagat

Śukadeva Gosvāmī said: When Kaśyapa Muni was thus requested by Aditi, he slightly smiled and spoke. "Alas, the entire world is bound by affection, the strength of Viṣṇu's *māyā."*

Kaḥ means Kaśyapa. He appeared to smile, but actually he did not. He was pained internally by her suffering.

|| 8.16.19 ||

kva deho bhautiko 'nātmā

kva cātmā prakṛteḥ paraḥ

kasya ke pati-putrādyā

moha eva hi kāraṇam

The body made of elements is not the soul. The soul is different from the body made of matter. Who is the husband and who are the sons? Who do they belong to? Illusion is the cause of this.

The *jīva* is different from the body made of *prakṛti.*

|| 8.16.20 ||

upatiṣṭhasva puruṣaṁ

bhagavantaṁ janārdanam

sarva-bhūta-guhā-vāsaṁ

vāsudevaṁ jagad-gurum

Worship the Supreme Lord, who begs from his devotee, who will inspire Bali from the heart, who will appear in you when you are purified, and who will benefit the whole universe.

Again he speaks to her, since she is weeping, out of affection for her sons. Worship the Lord. He is actually your husband. I am just the conventional husband. He knows everything (*bhagavantam*). He alone knows the method of auspiciousness for your sons. He gives pain to the enemy (*janārdana*). The Lord alone can kill the demons. *Janārdana* also means "he who will beg from his devotee, Bali, for Indra's sake." This is the real meaning. The Lord resides in everyone's heart. He will inspire Bali from within to ignore his *guru.* Vāsudeva means he who manifests himself in *śuddha-sattva*. Purify your heart by *bhakti* and meditate on him. An ocean of mercy, he will then without delay appear before you. He is the *guru* of the world. He will give benefit to you, me, Bali, Indra, and the entire world by making the Gaṅgā appear.

|| 8.16.21 ||

sa vidhāsyati te kāmān

harir dīnānukampanaḥ

amoghā bhagavad-bhaktir

netareti matir mama

The Supreme Lord, remover of suffering, who is very merciful to the poor, will fulfill all of your desires, for devotional service to him cannot fail. Any method other than devotional service is useless. That is my opinion.

Hari means "one who takes away suffering."

|| 8.16.22 ||

śrī-aditir uvāca

kenāhaṁ vidhinā brahmann

upasthāsye jagat-patim

yathā me satya-saṅkalpo

vidadhyāt sa manoratham

Aditi said: O *brāhmaṇa*! Tell me the rules by which I may worship the master of the world, so that the Lord, who fulfills desires, will fulfill all my desires.

Satya-saṅkalpaḥ means “the Lord by whom vows come true.”

|| 8.16.23 ||

ādiśa tvaṁ dvija-śreṣṭha

vidhiṁ tad-upadhāvanam

āśu tuṣyati me devaḥ

sīdantyāḥ saha putrakaiḥ

O best of the *brāhmaṇas*! Kindly instruct me in the method of worshiping the Lord, so that he will be quickly satisfied with me, now lamenting because of my sons.

|| 8.16.24 ||

śrī-kaśyapa uvāca

etan me bhagavān pṛṣṭaḥ

prajā-kāmasya padmajaḥ

yad āha te pravakṣyāmi

vrataṁ keśava-toṣaṇam

Kaśyapa said: I shall explain to you the process by which Keśava is satisfied, which Brahmā instructed to me when I inquired from him with a desire to produce progeny.

|| 8.16.25 ||

phālgunasyāmale pakṣe

dvādaśāhaṁ payo-vratam

arcayed aravindākṣaṁ

bhaktyā paramayānvitaḥ

In the bright fortnight of the month of Phālguna [February and March], for twelve days, subsisting only on milk, one should worship the lotus-eyed Lord with complete devotion.

Payo-vratam means to perform a vow taking only milk.

|| 8.16.26 ||

sinīvālyāṁ mṛdālipya

snāyāt kroḍa-vidīrṇayā

yadi labhyeta vai srotasy

etaṁ mantram udīrayet

If dirt dug up by a boar is available, on the day of the dark moon one should smear this dirt on his body and then bathe in a river. One should chant the following *mantra.*

This describes the actions on the day before beginning the vow. On the dark moon day, one should smear the body with earth dug up by a boar, if available, and bath in a river if available. The phrase "if available" serves both phrases like the eyeball of a crow.[131]

|| 8.16.27 ||

tvaṁ devy ādi-varāheṇa

rasāyāḥ sthānam icchatā

uddhṛtāsi namas tubhyaṁ

pāpmānaṁ me praṇāśaya

O mother earth! You were raised from the bottom of the universe, by Varāha who desired a place. I pray that you kindly vanquish all my sins. I offer my respectful obeisances unto you.

[131] Kāka-golokākṣi-nāyā. The crow is said to have one eyeball, and moves it from one socket to the other as required. Similarly one phrase can be applied to two items where required in the sentence.

He speaks nine *mantras* starting with an invitation to the Lord.

|| 8.16.28 ||

nirvartitātma-niyamo

devam arcet samāhitaḥ

arcāyāṁ sthaṇḍile sūrye

jale vahnau gurāv api

After perform daily duties, with great attention, one should worship the Lord in the deity, in the earth of the fire pit, in the sun, in water, in fire and in the *guru.*

|| 8.16.29 ||

namas tubhyaṁ bhagavate

puruṣāya mahīyase

sarva-bhūta-nivāsāya

vāsudevāya sākṣiṇe

I offer respects to you the Supreme Lord, the greatest person, residing in all beings, Vāsudeva, the witness of everything.

|| 8.16.30 ||

namo 'vyaktāya sūkṣmāya

pradhāna-puruṣāya ca

catur-viṁśad-guṇa-jñāya

guṇa-saṅkhyāna-hetave

I offer my respectful obeisances to the Lord who is invisible, fine, the Supreme Person, the knower of twenty-four qualities of the Vaiśeṣikas, the cause of the Sāṅkhya.

Twenty-four qualities such as form are propounded by the Vaiśeṣika philosophers, or it can refer to the twenty-four elements of Sāṅkhya philosophy. You are the knower of this philosophy. You are the originator of the Sāṅkhya scriptures (*guṇa-saṅkhāna-hetave*).

|| 8.16.31 ||

namo dvi-śīrṣṇe tri-pade

catuḥ-śṛṅgāya tantave

sapta-hastāya yajñāya

trayī-vidyātmane namaḥ

I offer my respectful obeisances unto you, the Supreme Lord who bestows the results of sacrifice, to you, the Lord with two heads, three legs, four horns and seven hands, and to the soul of the three types of knowledge.

Respects are offered to the *guṇāvatāras* in three verses. Respects are first offered to Viṣṇu in the form of sacrifice described in a Vedic *mantra.* He bestows the result of sacrifice *(tantave*). He is the soul of three types of knowledge or scripture. The *mantra* describing Viṣṇu is *catvāri śṛṅgāṇi trayo 'sya pādā deve śīrṣe sapta hastāḥ, so 'sya tridhā baddho vṛṣabho roravīti mahadevo martyān āviveśa:* the excellent Lord, with four horns, three feet, two heads and seven hands, bound three times, roaring loudly, entered mankind. *(Ṛg Veda* 4.58.3) Yāska explains that the four horns are the four Vedas. The three feet are the three periods of the day. The two heads are introductory and concluding portions of sacrifice. The seven hands are seven meters. The three elements bound up are the *mantra* portion of the Vedas, the *brāhmaṇa* portion and the *kalpa* portion (rules for sacrifice). One chants (*roravi)* using the Ṛg-veda, Yajur-veda and Sāma-veda. One invokes the Lord by the Ṛg-veda, performs sacrifice by the Yajur-veda and praises the Lord by Sāma-veda.

|| 8.16.32 ||

namaḥ śivāya rudrāya

namaḥ śakti-dharāya ca

sarva-vidyādhipataye

bhūtānāṁ pataye namaḥ

I offer my respectful obeisances unto You, Lord Śiva, or Rudra, who are the reservoir of all potencies, the lord of all knowledge, and the master of everyone.

|| 8.16.33 ||

namo hiraṇyagarbhāya

prāṇāya jagad-ātmane

yogaiśvarya-śarīrāya

namas te yoga-hetave

I offer my respectful obeisances unto you, who are situated as Brahmā, the *sūtrātmā,* the soul of the universe, whose body is made of the power of *yoga,* and who are the source of *yoga.*

Prāṇāya means "unto the *sūtrātmā.*"[132] You have a body made of the power of *yoga.*

|| 8.16.34 ||

namas ta ādi-devāya

sākṣi-bhūtāya te namaḥ

nārāyaṇāya ṛṣaye

narāya haraye namaḥ

I offer my respectful obeisances unto you, the Supreme Lord, the original lord, the witness in everyone's heart, and the incarnation of Nara-Nārāyaṇa Ṛṣi.

|| 8.16.35 ||

namo marakata-śyāma-

vapuṣe 'dhigata-śriye

keśavāya namas tubhyaṁ

namas te pīta-vāsase

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[132] *Sūtrātmā* is a transformation of *mahat-tattva* tinged with *rajas.*

I offer respects to you, Keśava dressed in yellow garments, with a dark blue complexion, possessor of Lakṣmī. I offer my respectful obeisances unto you.

|| 8.16.36 ||

vareṇya varadarṣabha

atas te śreyase dhīrāḥ

pāda-reṇum upāsate

O most worthy of worship! O best of benedictor! You can fulfill the desires of everyone, and therefore those who are wise, for their own welfare, worship the dust of your lotus feet.

|| 8.16.37 ||

anvavartanta yaṁ devāḥ

śrīś ca tat-pāda-padmayoḥ

spṛhayanta ivāmodaṁ

bhagavān me prasīdatām

May the Lord whom the *devatās* and Lakṣmī serve, as if desiring the fragrance of your lotus feet, be pleased with me!

May the Lord whom the *devatās* and Lakṣmī serve as if (this should be added) desiring the fragrance of his lotus feet, be pleased with me.

|| 8.16.38 ||

etair mantrair hṛṣīkeśam

āvāhana-puraskṛtam

arcayec chraddhayā yuktaḥ

pādyopasparśanādibhiḥ

Honoring the Lord by these *mantras* one should call the Lord and with faith then worship him by offering foot water, *ācamana* and other items.

Honoring (*puraskṛtam*) the Lord by calling for him using these *mantras*, or putting the Lord in front of oneself (*puraskṛtam*), and calling him, one should then worship the Lord by offering foot water and *ācamana* (*upasparśanam*).

|| 8.16.39 ||

arcitvā gandha-mālyādyaiḥ

payasā snapayed vibhum

vastropavītābharaṇa-

pādyopasparśanais tataḥ

gandha-dhūpādibhiś cārced

dvādaśākṣara-vidyayā

After offering flower garlands, incense and so on, one should bathe the Lord with milk and then offer cloth, a sacred thread, ornaments, foot water, *ācamana*, sandalwood, incense and other paraphernalia using the twelve syllable *mantra.*

First after offering foot water one should bathe the Lord. After bathing the Lord, one should dress him with cloth, thread, and ornaments. Again one should offer foot water and other items. The word *ca* indicates "many other items." In offering these items one should utter the twelve syllable *mantra.*

|| 8.16.40 ||

śṛtaṁ payasi naivedyaṁ

śāly-annaṁ vibhave sati

sasarpiḥ saguḍaṁ dattvā

juhuyān mūla-vidyayā

After offering the Lord, if possible, fine rice boiled in milk with clarified butter and raw sugar, one should offer oblations in the fire using the twelve syllable *mantra.*

Payasi śṛtam means rice cooked in milk.

|| 8.16.41 ||

niveditaṁ tad-bhaktāya

dadyād bhuñjīta vā svayam

dattvācamanam arcitvā

tāmbūlaṁ ca nivedayet

One should give this food offering to a Vaiṣṇava or take some oneself. After offering the Lord *ācamana*, one should offer the Lord betel nut.

One should offer all the food to a devotee, or offer a little and take the rest for oneself.

|| 8.16.42 ||

japed aṣṭottara-śataṁ

stuvīta stutibhiḥ prabhum

kṛtvā pradakṣiṇaṁ bhūmau

praṇamed daṇḍavan mudā

Thereafter, one should silently murmur the mantra 108 times and offer prayers to the Lord for his glorification. Then one should circumambulate the Lord and finally, with great delight, offer obeisances on the ground.

|| 8.16.43 ||

kṛtvā śirasi tac-cheṣāṁ

devam udvāsayet tataḥ

dvy-avarān bhojayed viprān

pāyasena yathocitam

After touching to one's head all the flowers and water offered to the deity, one should tell the Lord to leave.[133] Then one should feed more than two *brāhmaṇas* with sweet rice.

[133] This is not the case with installed deities.

Śeṣam means the flowers and other items already offered. *Udvāsaḥ* means telling the Lord to leave the place of worship. One should feed more than two *brāhmaṇas,* but if not possible then two *brāhmānas.*

|| 8.16.44-45 ||

bhuñjīta tair anujñātaḥ

seṣṭaḥ śeṣaṁ sabhājitaiḥ

brahmacāry atha tad-rātryāṁ

śvo bhūte prathame 'hani

snātaḥ śucir yathoktena

vidhinā susamāhitaḥ

payasā snāpayitvārced

yāvad vrata-samāpanam

With a friend, one should take the remnants with the permission of *brāhmaṇas,* who have been honored. Observing celibacy at night, after bathing again the next morning, with purity and attention one should bathe the Lord with milk and worship him according to the methods mentioned, on the first day of the vow.

After worshipping the *brāhmaṇas* with garlands and betel nut, with their permission one should eat along with one's friends. *Śvo bhūte* means in the morning.

|| 8.16.46 ||

payo-bhakṣo vratam idaṁ

cared viṣṇv-arcanādṛtaḥ

pūrvavaj juhuyād agniṁ

brāhmaṇāṁś cāpi bhojayet

Worshiping Viṣṇu with great faith and living only by drinking milk, one should follow this vow. One should also offer oblations to the fire and feed the *brāhmaṇas* as mentioned before.

|| 8.16.47 ||

evaṁ tv ahar ahaḥ kuryād

dvādaśāhaṁ payo-vratam

harer ārādhanaṁ homam

arhaṇaṁ dvija-tarpaṇam

In this way, for twelve days, one should drink only milk, daily honor the Lord, perform deity worship, perform sacrifices and feed the *brāhmaṇas.*

|| 8.16.48 ||

pratipad-dinam ārabhya

yāvac chukla-trayodaśīm

brahmacaryam adhaḥ-svapnaṁ

snānaṁ tri-ṣavaṇaṁ caret

From first phase of the moon until the thirteenth day of the waxing moon one should observe complete celibacy, sleep on the floor, bathe three times a day and thus execute the vow.

|| 8.16.49 ||

varjayed asad-ālāpaṁ

bhogān uccāvacāṁs tathā

ahiṁsraḥ sarva-bhūtānāṁ

vāsudeva-parāyaṇaḥ

During this period, surrendered to the Lord, one should avoid talk of material subjects and sense gratification, and one should be free of violence to all living entities.

|| 8.16.50 ||

trayodaśyām atho viṣṇoḥ

snapanaṁ pañcakair vibhoḥ

kārayec chāstra-dṛṣṭena

vidhinā vidhi-kovidaiḥ

Thereafter, following the directions of the scripture, with help from *brāhmaṇas* who know the scriptures, on the thirteenth day of the moon one should bathe Lord Viṣṇu with five substances [milk, yogurt, ghee, sugar and honey].

Pañcakaiḥ means "with *pañcāmṛta*."

|| 8.16.51-52 ||

pūjāṁ ca mahatīṁ kuryād

vitta-śāṭhya-vivarjitaḥ

caruṁ nirūpya payasi

śipiviṣṭāya viṣṇave

sūktena tena puruṣaṁ

yajeta susamāhitaḥ

naivedyaṁ cātiguṇavad

dadyāt puruṣa-tuṣṭidam

Giving up miserly habits, one should perform grand worship of the Lord. With great attention, preparing grains boiled in milk for Viṣṇu, *antaryāmī* of the *jīvas,* chanting the Puruṣa-sūkta *mantra,* one should worship the Lord. One should give food with varieties of tastes for the satisfaction of the Lord.

|| 8.16.53 ||

ācāryaṁ jñāna-sampannaṁ

vastrābharaṇa-dhenubhiḥ

toṣayed ṛtvijaś caiva

tad viddhy ārādhanaṁ hareḥ

One should satisfy the *ācārya* who is endowed with knowledge and the priests by offering them clothing, ornaments and cows. Understand this worship of the Lord.

|| 8.16.54 ||

bhojayet tān guṇavatā

sad-annena śuci-smite

anyāṁś ca brāhmaṇāñ chaktyā

ye ca tatra samāgatāḥ

O woman with a smile! One should satisfy them and as far as possible others who have assembled, by pure food with excellent qualities.

|| 8.16.55 ||

dakṣiṇāṁ gurave dadyād

ṛtvigbhyaś ca yathārhataḥ

annādyenāśva-pākāṁś ca

prīṇayet samupāgatān

One should give the *guru* and the priests donations. And as far as possible, by distributing *prasāda* one should satisfy everyone assembled, including even the lowest of men.

|| 8.16.56 ||

bhuktavatsu ca sarveṣu

dīnāndha-kṛpaṇādiṣu

viṣṇos tat prīṇanaṁ vidvān

bhuñjīta saha bandhubhiḥ

After distributing food to everyone, including the poor, blind man, and suffering, knowing that Lord Viṣṇu is very pleased by this, one should then take *prasāda* with his friends and relatives.

|| 8.16.57 ||

nṛtya-vāditra-gītaiś ca

stutibhiḥ svasti-vācakaiḥ

kārayet tat-kathābhiś ca

pūjāṁ bhagavato 'nvaham

Every day from Pratipat to Trayodaśī, one should worship the Lord by dancing, singing, instrumental music, the chanting of auspicious prayers, and recitation of the Lord’s pastimes.

|| 8.16.58 ||

etat payo-vrataṁ nāma

puruṣārādhanaṁ param

pitāmahenābhihitaṁ

mayā te samudāhṛtam

Having received this *payo-vrata*, worship of the Lord from Brahmā, my grandfather, I now have described it to you.

|| 8.16.59 ||

tvaṁ cānena mahā-bhāge

samyak cīrṇena keśavam

ātmanā śuddha-bhāvena

niyatātmā bhajāvyayam

O most fortunate lady! Worship unchanging Keśava, with pure, controlled mind, following all these rules.

|| 8.16.60 ||

ayaṁ vai sarva-yajñākhyaḥ

sarva-vratam iti smṛtam

tapaḥ-sāram idaṁ bhadre

dānaṁ ceśvara-tarpaṇam

This *payo-vrata* is also known as all sacrifices and all vows. It is the essence of austerity. It is the essence of charity and is pleasing to the Lord.

It is called all sacrifices. This means that by performing this, all sacrifices are performed. If this vow is performed all vows are performed. It is the essence of austerity, because by this austerity all austerities are performed. Thus it is the essence of all sacrifices, vows and charity. This should be understood. It satisfies the Lord. The word *ca* indicates that this is the sacrifice, vow, austerity and charity which satisfy the Lord.

|| 8.16.61 ||

ta eva niyamāḥ sākṣāt

ta eva ca yamottamāḥ

tapo dānaṁ vrataṁ yajño

yena tuṣyaty adhokṣajaḥ

The best *yama, niyama,* austerity charity, vows, sacrifices is that by which the Lord is pleased.

Without pleasing the Lord all things are useless. There are not other actions than these. The singular *yena* is used according to the rule *napuṁsakam anapuṁsakena*.[134]

|| 8.16.62 ||

tasmād etad vrataṁ bhadre

prayatā śraddhayācara

bhagavān parituṣṭas te

varān āśu vidhāsyati

O excellent lady! With purity, follow this vow faithfully. The Supreme Lord will very soon be pleased with you and will satisfy all your desires.

[134] In a series of words with mixed gender, all the items can be referred to by the neuter singular. Pāṇini 1.2.69

Thus ends the commentary on the Sixteen Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Seventeen

Aditi's Vow Fulfilled

|| 8.17.1 ||

śrī-śuka uvāca

ity uktā sāditī rājan

sva-bhartrā kaśyapena vai

anv atiṣṭhad vratam idaṁ

dvādaśāham atandritā

Śukadeva Gosvāmī said: O King! After Aditi was thus advised by her husband, Kaśyapa, she performed the *payo-vrata* without laziness.

In the Seventeenth Chapter Aditi performs the vow, sees Viṣṇu and praises him. He comforts her by saying that he will appear as her son. Brahmā then praises the Lord in her womb.

|| 8.17.2-3 ||

cintayanty ekayā buddhyā

mahā-puruṣam īśvaram

pragṛhyendriya-duṣṭāśvān

manasā buddhi-sārathiḥ

manaś caikāgrayā buddhyā

bhagavaty akhilātmani

vāsudeve samādhāya

cacāra ha payo-vratam

Thinking of the Lord with concentrated intelligence, controlling the senses which are like horses with the reins of the mind, along with the intelligence and the driver, she performed the *payo-vrata,* offering the mind to the Vāsudeva, the soul of all beings, with fixed intelligence.

She controlled the senses, like horses, by her mind, which were the reins. It has already been said *mano rasmir buddhi-sūtaḥ*: the mind is the reins and intelligence is the driver. (SB 4.29.19) She offered the mind, controlled by concentrated intelligence, to Vāsudeva.

|| 8.17.4 ||

tasyāḥ prādurabhūt tāta

bhagavān ādi-puruṣaḥ

pīta-vāsāś catur-bāhuḥ

śaṅkha-cakra-gadā-dharaḥ

My dear King! The Supreme Lord, the original person, dressed in yellow garments and bearing a conch, disc, club and lotus in his four hands, then appeared before Aditi.

|| 8.17.5 ||

taṁ netra-gocaraṁ vīkṣya

sahasotthāya sādaram

nanāma bhuvi kāyena

daṇḍavat-prīti-vihvalā

Seeing the Supreme Lord, Aditi, overwhelmed by bliss, stood up and then fell to the ground like a rod to offer the Lord her respectful obeisances.

|| 8.17.6 ||

sotthāya baddhāñjalir īḍituṁ sthitā

notseha ānanda-jalākulekṣaṇā

babhūva tūṣṇīṁ pulakākulākṛtis

tad-darśanātyutsava-gātra-vepathuḥ

Aditi stood silently with folded hands, unable to offer prayers to the Lord. Tears filled her eyes, the hairs on her body stood on end, and her body trembled.

|| 8.17.7 ||

prītyā śanair gadgadayā girā hariṁ

tuṣṭāva sā devy aditiḥ kurūdvaha

udvīkṣatī sā pibatīva cakṣuṣā

ramā-patiṁ yajña-patiṁ jagat-patim

O Mahārāja Parīkṣit! Aditi then began offering her prayers to the Supreme Lord in a faltering voice with great love. She appeared as though drinking through her eyes the Supreme Lord, who is the husband of the goddess of fortune, the enjoyer of all sacrificial ceremonies, and the master of the universe.

She looked so intently at the Lord that it seemed she was drinking him with her eyes. She saw the Lord as the husband of Lakṣmī: the Lord could give all wealth to her sons. She saw the Lord as the master of sacrifice, who had appeared because of her vow, which was the essence of all sacrifice. She saw him as the master of the world: by his appearance he would deliver the world.

|| 8.17.8 ||

śrī-aditir uvāca

yajñeśa yajña-puruṣācyuta tīrtha-pāda

tīrtha-śravaḥ śravaṇa-maṅgala-nāmadheya

āpanna-loka-vṛjinopaśamodayādya

śaṁ naḥ kṛdhīśa bhagavann asi dīna-nāthaḥ

Aditi said: O master of sacrifice! Personification of sacrifice! O infallible! Place of pilgrimage! O complete fame! Lord whose name is auspicious to hear! Lord who appears to relive the people of suffering! O original Lord! You are the shelter of the wretched. Please bestow good fortune to us.

O master of sacrifice, you have given the result of sacrifice by my performance of this vow. O personification of sacrifice, you were worshipped at the time of my birth (but now the demons have stopped the worship.) O infallible lord, destroy the fall of your devotee Indra. O source of holy places, your lotus feet will produce the holy Gaṅgā. O most famous one, you will be famous for cheating Bali. You will have names such as Trivikrama and Upendra, blissful to the ears. You are the *avatāra* who will relieve suffering people like me. These names with great meaning spontaneously flowed from Aditi's mouth.

|| 8.17.9 ||

viśvāya viśva-bhavana-sthiti-saṁyamāya

svairaṁ gṛhīta-puru-śakti-guṇāya bhūmne

sva-sthāya śaśvad-upabṛṁhita-pūrṇa-bodha-

vyāpāditātma-tamase haraye namas te

I offer respects to you, who are the universe, and its creation, maintenance and destruction, who accept the material *guṇas.* I offer respects to you, the great one, situated in your devotees, who are eternally filled with complete knowledge and devoid of ignorance.

Having understood your powers, I surrender to you. *Sva-sthāya* means "unto you who are situated in your devotees." You are eternally devoid of ignorance in yourself, because of possessing full knowledge eternally.

|| 8.17.10 ||

āyuḥ paraṁ vapur abhīṣṭam atulya-lakṣmīr

dyo-bhū-rasāḥ sakala-yoga-guṇās tri-vargaḥ

jñānaṁ ca kevalam ananta bhavanti tuṣṭāt

tvatto nṛṇāṁ kim u sapatna-jayādir āśīḥ

O unlimited Lord! From satisfying you are produced long life, desirable body, unequalled wealth, the upper, middle and lower planets, all powers of *yoga, artha, dharma*, *kāma*, spiritual knowledge, what to speak of conquering enemies and other benedictions.

You will certainly fulfill my desire. This is expressed through *kaimutya-nyāya.* Another version has *dyo-bhū-rasāḥ* not as a compound. *Yoga-guṇāḥ* means the mystic powers such as *aṇima.*

|| 8.17.11 ||

śrī-śuka uvāca

adityaivaṁ stuto rājan

bhagavān puṣkarekṣaṇaḥ

kṣetra-jñaḥ sarva-bhūtānām

iti hovāca bhārata

Śukadeva Gosvāmī said: O King! Best of the Bharata dynasty! When the lotus-eyed Lord, the *antaryāmī* of all living entities, was thus worshiped by Aditi, he replied as follows.

Kṣetra-jñaḥ means *antaryāmī.*

|| 8.17.12 ||

śrī-bhagavān uvāca

deva-mātar bhavatyā me

vijñātaṁ cira-kāṅkṣitam

yat sapatnair hṛta-śrīṇāṁ

cyāvitānāṁ sva-dhāmataḥ

The Supreme Lord said: O mother of the *devatās*! I have understood your long-cherished desire for benefiting the *devatās*, who have lost their wealth and have been driven from their residence by their enemies.

The Lord indicates her *bhakti* mixed with material desire. I know about your long-held desire for the *devatās* who have been expelled from their homes.

|| 8.17.13 ||

tān vinirjitya samare

durmadān asurarṣabhān

pratilabdha-jaya-śrībhiḥ

putrair icchasy upāsitum

You desire to be established along with your sons by the wealth regained through victory, after defeating the proud demons in battle.

You desire to be firmly situated (*upāsitum*) with your sons in the kingdom. Or, you desire to worship me along with your sons, but not with complete dedication.

|| 8.17.14 ||

indra-jyeṣṭhaiḥ sva-tanayair

hatānāṁ yudhi vidviṣām

striyo rudantīr āsādya

draṣṭum icchasi duḥkhitāḥ

Having attained the kingdom, you want to see the aggrieved wives of the demons lamenting for their husbands who will killed in battle by your sons, of whom Indra is the chief.

Āsādya means “having attained your kingdom.”

|| 8.17.15 ||

ātmajān susamṛddhāṁs tvaṁ

pratyāhṛta-yaśaḥ-śriyaḥ

nāka-pṛṣṭham adhiṣṭhāya

krīḍato draṣṭum icchasi

You want to see your sons flourishing and enjoying, having regained their reputation and wealth after being situated in Svarga.

|| 8.17.16 ||

prāyo 'dhunā te 'sura-yūtha-nāthā

apāraṇīyā iti devi me matiḥ

yat te 'nukūleśvara-vipra-guptā

na vikramas tatra sukhaṁ dadāti

O Devī! In my opinion almost all the chiefs of the demons are now unconquerable, for they are being protected by capable, favorable *brāhmaṇas*. Thus the use of power against them will not at all be a source of happiness at this time.

Anukūleśvara-vipra-gupṭā means "protected by capable, favorable *brāhmaṇas*."

|| 8.17.17 ||

athāpy upāyo mama devi cintyaḥ

santoṣitasya vrata-caryayā te

mamārcanaṁ nārhati gantum anyathā

śraddhānurūpaṁ phala-hetukatvāt

Since I am pleased by your vow, I am thinking of some means. Worship of me according to one's faith should never go in vain because it should give a result.

My worship should not become otherwise because the worship is the highest cause of giving results.

|| 8.17.18 ||

tvayārcitaś cāham apatya-guptaye

payo-vratenānuguṇaṁ samīḍitaḥ

svāṁśena putratvam upetya te sutān

goptāsmi mārīca-tapasy adhiṣṭhitaḥ

You have praised and worshiped me properly by performing the *payo-vrata* for the sake of protecting your sons. Situated in Kaśyapa Muni's austerities, becoming your son by my portion, I shall protect your other sons.

Situated in the austerity of Kaśyapa, I will become your son.

|| 8.17.19 ||

upadhāva patiṁ bhadre

prajāpatim akalmaṣam

māṁ ca bhāvayatī patyāv

evaṁ rūpam avasthitam

O gracious woman! While always thinking of me dwelling within your husband, worship your husband who has been purified by his austerity.

|| 8.17.20 ||

naitat parasmā ākhyeyaṁ

pṛṣṭayāpi kathañcana

sarvaṁ sampadyate devi

deva-guhyaṁ susaṁvṛtam

O lady! Even if someone inquires, you should not disclose this fact to anyone. Secret things known only to the *devatās* become successful.

|| 8.17.21 ||

śrī-śuka uvāca

etāvad uktvā bhagavāṁs

tatraivāntaradhīyata

aditir durlabhaṁ labdhvā

harer janmātmani prabhoḥ

upādhāvat patiṁ bhaktyā

parayā kṛta-kṛtyavat

Śukadeva Gosvāmī said: After speaking in this way, the Lord disappeared. Aditi, having received the rare benediction that the Lord would appear within her, considered herself very successful, and with great devotion she approached her husband.

Kṛta-kṛtyavat means successful.

|| 8.17.22 ||

sa vai samādhi-yogena

kaśyapas tad abudhyata

praviṣṭam ātmani harer

aṁśaṁ hy avitathekṣaṇaḥ

Kaśyapa, whose knowledge is always true, understood by absorption in *samādhi* that a portion of the Lord had entered within him.

Avitathekṣaṇaḥ means “whose knowledge is not futile.”

|| 8.17.23 ||

so 'dityāṁ vīryam ādhatta

tapasā cira-sambhṛtam

samāhita-manā rājan

dāruṇy agniṁ yathānilaḥ

O King! As the wind gives rise to fire in wood, Kaśyapa Muni, absorbed in the form of the Lord, transferred the potent form of the Lord, held within him for a long time by his austerity, to Aditi.

Vīryam here means the energy of the Lord's form. Kaśyapa was concentrating on the form of the Lord (*samāhita-manā).* Just as wind reveals fire situated invisibly in wood in a visible form by creating friction between two trees, Kaśyapa fixed the form of the Lord which was within his mind in Aditi's womb by the contact of their bodies. Just as fire is not a portion of wood or wind, so the body of the Lord is not a portion of Kaśyapa or Aditi. This explanation negates the idea that the Lord's body is made of semen and blood.

|| 8.17.24 ||

aditer dhiṣṭhitaṁ garbhaṁ

bhagavantaṁ sanātanam

hiraṇyagarbho vijñāya

samīḍe guhya-nāmabhiḥ

When Lord Brahmā understood that the eternal Supreme Lord was now within the womb of Aditi, he offered prayers to the Lord by reciting confidential names of the Lord.

Dhiṣṭhitam means situated. Brahma, in the guise of reciting names in praise, actually performed *bhakti* in the form of *nāma-saṅkīrtana* to the Lord who is controlled by *bhakti.*

|| 8.17.25 ||

śrī-brahmovāca

jayorugāya bhagavann

urukrama namo 'stu te

namo brahmaṇya-devāya

tri-guṇāya namo namaḥ

Brahmā said: O Supreme Lord, all glories to you! Most famous person! Performer of remarkable feats! I offer respects to you, controller of the three *guṇas,* merciful to the *brāhmaṇas.* I offer my respectful obeisances unto you again and again.

|| 8.17.26 ||

namas te pṛśni-garbhāya

veda-garbhāya vedhase

tri-nābhāya tri-pṛṣṭhāya

śipi-viṣṭāya viṣṇave

I offer my respectful obeisances to you, Viṣṇu, who appeared in the womb of Pṛśni,[135] within whom reside the Vedas and the three worlds. I offer respects to you who are sacred knowledge, who are situated above the three words, and who have entered the *jīvas* as *antaryāmī.*

The Lord has the three worlds in his navel. He is situated above the upper, middle and lower planets, dwelling in Vaikuṇṭha (*tri-prṣṭhāya*). *Śipi* means animals or *jīvas.* The Lord has entered the *jīvas* as *antaryāmī.*

|| 8.17.27 ||

tvam ādir anto bhuvanasya madhyam

ananta-śaktiṁ puruṣaṁ yam āhuḥ

kālo bhavān ākṣipatīśa viśvaṁ

sroto yathāntaḥ patitaṁ gabhīram

You, whom they call the *puruṣa* of unlimited *śakti*, are the beginning, the middle and end of the universe. O Lord! In the form of time, you withdraw the universe, just as a deep flowing river takes away grass which falls within it.

Just as the deep current of a river takes away object such as grass which fall in it, so you, as time, take away the universe.

|| 8.17.28 ||

tvaṁ vai prajānāṁ sthira-jaṅgamānāṁ

prajāpatīnām asi sambhaviṣṇuḥ

divaukasāṁ deva divaś cyutānāṁ

parāyaṇaṁ naur iva majjato 'psu

[135] The Lord appeared from Pṛśni, Aditi and Devakī to fulfill his promise.

O Lord! You, as the creator, are the only shelter for the *devatās*, who are now bereft of Svarga, and you are the shelter of all being of all living entities, stationary or moving, and you are the shelter of the Prajāpatis, just as a boat is the only hope for a person drowning in the water.

Sambhaviṣnuḥ means the creator. As the creator, you are the ultimate shelter (*parāyaṇam*) of the living beings.

Thus ends the commentary on the Seventeen Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eighteen

Vāmana Meets Bali

|| 8.18.1 ||

śrī-śuka uvāca

itthaṁ viriñca-stuta-karma-vīryaḥ

prādurbabhūvāmṛta-bhūr adityām

catur-bhujaḥ śaṅkha-gadābja-cakraḥ

piśaṅga-vāsā nalināyatekṣaṇaḥ

Śukadeva Gosvāmī said: After Lord Brahmā glorified the Lord's prowess, the Lord, whose appearance is not subject to death, with lotus eyes and yellow garments, appeared from the womb of Aditi with four hands bear a conch, club, lotus and disc.

In the Eighteenth Chapter, Vāmana, wearing a sacred thread, goes to the sacrifice performed by Bali and begs a boon from him. His appearance is without death or destruction (*amṛta-bhūḥ*). It is said *janma-karma ca me divyam*: by birth and activities are transcendental. (BG 4.9) *śaṅkha-gadā-abja-cakraḥ* means “possessing

conch, club, lotus and wheel.[136]” Another version has *śaṅkha-gadā-abja-cakra,* without the *visarga.* It is then part of a compound with *piśaṅga-vāsāḥ.*

|| 8.18.2 ||

śyāmāvadāto jhaṣa-rāja-kuṇḍala-

tviṣollasac-chrī-vadanāmbujaḥ pumān

śrīvatsa-vakṣā balayāṅgadollasat-

kirīṭa-kāñcī-guṇa-cāru-nūpuraḥ

The body of the Supreme Lord was pure, and black in complexion. His lotus face, decorated with earrings resembling *makaras,* shone with luster. On his chest was the mark of Śrīvatsa. He wore bracelets, armlets, a shining crown, a belt, a sacred thread, and beautiful ankle bells.

Śyāmāvadātaḥ means he was dark in complexion and pure, since his body was spiritual. *Jhaṣa-rāja* is a *makara*. He had shining crown, belt, thread and ankle bells along with bracelets and armlets.

|| 8.18.3 ||

madhu-vrata-vrāta-vighuṣṭayā svayā

virājitaḥ śrī-vanamālayā hariḥ

prajāpater veśma-tamaḥ svarociṣā

vināśayan kaṇṭha-niviṣṭa-kaustubhaḥ

Decorated with a beautiful garland resounding with groups of bees and with the Kaustubha jewel on his neck, the Lord dissipated the darkness in Kaśyapa’s room by his effulgence.

He was endowed with a beautiful garland (*śrī-vana-mālayā*).

|| 8.18.4 ||

diśaḥ praseduḥ salilāśayās tadā

[136] *Arśādibhyo c*: the suffix *ac* is added to words starting with *arśa* with a possessive meaning. Pāṇini .2.127

prajāḥ prahṛṣṭā ṛtavo guṇānvitāḥ

dyaur antarīkṣaṁ kṣitir agni-jihvā

gāvo dvijāḥ sañjahṛṣur nagāś ca

At that time, there was happiness in all directions and in the reservoirs of water. All living entities became happy. The various seasons displayed their respective qualities, and all living entities in the upper planetary system, in outer space and on the surface of the earth were jubilant. The *devatās,* the cows, the *brāhmaṇas* and the mountains were all filled with joy.

Agni-jihvāh means the devatās. *Nagāḥ* means mountains.

|| 8.18.5 ||

śroṇāyāṁ śravaṇa-dvādaśyāṁ

muhūrte 'bhijiti prabhuḥ

sarve nakṣatra-tārādyāś

cakrus taj-janma dakṣiṇam

On the day of Dvādaśī of Bhādra month, when the moon was in the constellation Śravaṇa, at the auspicious moment of Abhijit, the Lord appeared in this universe. All the constellations and planets were generous.

This verse describes the time of his appearance. *Śravaṇa-dvādaśī* means the bright fortnight *dvādaśī* of Bhādra month. The moon was in Śravaṇa constellation. The moon was also in the first portion of Śravaṇa constellation called Abhijit. *Śruti* says *abhijin nāma nakṣatram upariṣṭād āśāḍhāyaḥ śravanāyā adhastāt*: Abhijit constellation is above Āśāḍha and below Śravaṇa constellation. Astrological works also says *uttarāṣādhāśeṣārdhāt śravaṇādau liptakā-catuṣke ca abhijit tatstha khecare vijñeya rohiṇī-viddha*: Abhijit consists of the last quarter of Uttarāṣāḍha constellation and the first quarter of Śravaṇa constellation. *Muhūrte* hear means at a suitably auspicious time. Or *abhijite muhūrte* can mean “with an auspicious ascendant which give complete victory.” The indications of victory are described. The constellations such as Aśvinī and the *tāra* planets such as Jupiter and Venus, as well as the luminaries consisting of the sun and moon (*ādyāḥ*) were very generous *(dakṣiṇam*) at his birth. This is Śrīdhara Svāmī’s commentary.

|| 8.18.6 ||

dvādaśyāṁ savitātiṣṭhan

madhyandina-gato nṛpa

vijayā-nāma sā proktā

yasyāṁ janma vidur hareḥ

O King! On Dvādaśī, when the sun was at the meridian, the Lord appeared. This Dvādaśī which is recognized as his birth is called Vijayā.

The birth took place when the sun was positioned at noon. The Dvādaśī which they know as his birth is called Vijayā.

|| 8.18.7 ||

śaṅkha-dundubhayo nedur

mṛdaṅga-paṇavānakāḥ

citra-vāditra-tūryāṇāṁ

nirghoṣas tumulo 'bhavat

Conches, kettledrums and other instruments sounded. The blaring of drums, p*aṇavas* and *ānakas* and various other instruments was tumultuous.

Conches and kettledrums sounded.

|| 8.18.8 ||

prītāś cāpsaraso 'nṛtyan

gandharva-pravarā jaguḥ

tuṣṭuvur munayo devā

manavaḥ pitaro 'gnayaḥ

Being pleased, the Apsarās danced in jubilation, the best of the Gandharvas sang, and the great sages offered prayers. *Devatās,* Manus, Pitṛs and fire-gods showered flowers.

The verb “showered” is in verse 10.

|| 8.18.9-10 ||

siddha-vidyādhara-gaṇāḥ

sakimpuruṣa-kinnarāḥ

cāraṇā yakṣa-rakṣāṁsi

suparṇā bhujagottamāḥ

gāyanto 'tipraśaṁsanto

nṛtyanto vibudhānugāḥ

adityā āśrama-padaṁ

kusumaiḥ samavākiran

The Siddhas, Vidyādharas, Kimpuruṣas, Kinnaras, Cāraṇas, Yakṣas, Rākṣasas, Suparṇas, the best of serpents, and the followers of the *devatās* all showered flowers on Aditi's residence, covering the entire house, as they glorified the Lord with singing and dancing.

|| 8.18.11 ||

dṛṣṭvāditis taṁ nija-garbha-sambhavaṁ

paraṁ pumāṁsaṁ mudam āpa vismitā

gṛhīta-dehaṁ nija-yoga-māyayā

prajāpatiś cāha jayeti vismitaḥ

When Aditi saw the Supreme Lord, who had appeared from her own womb with a transcendental body by his own spiritual potency, she was struck with wonder and joyful. Kaśyapa exclaimed, "Jaya! Jaya!"

|| 8.18.12 ||

yat tad vapur bhāti vibhūṣaṇāyudhair

avyakta-cid-vyaktam adhārayad dhariḥ

babhūva tenaiva sa vāmano vaṭuḥ

sampaśyator divya-gatir yathā naṭaḥ

The Lord, whose body is eternally endowed with ornaments and weapons and is invisible to the world and with spiritual form, became visible. Then, in the presence of his parents, to please them, the Lord, like an actor whose actions are hard to understand, became Vāmana, a brāhmaṇa-dwarf, a brahmacārī.

The Lord whose body appears with ornaments and weapons became visible. "Appears" is in the present tense to indicate that his body is eternal. That body, which is also invisible and has a spiritual *svarūpa*, became visible (*adhārayat*). He did not accept a form temporarily. He did this to please his parents. He did not do this by any material means. The Lord, like an actor with great powers of *yoga,* whose actions are hard to understand (d*ivya*), produces a body different from his original form, but does it so there is non-difference. In this way the Lord manifested a body which was spiritual.

|| 8.18.13 ||

taṁ vaṭuṁ vāmanaṁ dṛṣṭvā

modamānā maharṣayaḥ

karmāṇi kārayām āsuḥ

puraskṛtya prajāpatim

The great sages, seeing the brahmacārī-dwarf Vāmana, joyfully putting Kaśyapa in front, had him perform the *saṁskāras.*

Karmāṇi refers to *saṁskāras* like hair cutting and giving the thread.

|| 8.18.14 ||

tasyopanīyamānasya

sāvitrīṁ savitābravīt

bṛhaspatir brahma-sūtraṁ

mekhalāṁ kaśyapo 'dadāt

At the sacred thread ceremony of Vāmanadeva, the sun-god uttered the Gāyatrī *mantra,* Bṛhaspati offered the sacred thread, and Kaśyapa offered a straw belt.

|| 8.18.15 ||

dadau kṛṣṇājinaṁ bhūmir

daṇḍaṁ somo vanaspatiḥ

kaupīnācchādanaṁ mātā

dyauś chatraṁ jagataḥ pateḥ

Mother earth gave him a deerskin, and the *devatā* of the moon, who is the king of the forest, gave him a staff. His mother, Aditi, gave him cloth for underwear, and Svarga offered the lord of the universe an umbrella.

|| 8.18.16 ||

kamaṇḍaluṁ veda-garbhaḥ

kuśān saptarṣayo daduḥ

akṣa-mālāṁ mahārāja

sarasvaty avyayātmanaḥ

O King! Brahmā offered a water pot to the inexhaustible Lord, the seven sages offered him *kuśa* grass, and Sarasvatī gave him a string of beads.

|| 8.18.17 ||

tasmā ity upanītāya

yakṣa-rāṭ pātrikām adāt

bhikṣāṁ bhagavatī sākṣād

umādād ambikā satī

When Vāmanadeva had thus been given the sacred thread, Kuvera, King of the Yakṣas, gave him a pot for begging alms, and chaste mother Umā, the wife of Lord Śiva, gave him alms.

Pātrikām means a bowl for begging.

|| 8.18.18 ||

sa brahma-varcasenaivaṁ

sabhāṁ sambhāvito vaṭuḥ

brahmarṣi-gaṇa-sañjuṣṭāṁ

atyarocata māriṣaḥ

Recognized by his spiritual effulgence as a *brahmacārī,* the best of *brahmacārīs* surpassed the assembly of great sages and made it look glorious.

He was honored by his spiritual effulgence. This means everyone recognized him as a *brahmacārī. Atiyarocata* means he surpassed the assembly of sages and made it glorious.

|| 8.18.19 ||

samiddham āhitaṁ vahniṁ

kṛtvā parisamūhanam

paristīrya samabhyarcya

samidbhir ajuhod dvijaḥ

After Vāmanadeva set a sacrificial fire, heaped the ingredients, and performed worship, he performed a sacrifice by offering wood.

|| 8.18.20 ||

śrutvāśvamedhair yajamānam ūrjitaṁ

baliṁ bhṛgūṇām upakalpitais tataḥ

jagāma tatrākhila-sāra-sambhṛto

bhāreṇa gāṁ sannamayan pade pade

When the Lord heard that strong Bali Mahārāja was sponsoring horse sacrifices performed by *brāhmaṇas* of the Bhṛgu dynasty, the Supreme Lord, who is full in every respect, proceeded there, depressing the earth with his weighty qualities at every step.

Bhṛgūṇām upakalpitaiḥ means “performed by the followers of Bhṛgu.” *Akhila-sāra-sambhṛtaḥ* means the Lord was full of qualities like discrimination, patience and learning. He made the earth bow down by the weight of his power and mercy.

|| 8.18.21 ||

taṁ narmadāyās taṭa uttare baler

ya ṛtvijas te bhṛgukaccha-saṁjñake

pravartayanto bhṛgavaḥ kratūttamaṁ

vyacakṣatārād uditaṁ yathā ravim

While engaged in performing the sacrifice in the field known as Bhṛgukaccha, on the northern bank of the Narmadā River, the priests, the descendants of Bhṛgu, saw that Vāmana, who was like the rising sun, was standing nearby.

|| 8.18.22 ||

te ṛtvijo yajamānaḥ sadasyā

hata-tviṣo vāmana-tejasā nṛpa

sūryaḥ kilāyāty uta vā vibhāvasuḥ

sanat-kumāro 'tha didṛkṣayā kratoḥ

O King! Because of Vāmanadeva's bright effulgence, the priests, along with Bali Mahārāja and all the members of the assembly, were robbed of their splendor. Thus they began to ask one another whether the sun-god himself, Sanat-kumāra or the fire-god had personally come to see the sacrificial ceremony.

|| 8.18.23 ||

itthaṁ saśiṣyeṣu bhṛguṣv anekadhā

vitarkyamāṇo bhagavān sa vāmanaḥ

chatraṁ sadaṇḍaṁ sajalaṁ kamaṇḍaluṁ

viveśa bibhrad dhayamedha-vāṭam

While the priests of the Bhṛgu dynasty and their disciples speculated in the this way, the Supreme Lord, holding in his hands a rod, umbrella and pot full of water, entered the arena of the horse sacrifice.

Just as the priests speculated, so the descendents of Bhṛgu speculated about Vāmanadeva. *Hayamedha-vāṭam* means the pavilion for the horse sacrifice.

|| 8.18.24-25 ||

mauñjyā mekhalayā vītam

upavītājinottaram

jaṭilaṁ vāmanaṁ vipraṁ

māyā-māṇavakaṁ harim

praviṣṭaṁ vīkṣya bhṛgavaḥ

saśiṣyās te sahāgnibhiḥ

pratyagṛhṇan samutthāya

saṅkṣiptās tasya tejasā

Seeing the *brāhmaṇa* dwarf, appearing to be a human being, enter the arena of sacrifice wearing a belt of *muñja* grass, a sacred thread, an upper garment of deerskin, and matted locks of hair, descendents of Bhṛgu and their disciples, their effulgence diminished along with that of the fire, stood up and welcomed him according to the rules.

They saw the Lord having the form of a small boy (*māyā-mānavakam*), with belt, sacred thread, and deerskin upper garment. *Māyā* can refer to the Lord's *svarūpa-śakti* of the *śruti* says *nitya-śaktyā māyākhyayā yutaḥ*: the Lord is endowed with eternal *śakti* called *māyā.* They honored Vāmana by bowing, and offering foot water and *arghya* according to the rules (*pratyagṛhnan*). Medinī says *pratigṛaha* means acceptance, the rear guard of the army, a spittoon, a gift to the *brāhmaṇas* according to the rules

|| 8.18.26 ||

yajamānaḥ pramudito

darśanīyaṁ manoramam

rūpānurūpāvayavaṁ

tasmā āsanam āharat

Bali, the sponsor, jubilant at seeing Lord Vāmanadeva, whose beautiful limbs contributed equally to the beauty of his entire body, offered him a seat.

|| 8.18.27 ||

svāgatenābhinandyātha

pādau bhagavato baliḥ

avanijyārcayām āsa

mukta-saṅga-manoramam

After welcoming him with kind words, Bali Mahārāja worshiped the Lord who gives pleasure to the liberated souls by washing his feet.

He worshipped the Lord who gives pleasure to the *ātmārāmas (mukta-saṅga-manoramam).*

|| 8.18.28 ||

tat-pāda-śaucaṁ jana-kalmaṣāpahaṁ

sa dharma-vin mūrdhny adadhāt sumaṅgalam

yad deva-devo giriśaś candra-maulir

dadhāra mūrdhnā parayā ca bhaktyā

Being aware of religious principles, Bali Mahārāja placed on his head the water the Lord's foot water which destroys all sins, and which Śiva, with the moon in his forehead carries on the top of his head with great devotion.

Though Śiva carries the moon on his forehead, he carries the Gaṅgā, the foot water of Vāmana, above that.

|| 8.18.29 ||

śrī-balir uvāca

svāgataṁ te namas tubhyaṁ

brahman kiṁ karavāma te

brahmarṣīṇāṁ tapaḥ sākṣān

manye tvārya vapur-dharam

Bali Mahārāja said: O respectable *brāhmaṇa*! I offer you a welcome and my respectful obeisances. Please let us know what we may do for you. I think I am seeing with my eyes the personification of austerity of the great brāhmaṇa-sages.

I think you (*tvā*) are the personification of austerity (*vapor-dharam*) whom I am seeing directly (*sākṣāt*).

|| 8.18.30 ||

adya naḥ pitaras tṛptā

adya naḥ pāvitaṁ kulam

adya sviṣṭaḥ kratur ayaṁ

yad bhavān āgato gṛhān

O my Lord! Because you have kindly arrived at our home, all my forefathers are satisfied, our family and entire dynasty have been sanctified, and the sacrifice we are performing is now complete.

|| 8.18.31 ||

adyāgnayo me suhutā yathā-vidhi

dvijātmaja tvac-caraṇāvanejanaiḥ

hatāṁhaso vārbhir iyaṁ ca bhūr aho

tathā punītā tanubhiḥ padais tava

O son of a *brāhmaṇa*! Today the fire of sacrifice has been worshipped according to the rules, and I have been freed from all the sinful reactions of my life by your foot water. By the marks of your small lotus feet the entire surface of the world has been sanctified.

I have been purified by the water from your feet. The earth has been purified by the auspicious marks *(padaiḥ*) on your small feet.[137]

|| 8.18.32 ||

yad yad vaṭo vāñchasi tat pratīccha me

tvām arthinaṁ vipra-sutānutarkaye

gāṁ kāñcanaṁ guṇavad dhāma mṛṣṭaṁ

tathānna-peyam uta vā vipra-kanyām

grāmān samṛddhāṁs turagān gajān vā

rathāṁs tathārhattama sampratīccha

O son of a *brāhmaṇa*! O *brahmacārī*! It appears that you have come here to ask me for something. Take from me whatever you want. O best of those who are worshipable! Take from me a cow, gold, a furnished house, palatable food and drink, the daughter of a *brāhmaṇa* for your wife, prosperous villages, horses, elephants, or chariots.

Thus ends the commentary on the Eighteenth Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Nineteen

Vāmana Begs For Land

|| 8.19.1 ||

śrī-śuka uvāca

iti vairocaner vākyaṁ

dharma-yuktaṁ sa sūnṛtam

[137] The word *padaiḥ* cannot refer to his feet, because the word is in the plural, not the dual.

niśamya bhagavān prītaḥ

pratinandyedam abravīt

Śukadeva Gosvāmī said: When the Supreme Lord heard Bali Mahārāja speaking words of *dharma*, he was pleased and in delight replied as follows.

In the Nineteenth Chapter, Śukrācārya advises Bali not to give three steps of land.

|| 8.19.2 ||

śrī-bhagavān uvāca

vacas tavaitaj jana-deva sūnṛtaṁ

kulocitaṁ dharma-yutaṁ yaśas-karam

yasya pramāṇaṁ bhṛgavaḥ sāmparāye

pitāmahaḥ kula-vṛddhaḥ praśāntaḥ

The Lord said: The words you have spoken are true, worthy of your family, in accordance with *dharma* and worthy of fame. The proof of your *dharma* in this life is the Bhṛgu dynasty and the proof of *dharma* in afterlife is peaceful Prahlāda, your grandfather, who increased your dynasty.

In sixteen verses Vāmana praises the donor, says he will be satisfied with only a little request, and gives instruction to those who beg but desire a lot. The Bhṛgu dynasty is proof of your present *dharma* and Prahlāda is the proof of your *dharma* for afterlife.

|| 8.19.3 ||

na hy etasmin kule kaścin

niḥsattvaḥ kṛpaṇaḥ pumān

pratyākhyātā pratiśrutya

yo vādātā dvijātaye

In your family there are no low persons who refuse to give and no misers who promise to give but do not.

The character of the *niḥsattva* (low person) is that he refuses to give. The *kṛpaṇa* is a particular type of *niḥsattva.* He promises and then does not give. The word *vā* indicates he promises and then refuses.

|| 8.19.4 ||

na santi tīrthe yudhi cārthinārthitāḥ

parāṅmukhā ye tv amanasvino nṛpa

yuṣmat-kule yad yaśasāmalena

prahrāda udbhāti yathoḍupaḥ khe

O King Bali! In your dynasty there has been no low-minded king who, upon being requested, has refused charity to *brāhmaṇas* or has refused a fight to *kṣatriyas.* And by their spotless fame, Prahlāda Mahārāja shines like the moon in the sky.

There are no ungenerous (*amanasvinaḥ*) kings who, being requested for charity, refused. There are no kings who, being requested by *kṣatriyas* to fight, refused.

|| 8.19.5 ||

yato jāto hiraṇyākṣaś

carann eka imāṁ mahīm

prativīraṁ dig-vijaye

nāvindata gadāyudhaḥ

In your dynasty Hiraṇyākṣa was born. Carrying his club, he wandered the globe alone, without assistance, to conquer all directions, and did not find a suitable rival.

Yataḥ means “in which family.”

|| 8.19.6 ||

yaṁ vinirjitya kṛcchreṇa

viṣṇuḥ kṣmoddhāra āgatam

ātmānaṁ jayinaṁ mene

tad-vīryaṁ bhūry anusmaran

Viṣṇu, after defeating with difficulty Hiraṇyākṣa in order to lift the earth, considered himself victorious only after reflecting on the great prowess of Hiraṇyākṣa.

|| 8.19.7 ||

niśamya tad-vadhaṁ bhrātā

hiraṇyakaśipuḥ purā

hantuṁ bhrātṛ-haṇaṁ kruddho

jagāma nilayaṁ hareḥ

When Hiraṇyakaśipu heard the news of his brother's being killed, with great anger he went to the residence of Viṣṇu, the killer of his brother, wanting to kill Lord Viṣṇu.

|| 8.19.8 ||

tam āyāntaṁ samālokya

śūla-pāṇiṁ kṛtāntavat

cintayām āsa kāla-jño

viṣṇur māyāvināṁ varaḥ

Seeing Hiraṇyakaśipu coming forward, bearing a trident in his hand like personified death, Lord Viṣṇu, the best of all mystics and the knower of the progress of time, thought as follows.

|| 8.19.9 ||

yato yato 'haṁ tatrāsau

mṛtyuḥ prāṇa-bhṛtām iva

ato 'ham asya hṛdayaṁ

pravekṣyāmi parāg-dṛśaḥ

Wherever I go, Hiraṇyakaśipu will follow me, as death follows all living entities. Therefore I will enter the core of his heart, for then, because of his power to see only externally, he will not see me.

Wherever I go, he will not leave me. Parā*g-dṛśaḥ* means he has vision which sees only enemies, or he can see only externally.

|| 8.19.10 ||

evaṁ sa niścitya ripoḥ śarīram

ādhāvato nirviviśe 'surendra

śvāsānilāntarhita-sūkṣma-dehas

tat-prāṇa-randhreṇa vivigna-cetāḥ

O King of the demons! After Lord Viṣṇu made this decision with fearful mind, disappearing and taking a subtle form, he entered the body of his enemy who was pursuing him through his nostril when his enemy breathed.

Viṣṇu disappeared and took a very subtle form. *Vivigna-cetāḥ* means “in great fear.” False statements by the Lord can also be true as in the case of *nāhaṁ bhakṣitavān amba sarve mithyābhiśaṁsinaḥ:* My dear mother, I have never eaten dirt: all my friends complaining against me are liars. (SB 10.8.32) Lying, fear, greed, lust and anger are not desirable qualities in the *jīva* but become great qualities in the Lord for nourishing *rasa* and the Lord’s affection for the devotee. These qualities provide a method of attaining the Lord by meditation on then, and give pleasure even to the *ātmārāmas.*

|| 8.19.11 ||

sa tan-niketaṁ parimṛśya śūnyam

apaśyamānaḥ kupito nanāda

kṣmāṁ dyāṁ diśaḥ khaṁ vivarān samudrān

viṣṇuṁ vicinvan na dadarśa vīraḥ

Searching for Viṣṇu and finding him absent from his house, Hiraṇyakaśipu became angry and screamed loudly. The hero searched the earth, Svarga, all directions, *antarikṣa*, the caves and ocean, but did not see Viṣṇu anywhere.

|| 8.19.12 ||

apaśyann iti hovāca

mayānviṣṭam idaṁ jagat

bhrātṛ-hā me gato nūnaṁ

yato nāvartate pumān

Unable to see him, Hiraṇyakaśipu said, "I have searched the entire for Viṣṇu, who has killed my brother. Therefore, he must have died."

“He has gone to the place from which no one returns” means that Viṣṇu died out of fear of Hiraṇyakaśipu. He states the Buddhist idea of liberation at death. However, the real meaning is that the Lord went to Vaikuṇṭha, from which men do not return.

|| 8.19.13 ||

vairānubandha etāvān

āmṛtyor iha dehinām

ajñāna-prabhavo manyur

ahaṁ-mānopabṛṁhitaḥ

Hiraṇyakaśipu's anger against Lord Viṣṇu persisted until his death. Other people in the bodily concept of life maintain anger only because of false conception of heroism and the influence of ignorance.

Absorption in the enemy was so strong that Hiraṇyakaśipu held this absorption till death and even against the Lord *(āmṛtyoḥ* has two meanings). This was caused by his great *kṣatriya* spirit of heroism. The anger of people in this world is not such absorption in the enemy. That anger is caused by illusion. The conception “I am a hero” in the mind, even in the absence of real heroism, makes them think of themselves as heroes, and this conception increases. However absorption in the enemy is seen only in Hiraṇyakaśipu.

|| 8.19.14 ||

pitā prahrāda-putras te

tad-vidvān dvija-vatsalaḥ

svam āyur dvija-liṅgebhyo

devebhyo 'dāt sa yācitaḥ

Your father, Virocana, the son of Mahārāja Prahlāda, was very affectionate toward *brāhmaṇas*. Although he knew very well that it was the *devatās* who had come to him in the dress of *brāhmaṇas*, at their request he delivered to them the duration of his life.

Your father, Virocana, the son of Prahlāda, though knowing they were enemies, gave the *devatās* dressed as *brāhmaṇas* his life, because he was affectionate to *brāhmaṇas.* Though he knew they were enemies he gave his life to them because they were dressed like *brāhmaṇas.*

|| 8.19.15 ||

bhavān ācaritān dharmān

āsthito gṛhamedhibhiḥ

brāhmaṇaiḥ pūrvajaiḥ śūrair

anyaiś coddāma-kīrtibhiḥ

You also have observed the principles followed by great personalities who are householder *brāhmaṇas*, by your forefathers and by great heroes who are extremely famous for their exalted activities.

|| 8.19.16 ||

tasmāt tvatto mahīm īṣad

vṛṇe 'haṁ varadarṣabhāt

padāni trīṇi daityendra

sammitāni padā mama

O King of the Daityas! From you, who are able to give charity munificently, I ask only three paces of land, to the measurement of my steps.

It will later be understood that his three steps covered by three worlds. He asked for only a little area that covered his three steps (*mahīm īṣat*). This will be for my hermitage. This will be enough for my subsistence by taking whatever food is offered. This was the meaning he intended to convey to Bali. When he says that he will take

only the measurement of three steps, it is not untrue since he later expanded as Trivikrama, and those steps could not be refused by Bali.

|| 8.19.17 ||

nānyat te kāmaye rājan

vadānyāj jagad-īśvarāt

nainaḥ prāpnoti vai vidvān

yāvad-artha-pratigrahaḥ

O King! I do not want anything else from you, though you are the controller of the entire universe and are most generous. A learned person, taking only according to his needs, does not become entangled in sin.

The learned person accepts only what he needs. The words *tāvat eva* (only that much) should be understood. Another meaning is "I, a learned person, taking everything that you own, will not incur sin."

|| 8.19.18 ||

śrī-balir uvāca

aho brāhmaṇa-dāyāda

vācas te vṛddha-sammatāḥ

tvaṁ bālo bāliśa-matiḥ

svārthaṁ praty abudho yathā

Bali Mahārāja said: O son of a *brāhmaṇa*! Your words are agreeable to the learned and elderly persons. Nonetheless, you are a boy with inexperienced intelligence. You are not aware of your self-interest.

O son of a *brāhmaṇa*! Another meaning is "O person who gives gifts in profusion to the *brāhmaṇas*, since you are known as affectionate to *brāhmaṇas*!" You are a boy and just as other boys are foolish, you do not know your own interest. The other meaning is "You are very intelligent. You know what is necessary for your devotees, since you are affectionate to them, and are not aware of your own needs. In that sense you are *abudha,* unaware." Being complete in yourself, you have no other goal than taking care of your devotee.

|| 8.19.19 ||

māṁ vacobhiḥ samārādhya

lokānām ekam īśvaram

pada-trayaṁ vṛṇīte yo

'buddhimān dvīpa-dāśuṣam

After pleasing me with sweet words, though you are intelligent, you ask only three steps of land from me, though I am the lord of the three worlds, capable of giving the whole of Jambudvīpa.

Yaḥ means “you.” *Abuddhimān* can mean *buddhimān* (intelligent) if *sandhi* is not applied. *Dvīpa-dāśusam* means “who gives an island.”

|| 8.19.20 ||

na pumān mām upavrajya

bhūyo yācitum arhati

tasmād vṛttikarīṁ bhūmiṁ

vaṭo kāmaṁ pratīccha me

O small boy! One who approaches me to beg something should not have to ask again. Therefore, ask from me as much land as will suffice to maintain you according to your needs.

|| 8.19.21 ||

śrī-bhagavān uvāca

yāvanto viṣayāḥ preṣṭhās

tri-lokyām ajitendriyam

na śaknuvanti te sarve

pratipūrayituṁ nṛpa

The Lord said: O King! Whatever is pleasing in the three worlds cannot satisfy a person whose senses are uncontrolled.

You can please me who am already satisfied by giving a little. You cannot fully satisfy a person who is unsatisfied.

|| 8.19.22 ||

tribhiḥ kramair asantuṣṭo

dvīpenāpi na pūryate

nava-varṣa-sametena

sapta-dvīpa-varecchayā

If I were not satisfied with three paces of land, then surely I would not be satisfied even with possessing one of the seven islands, consisting of nine *varṣas,* since I would desire to possess all seven islands.

I would not be satisfied with one island with nine *varṣas* because of a desire for all seven islands**.**

|| 8.19.23 ||

sapta-dvīpādhipatayo

nṛpā vaiṇya-gayādayaḥ

arthaiḥ kāmair gatā nāntaṁ

tṛṣṇāyā iti naḥ śrutam

We have heard that although powerful kings like Mahārāja Pṛthu and Mahārāja Gaya achieved proprietorship over the seven islands, there was no end to their thirst for *artha* and *kāma.*

|| 8.19.24 ||

yadṛcchayopapannena

santuṣṭo vartate sukham

nāsantuṣṭas tribhir lokair

ajitātmopasāditaiḥ

One should be satisfied with whatever he achieves by his previous destiny. A person who has not controlled his senses will not be happy even with possessing the three worlds.

Ajitātmā means “one who has not controlled his senses.” *Upasāditaiḥ* means “having been attained.”

|| 8.19.25 ||

puṁso 'yaṁ saṁsṛter hetur

asantoṣo 'rtha-kāmayoḥ

yadṛcchayopapannena

santoṣo muktaye smṛtaḥ

Dissatisfaction after enjoying *artha* and *kāma* is the cause of material existence for the *jīva*. Satisfaction with what comes of its own accord is the cause of liberation.

|| 8.19.26 ||

yadṛcchā-lābha-tuṣṭasya

tejo viprasya vardhate

tat praśāmyaty asantoṣād

ambhasevāśuśukṣaṇiḥ

The power of the *brāhmaṇa* who is satisfied by what comes of its own accord increases. That power is destroyed by dissatisfaction, like fire extinguished by water.

Āśuśukṣaṇiḥ means fire.

|| 8.19.27 ||

tasmāt trīṇi padāny eva

vṛṇe tvad varadarṣabhāt

etāvataiva siddho 'haṁ

vittaṁ yāvat prayojanam

Therefore, from you, the best of those who give charity, I ask only three paces of land. This much will satisfy me. What wealth I need, that much I will accept.

I am successful by this. The inner meaning is “I will be successful by taking way everything you possess.” Whatever amount of wealth I need, that much I will accept.

|| 8.19.28 ||

śrī-śuka uvāca

ity uktaḥ sa hasann āha

vāñchātaḥ pratigṛhyatām

vāmanāya mahīṁ dātuṁ

jagrāha jala-bhājanam

Śukadeva Gosvāmī said: When the Lord had thus spoken to Bali Mahārāja, Bali smiled and said, "All right. Take whatever you like." To confirm his promise to give Vāmanadeva the desired land, he then took up his water pot.

|| 8.19.29 ||

viṣṇave kṣmāṁ pradāsyantam

uśanā asureśvaram

jānaṁś cikīrṣitaṁ viṣṇoḥ

śiṣyaṁ prāha vidāṁ varaḥ

SYNONYMS

Understanding Lord Viṣṇu's plan, Śukrācārya, the best of knowers, immediately spoke as follows to his disciple, who was about to offer the land to Viṣṇu.

Śukrācārya is called the best of knowers because he would reveal Vāmana’s identity.

|| 8.19.30 ||

śrī-śukra uvāca

eṣa vairocane sākṣād

bhagavān viṣṇur avyayaḥ

kaśyapād aditer jāto

devānāṁ kārya-sādhakaḥ

Śukrācārya said: O son of Virocana! This *brahmacārī* is directly the imperishable Supreme Lord, Viṣṇu. Accepting Kaśyapa Muni as his father and Aditi as his mother, he has now appeared in order to fulfill the interests of the *devatās.*

|| 8.19.31 ||

pratiśrutaṁ tvayaitasmai

yad anartham ajānatā

na sādhu manye daityānāṁ

mahān upagato 'nayaḥ

I do not think that the dangerous promise you made to him in ignorance is proper. It brings great misfortune to the demons.

Upagataḥ means attained.

|| 8.19.32 ||

eṣa te sthānam aiśvaryaṁ

śriyaṁ tejo yaśaḥ śrutam

dāsyaty ācchidya śakrāya

māyā-māṇavako hariḥ

Viṣṇu, who takes away everything, falsely appearing as a *brahmacārī,* will take away all your land, wealth, beauty, power, fame and education and deliver it to Indra, your enemy.

Hariḥ means “he who takes away everything.” The real meaning is “The Lord who attracts even Bali’s mind.”

|| 8.19.33 ||

tribhiḥ kramair imāl lokān

viśva-kāyaḥ kramiṣyati

sarvasvaṁ viṣṇave dattvā

mūḍha vartiṣyase katham

Making the universe his body, he will step over all the worlds by three steps. O fool! By giving everything to Viṣṇu how will you survive?

“But I have promised only three steps of land to him.” Śukrācārya explains the danger in this verse. “Well, let him take three steps.” No, you will give everything.

|| 8.19.34 ||

kramato gāṁ padaikena

dvitīyena divaṁ vibhoḥ

khaṁ ca kāyena mahatā

tārtīyasya kuto gatiḥ

Vāmanadeva will first occupy the earth with one step, and by his second step he will occupy Svarga, and by his universal body will occupy *antarīksa.* Where will he put his third step?

“How will my promise not be fulfilled?” Even in giving everything, you promise will not be fulfilled. Having taken two steps where will he put his third step? Or what will he gain by a third step?

|| 8.19.35 ||

niṣṭhāṁ te narake manye

hy apradātuḥ pratiśrutam

pratiśrutasya yo 'nīśaḥ

pratipādayituṁ bhavān

Since you will certainly be unable to fulfill your promise, I think that because of this inability your residence will be perpetually in hell.

Unable to keep your promise you will reside perpetually in hell. By giving everything you go to hell. Therefore it is better not to give everything in order to enjoy the material world.

|| 8.19.36 ||

na tad dānaṁ praśaṁsanti

yena vṛttir vipadyate

dānaṁ yajñas tapaḥ karma

loke vṛttimato yataḥ

Learned scholars do not praise that charity which endangers one's own livelihood. Charity, sacrifice, concentration of mind and fruitive activities are possible for one who is competent to earn his livelihood.

“Why should I not try to fulfill my promise as much as possible?” *Tapas* means concentration of mind in the context.

|| 8.19.37 ||

dharmāya yaśase 'rthāya

kāmāya sva-janāya ca

pañcadhā vibhajan vittam

ihāmutra ca modate

A person who divides his wealth in five parts—for religion, for reputation, for material objects, for enjoyment and for the maintenance of his family members, is happy in this world and in the next.

Charity should be done according to scriptural rules.

|| 8.19.38 ||

atrāpi bahvṛcair gītaṁ

śṛṇu me 'sura-sattama

satyam om iti yat proktaṁ

yan nety āhānṛtaṁ hi tat

O best of the demons! Hear from me the evidence of the *Bahvṛca-śruti* in this regard. A promise is truthful preceded by the word *oṁ* and untruthful if not.

"If I have something to give, and I say I have nothing, how can I avoid the sin of lying?" This is explained in six verses and a half. In regards to truth and untruth, what is preceded by *oṁ* is true. What is not preceded by *oṁ* is untrue. *Śruti* says *oṁ iti satyaṁ nety anṛtam: oṁ* indicates truth and lack of it indicates untruth.

|| 8.19.39 ||

satyaṁ puṣpa-phalaṁ vidyād

ātma-vṛkṣasya gīyate

vṛkṣe 'jīvati tan na syād

anṛtaṁ mūlam ātmanaḥ

One should know from scriptures that the fruits and flowers of the tree of the body are true. If the body does not live, there can be no fruits and flowers. Therefore it is permissible to maintain it by any means. Untruth is the root of the body.

Truth cannot be perfected without a slight amount of untruth. One should know that the fruit and flowers of the tree consisting of the body are truth, since this is stated in scripture. If the tree does not live, there will be no fruits and flowers. Therefore make efforts to maintain the body. The body must live even by untruth, by not maintaining truth at all times.

|| 8.19.40 ||

tad yathā vṛkṣa unmūlaḥ

śuṣyaty udvartate 'cirāt

evaṁ naṣṭānṛtaḥ sadya

ātmā śuṣyen na saṁśayaḥ

When a tree is uprooted it immediately dries up and dies. Similarly, if one does not partake of untruth, the body undoubtedly dies up.

Just as a tree when uprooted dries up and quickly dies, the body which is completely without untruth dries up. *Śruti* says:

om iti satyaṁ nety anṛtaṁ tad etat-puṣpaṁ phalaṁ vāco yat satyaṁ saheśvaro yaśasvī kalyāṇa-kīrtir bhavitā; puṣpaṁ hi phalaṁ vācaḥ satyaṁ vadaty athaitan-mūlaṁ vāco yad anṛtaṁ yad yathā vṛkṣa āvirmūlaḥ śuṣyati, sa udvartata evam evānṛtaṁ vadann āvirmūlam ātmanāṁ karoti, sa śuṣyati sa udvartate, tasmād anṛtaṁ na vaded dayeta tv etena.

Om indicates truth. Lack of oṁ indicates untruth. The fruits and flowers of the body are truth. The health body makes one powerful, famous and fortunate. It is said that the fruits and flowers are truth, and the root of the body is untruth. Just as a tree with root uncovered dries up and dies, by speaking lies one uproots the body. It dries up and dies. Therefore one should not speak untruth. But one should protect the body by untruth.

Vācaḥ means the body represented by words. *Anṛtaṁ vadan* means telling lies. Just as by the tree with root uncovered dries up and dies, telling lies uproots the body. For that reason one should not speak untruth, but one should protect the body in difficulties by untruth *(dayeta).*

|| 8.19.41 ||

parāg riktam apūrṇaṁ vā

akṣaraṁ yat tad om iti

yat kiñcid om iti brūyāt

tena ricyeta vai pumān

bhikṣave sarvam oṁ kurvan

nālaṁ kāmena cātmane

***Oṁ* indicates separation from wealth, being devoid of wealth. He who utters *oṁ* and agrees to give becomes lesser in wealth by that. If he decides to give everything to the person who requests, there will not be enough left for his own enjoyment.**

In order to make clear that by truthful words the body cannot survive, he explains the bad qualities of truth and the good qualities of lying in two verses. The word *oṁ* indicates *parāk* which means to separate oneself from wealth. *Riktam,* from the *Śruti,* means empty, explained by the word *apūrṇam.* Therefore, the person who utters *oṁ* indicating that he will give becomes lesser in wealth *(ricyate*) but not completely lacking in wealth. Deciding to give everything to the requester by uttering *oṁ* there will not remain enough for one's own enjoyment (*ātmane*). He will not be able to accomplish his own enjoyment. The same meaning is stated in the *Śruti: parāg vā etad riktam akṣaraṁ yad etad om iti tad yat kiñcid om ityāhātraivāsmai tad ricyate sa yat sarvam oṁ kuryāt ricyād ātmānaṁ sa kāmebhyo nālaṁ syāt.*

|| 8.19.42 ||

athaitat pūrṇam abhyātmaṁ

yac ca nety anṛtaṁ vacaḥ

sarvaṁ nety anṛtaṁ brūyāt

sa duṣkīrtiḥ śvasan mṛtaḥ

He who, telling a lie, refuses to give does not deplete his wealth and attracts others wealth. But the person who always lies becomes infamous, and though breathing, is a dead man.

Therefore saying no is perfect, since then one will not deplete one's wealth. It will also draw others' wealth to you (*abhyātmam*). One who always says that he has nothing and that he is suffering draws others' wealth to him by that lie. This is well known. "Does that mean I can always lie, like drinking nectar?" No, such a person is condemned. *Śruti* says the same: *athaitat pūrṇam abhyātmaṁ ya neti sa yat sarvaṁ neti bruyāt pāpikāsya kīrtir jāyate sainam tatraiva hanyāt.*

|| 8.19.43 ||

strīṣu narma-vivāhe ca

vṛtty-arthe prāṇa-saṅkaṭe

go-brāhmaṇārthe hiṁsāyāṁ

nānṛtaṁ syāj jugupsitam

In flattering a woman, in joking, in order to get married, in earning one's livelihood, in dangerous circumstances, in protecting cows and brahminical culture, or in protecting a person from an enemy's hand, falsity is never condemned.

This verse summarizes the conditions under which lying is permitted. One can lie to excite a woman in order to control her. One can lie as a joke, or in a wedding to praise the groom. One can lie to protect cows and *brāhmaṇas* and when some is threatened with violence. Yajñavalkya says *varṇināṁ hi vadho yatra tatra sāksy anṛtaṁ vadet*: When a person of status is being killed one should lie. *Śruti* says *tasmāt kāla eva dadyāt tat satyānṛte mithunī karoti*: according to the time, one can speak truth or tell a lie.

Thus ends the commentary on the Nineteenth Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty

Vāmana Covers the Universe

|| 8.20.1 ||

śrī-śuka uvāca

balir evaṁ gṛha-patiḥ

kulācāryeṇa bhāṣitaḥ

tūṣṇīṁ bhūtvā kṣaṇaṁ rājann

uvācāvahito gurum

Śukadeva Gosvāmī said: O King! When Bali Mahārāja, master of his house, was thus advised by Śukrācārya, his family priest, he remained silent for a moment, and then, after full deliberation, he replied to his *guru* master as follows.

The Twentieth Chapter describes how Bali ignores the advice of Śukrācārya and though knowing the identity of Viṣṇu, grants his request. On receiving his boon, Vāmana is overjoyed.

Bali was silent for a moment. He discerned that if his *guru,* one who though he was a *guru,* advised something against the desire of the Lord, then there would be no fault in disobeying his instructions.

|| 8.20.2 ||

śrī-balir uvāca

satyaṁ bhagavatā proktaṁ

dharmo 'yaṁ gṛhamedhinām

arthaṁ kāmaṁ yaśo vṛttiṁ

yo na bādheta karhicit

Bali Mahārāja said: As you have already stated, the principle of religion that does not hinder one's economic development, sense gratification, fame and means of livelihood is the real duty of the householder.

One will obstruct *dharma* by disobeying the *guru*, but one will obstruct *bhakti* by disobeying the Lord, most worthy of worship, whom one recognizes as such.

|| 8.20.3 ||

sa cāhaṁ vitta-lobhena

pratyācakṣe kathaṁ dvijam

pratiśrutya dadāmīti

prāhrādiḥ kitavo yathā

How can I, grandson of Prahlāda, like a cheater, withdraw my promise because of greed for money when I have already said that I shall give this

land? How can I behave like an ordinary cheater, especially toward a *brāhmaṇa*?

I am the grandson of Prahlāda. My nature is to be favorable to the Lord. This is the hidden indication. Prahlāda had already planted the seed of *bhakti* in his heart by his mercy. Now, he would achieve perfection by attaining *prema* by the mercy of Vāmanadeva. It is said: *kṛpā-siddhā yajña-patnī vairocani śukādayaḥ*: the wives of the *brāhmaṇas* in Vraja, Bali and Śukadeva achieved perfection by mercy.

|| 8.20.4 ||

na hy asatyāt paro 'dharma

iti hovāca bhūr iyam

sarvaṁ soḍhum alaṁ manye

ṛte 'līka-paraṁ naram

The earth said, "There is nothing more sinful than untruthfulness." I think I can bear any heavy thing except a person who is a liar.

|| 8.20.5 ||

nāhaṁ bibhemi nirayān

nādhanyād asukhārṇavāt

na sthāna-cyavanān mṛtyor

yathā vipra-pralambhanāt

I do not fear hell, poverty, an ocean of distress, fall from my position or even death itself as much as I fear cheating a *brāhmaṇa.*

Adhanyāt means "from poverty."

|| 8.20.6 ||

yad yad dhāsyati loke 'smin

samparetaṁ dhanādikam

tasya tyāge nimittaṁ kiṁ

vipras tuṣyen na tena cet

What is the use of whatever wealth one leaves behind on dying? Should it not be used to satisfy a *brāhmaṇa*?

If, by your order, a *brāhmaṇa* is not satisfied by charity, what is the result of that wealth which one gives up on dying anyway? Therefore I should give all my wealth for his pleasure. Though he knows Viṣṇu is his Lord, he does not give respect, obeisances and prayers to the Lord by his increased *bhakti* in order not to give sorrow to Śukrācārya and the demons. He addresses the Lord as a *brāhmaṇa* in order to hide his *bhāva* for the Lord.

|| 8.20.7 ||

śreyaḥ kurvanti bhūtānāṁ

sādhavo dustyajāsubhiḥ

dadhyaṅ-śibi-prabhṛtayaḥ

ko vikalpo dharādiṣu

Dadhīci, Śibi and many other great personalities were willing to sacrifice even their lives for the benefit of the people in general. What hesitation can there be in giving this insignificant land?

“You want to give everything. Please show some previous examples of this.” They acted for the good of all beings. So how much more one should sacrifice one’s life with identity of “I” if Viṣṇu comes to my house? What hesitation should I have for land which is subject to my possessiveness? I should not hesitate, but will definitely give it.

|| 8.20.8 ||

yair iyaṁ bubhuje brahman

daityendrair anivartibhiḥ

teṣāṁ kālo 'grasīl lokān

na yaśo 'dhigataṁ bhuvi

O *brāhmaṇa!* Time has destroyed all enjoyment of demonic kings who did not turn from battle, and who enjoyed the earth. But time has not destroyed whatever reputation they achieved.

"'Not giving regard for future reputation one should not give one's temporary assets." I do not subscribe to this philosophy. Time has taken the present and afterlife enjoyment of kings who did not turn from battle (*anivartibhiḥ*), who enjoyed the earth. Time destroyed it all. *Lokan* refers to the enjoyment of different planets. But time did not destroy the fame they achieved (*adhigatam*). Therefore one should attain fame and nothing else. However even this statement is only for pleasing Śukrācārya and other demons. Bali did not have regard for fame since he was a pure devotee.

|| 8.20.9 ||

sulabhā yudhi viprarṣe

hy anivṛttās tanu-tyajaḥ

na tathā tīrtha āyāte

śraddhayā ye dhana-tyajaḥ

O best of the *brāhmaṇas*! Many men have laid down their lives on the battlefield, being unafraid of fighting, but rarely has one obtained the chance to give his accumulated wealth when there is an opportunity for giving.

Those who do not refuse giving in charity become more famous than those who do not refuse battle. *Tīrthe* means "in giving." It is more difficult to give up wealth than to give up one's body. Therefore I should give up wealth.

|| 8.20.10 ||

manasvinaḥ kāruṇikasya śobhanaṁ

yad arthi-kāmopanayena durgatiḥ

kutaḥ punar brahma-vidāṁ bhavādṛśāṁ

tato vaṭor asya dadāmi vāñchitam

The glory of the generous, merciful giver is to become poor by fulfilling the desire of a requestor, what to speak of fulfilling the desires of a person like you possessing spiritual knowledge. Therefore I will give whatever the *brahmacārī* desires.

“Then you will become poor.” The glory for the person generous in giving (*manisvinaḥ*) is becoming poor by satisfying a person who makes a request. *Durgati* means poor. Becoming poor by fulfilling the desire of a person like you is even more glorious.

|| 8.20.11 ||

yajanti yajñaṁ kratubhir yam ādṛtā

bhavanta āmnāya-vidhāna-kovidāḥ

sa eva viṣṇur varado 'stu vā paro

dāsyāmy amuṣmai kṣitim īpsitāṁ mune

He whom you respected knowers of Vedic sacrifice worship as *yajña* by sacrifices is Viṣṇu. O sage! Let Viṣṇu be a giver of benedictions. Or let him be an enemy. I will give to him the land he desired.

“But this *brahmacārī* is Viṣṇu, your enemy.” Then I must definitely give to him. *Paraḥ vā* means “let him be an enemy.”

|| 8.20.12 ||

yadyapy asāv adharmeṇa

māṁ badhnīyād anāgasam

tathāpy enaṁ na himsiṣye

bhītaṁ brahma-tanuṁ ripum

Because he has assumed the form of a fearful *brāhmaṇa*, even if he irreligiously arrests me, though I am sinless, I shall not retaliate, although he is my enemy.

Though he is Viṣṇu, because he has the form of a *brāhmaṇa,* he must be full of fear.

|| 8.20.13 ||

eṣa vā uttamaśloko

na jihāsati yad yaśaḥ

hatvā maināṁ hared yuddhe

śayīta nihato mayā

Since he is Viṣṇu of imperishable fame, he will not give up that fame. Killing me in battle, he will take the land. I can never kill him.

Since he is certainly the lord of fame, he will not give up his fame. If I say I will not give land, and then, not tolerating a broken promise requests a fight, and I accept, he will kill me in battle and take the land. "But he may be defeated by you, since you are a great warrior." Then, will he lie down in battle, killed by me? He will never lie down in battle, since Viṣṇu cannot be killed. Though the sentence is expressed is in the positive, it has negative sense. Or the *na* from the previous phrase can be taken to apply to this phrase as well.

|| 8.20.14 ||

śrī-śuka uvāca

evam aśraddhitaṁ śiṣyam

anādeśakaraṁ guruḥ

śaśāpa daiva-prahitaḥ

satya-sandhaṁ manasvinam

Śukadeva Gosvāmī said: Thereafter, Śukrācārya, influenced by previous offense to the Lord, cursed his exalted, generous disciple Bali Mahārāja, who was fixed in fulfilling his promise, since he had become unfaithful to *guru* and willing to disobey his *guru.*

Aśraddhitam means he developed lack of faith. *Daiva-prahitaḥ* means that Śukrācārya was influenced by previous offense unfavorable for developing the bliss of *prema* to the Lord. *Satya-sandhaṁ manasvinam* means Bali wanted to fulfill his promise and had an exalted mind.

|| 8.20.15 ||

dṛḍhaṁ paṇḍita-māny ajñaḥ

stabdho 'sy asmad-upekṣayā

mac-chāsanātigo yas tvam

acirād bhraśyase śriyaḥ

Although you have no knowledge, you have become a so-called learned person, and therefore you dare to be so impudent as to disobey my order. Because of disobeying me, you shall very soon be bereft of all your opulence.

Paṇḍita-mānī can also mean respected among the learned. *Ajñaḥ* can also mean "above whom no one has knowledge." *Asmad-upekṣayā* can mean "because of my disregard for the Lord." *Stabdha* can mean "fixed because of lack of fear." Thus the other meaning is as follows. Because of surpassing my order and going to Viṣṇu, soon you will not lose your wealth for a long time. You will attain the eternal wealth given by Viṣṇu.

|| 8.20.16 ||

evaṁ śaptaḥ sva-guruṇā

satyān na calito mahān

vāmanāya dadāv enām

arcitvodaka-pūrvakam

Even after being cursed in this way by his *guru,* Bali Mahārāja, being a great personality and not deviated from his determination, after worshipping Vāmana, offered water and then gave him the land.

Enam means the land. *Udaka-pūrvakam* means while giving water.[138]

|| 8.20.17 ||

vindhyāvalis tadāgatya

patnī jālaka-mālinī

āninye kalaśaṁ haimam

avanejany-apāṁ bhṛtam

At that time, Bali Mahārāja's wife, Vindhyāvali, who was decorated with a necklace of pearls, came and brought had a golden pot of water for washing the Lord's feet.

[138] Water is given during the *saṅkalpa*, a ceremony performed at the commencement of a vow or worship.

Bali’s wife was extremely shy, unexposed even to the sun, but was unable to conceal her agitation because of joy, with tears of joy on understanding the firm *b*hakti of her husband. Thus, ignoring maidservants, she personally came carrying a pot out of the confines of her room. Some say that *jālaka* means jasmine buds and others say it means tender fruit with flowers. *Amara-koṣa* says that the neuter word means a net. Śrīdhara Svāmīs says it means a type of pearl necklace. She carried a pot full (*bhṛtam*) of water for washing his feet.

|| 8.20.18 ||

yajamānaḥ svayaṁ tasya

śrīmat pāda-yugaṁ mudā

avanijyāvahan mūrdhni

tad apo viśva-pāvanīḥ

Bali Mahārāja jubilantly washed the Lord's lotus feet and then took the water, which purifies the universe, on his head.

|| 8.20.19 ||

tadāsurendraṁ divi devatā-gaṇā

gandharva-vidyādhara-siddha-cāraṇāḥ

tat karma sarve 'pi gṛṇanta ārjavaṁ

prasūna-varṣair vavṛṣur mudānvitāḥ

At that time, the *devatās,* the Gandharvas, the Vidyādharas, the Siddhas and the Cāraṇas, praising Bali Mahārāja's simple act, showered upon him flowers with joy.

The *devatās* praised his sincere act.

|| 8.20.20 ||

nedur muhur dundubhayaḥ sahasraśo

gandharva-kimpūruṣa-kinnarā jaguḥ

manasvinānena kṛtaṁ suduṣkaraṁ

vidvān adād yad ripave jagat-trayam

Thousands of drums sounded. The Gandharvas, the Kimpuruṣas and the Kinnaras sang in great jubilation, declaring, "Exalted Bali Mahārāja has performed a difficult task, since knowingly he gave the Lord the entire three worlds."

|| 8.20.21 ||

tad vāmanaṁ rūpam avardhatādbhutaṁ

harer anantasya guṇa-trayātmakam

bhūḥ khaṁ diśo dyaur vivarāḥ payodhayas

tiryaṅ-nṛ-devā ṛṣayo yad-āsata

The form of the dwarf, the unlimited Lord, containing within himself the whole material realm, within whom existed the land, ether, the directions, Svarga, *antarīkṣa*, the oceans, animals, humans, *devatās* and sages, then increased astonishingly.

Bali previously said that he would give Vāmana whatever he wanted (SB 8.19.38). Therefore the Lord was free to increase his size to take whatever he wanted. Within the Lord existed all of *māyā* and its products (*guṇa-trayātmakam*), since he is the controller of all things. Within him *(yat)* was situated the earth, sky, directions, Svarga and all creatures.

|| 8.20.22 ||

kāye balis tasya mahā-vibhūteḥ

sahartvig-ācārya-sadasya etat

dadarśa viśvaṁ tri-guṇaṁ guṇātmake

bhūtendriyārthāśaya-jīva-yuktam

Bali Mahārāja, along with all the priests, *ācāryas* and members of the assembly, observed within the supreme controller of the *guṇas* the universe composed of the three *guṇas*--including all gross material elements, the senses, the sense objects, the *antaḥkaraṇa* and the *jīvas.*

Guṇātmake means “in the supreme controller of the *guṇas*.” That form was endowed with the elements, senses, sense objects such as sound, the *antaḥkaraṇa (āśaya*) and the *jīvas.*

|| 8.20.23 ||

rasām acaṣṭāṅghri-tale 'tha pādayor

mahīṁ mahīdhrān puruṣasya jaṅghayoḥ

patattriṇo jānuni viśva-mūrter

ūrvor gaṇaṁ mārutam indrasenaḥ

Bali Mahārāja, who was occupying the seat of Indra, saw the surface of the earth on the soles of the feet of the Lord's universal form. He saw on the Lord's feet objects situated on the earth, on his calves he saw all the mountains, on his knees he saw the various birds, and on his thighs he saw the varieties of winds.

The form is further described in seven verses minus one line. *Rasām* means the surface of the earth. *Mahīm* means “what is situated on the earth: villages, houses, palaces and trees.” *Patatriṇaḥ* means birds which are situated about the mountains. *Mārutam* means the group of winds. *Indra-senaḥ* means Bali, who possessed the troops of Indra.

|| 8.20.24 ||

sandhyāṁ vibhor vāsasi guhya aikṣat

prajāpatīñ jaghane ātma-mukhyān

nābhyāṁ nabhaḥ kukṣiṣu sapta-sindhūn

urukramasyorasi carkṣa-mālām

Bali Mahārāja saw the twilight on the garments of the Lord. On the Lord's private parts he saw the Prajāpatis, and on the Lord’s buttocks he saw his chief demon associates. On the Lord's navel he saw the sky, on the Lord's waist he saw the seven oceans, and on the Lord's bosom he saw all the clusters of stars.

Ātma-mukhyān means Bali's chief demons. Though Bali was seeing the earth, he saw on the buttocks of the form his own men, since that is where they reside on the universal form. The other things he sees should be understood in the same way.

|| 8.20.25-29 ||

hṛdy aṅga dharmaṁ stanayor murārer

ṛtaṁ ca satyaṁ ca manasy athendum

śriyaṁ ca vakṣasy aravinda-hastāṁ

kaṇṭhe ca sāmāni samasta-rephān

indra-pradhānān amarān bhujeṣu

tat-karṇayoḥ kakubho dyauś ca mūrdhni

keśeṣu meghāñ chvasanaṁ nāsikāyām

akṣṇoś ca sūryaṁ vadane ca vahnim

vāṇyāṁ ca chandāṁsi rase jaleśaṁ

bhruvor niṣedhaṁ ca vidhiṁ ca pakṣmasu

ahaś ca rātriṁ ca parasya puṁso

manyuṁ lalāṭe 'dhara eva lobham

sparśe ca kāmaṁ nṛpa retasāmbhaḥ

pṛṣṭhe tv adharmaṁ kramaṇeṣu yajñam

chāyāsu mṛtyuṁ hasite ca māyāṁ

tanū-ruheṣv oṣadhi-jātayaś ca

nadīś ca nāḍīṣu śilā nakheṣu

buddhāv ajaṁ deva-gaṇān ṛṣīṁś ca

prāṇeṣu gātre sthira-jaṅgamāni

sarvāṇi bhūtāni dadarśa vīraḥ

O King! On the heart of Murāri he saw religion; on the chest, both pleasing words and truthfulness; in the mind, the moon; on his chest, the goddess of fortune, with a lotus flower in her hand; on the neck, all the Vedas and all syllables; on the arms, all the *devatās*, headed by Indra; in both ears, all the directions; on the head, Svarga; on the hair, the clouds; in the nostrils, the wind; on the eyes, the sun; and in the mouth, fire. In his words were all the Vedic verses, on his tongue was Varuṇa, on his eyebrows were the rules and prohibitions, and on the opening and closing of his eyelids were day and night. On his forehead was anger, and on his lips was greed. O King! In his touch were lusty desires, in his semen were all the waters, on his back was irreligion, and in his wonderful activities was the fire of sacrifice. On his shadow was death, in his smile was the illusory energy, and on the hairs of his body were all the drugs and herbs. In his veins were all the rivers, on his nails were all the stones, in his intelligence were Lord Brahmā, the *devatās* and the sages. Throughout his entire body and senses were all living entities, moving and stationary.

Ṛtam means pleasing words. *Samasta-rephān* means all the syllables of the alphabet, represented by the R sound. *Dyauḥ* means Svarga. *Rase* means "on the tongue." *Pakṣāsu* means "on the opening and closing of the eyelids." *Retasā* stands for *retasī* (in the semen). *Kramaneṣu* means "in his striding." *Oṣadhi-jātayaḥ* should be *oṣadhi-jātīḥ. Prāṇeṣu* means "in the senses."

|| 8.20.30 ||

sarvātmanīdaṁ bhuvanaṁ nirīkṣya

sarve 'surāḥ kaśmalam āpur aṅga

sudarśanaṁ cakram asahya-tejo

dhanuś ca śārṅgaṁ stanayitnu-ghoṣam

O King! When all the demons saw the universal form of the Supreme Lord, who held everything within his body, when they saw in the Lord's hand the Sudarśana cakra, and when they saw his thundering bow of intolerable power, they became perturbed.

|| 8.20.31 ||

parjanya-ghoṣo jalajaḥ pāñcajanyaḥ

kaumodakī viṣṇu-gadā tarasvinī

vidyādharo 'siḥ śata-candra-yuktas

tūṇottamāv akṣayasāyakau ca

The Lord's conchshell, named Pāñcajanya, which made sounds like that of a cloud; the very forceful club named Kaumodakī; the sword named Vidyādhara: his shield decorated with hundreds of moonlike spots; and also Akṣayasāyaka, two excellent quivers—offered prayers to the Lord.

Then Sudarśana and others who were watching the Lord began to praise him. The verb is in the next verse. His sword is called Vidyādhara. Hs shield is engraved with a hundred moons.

|| 8.20.32-33 ||

sunanda-mukhyā upatasthur īśaṁ

pārṣada-mukhyāḥ saha-loka-pālāḥ

sphurat-kirīṭāṅgada-mīna-kuṇḍalaḥ

śrīvatsa-ratnottama-mekhalāmbaraiḥ

madhuvrata-srag-vanamālayāvṛto

rarāja rājan bhagavān urukramaḥ

kṣitiṁ padaikena baler vicakrame

nabhaḥ śarīreṇa diśaś ca bāhubhiḥ

The chief among the Lord’s associates, among those the chiefs, headed by Sunanda, accompanied by all the *devatās* protecting the planets, offered prayers to the Lord. The Lord, who wore a brilliant crown, bracelets, and earrings that resembled fish, with Śrīvatsa and Kaustubha on his chest, wearing a yellow garment covered by a belt, with garland surrounded by bees in the shape of the garland, shone brilliantly. O King! The Supreme Lord, whose activities are wonderful, covered the earth belonging to Bali with one footstep, the sky with his body, and all directions with his arms.

The chief among the associates offered prayers and the chief among those, headed by Sunanda, offered prayers. The Lord was covered with a garland with bees in the shape of a garland. The action of Urukrama is next described.

|| 8.20.34 ||

padaṁ dvitīyaṁ kramatas triviṣṭapaṁ

na vai tṛtīyāya tadīyam aṇv api

urukramasyāṅghrir upary upary atho

mahar-janābhyāṁ tapasaḥ paraṁ gataḥ

As the Lord took his second step, he covered the heavenly planets. And not even a spot remained for the third step, for the Lord's foot extended higher and higher, beyond Maharloka, Janaloka, Tapoloka and even Satyaloka.

After covering the earth, the second step using his left foot covered the heavens, Bali's dwelling place. For the third step, there was no room left *(anu api).* Though Vāmana requested only three steps of land, his arms and upper body spread over the sky (above Svarga). This is not improper, since the word "land" also includes everything above the land. This is the explanation in the *Sandarbha*. Others explain that the second step itself included the sky, and thus the Lord covered everywhere with the second step.

The second step increased in size. From Maharloka and Janaloka, and then from Tapoloka it went to Brahmaloka (*param).* Some say that his toe nails broke the shell of the universe. Others say that after he broke the eight layers of the universal shell, the Virajā water entered.

Thus ends the commentary on the Twentieth Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-one

Vāmana Punishes Bali

|| 8.21.1 ||

śrī-śuka uvāca

satyaṁ samīkṣyābja-bhavo nakhendubhir

hata-svadhāma-dyutir āvṛto 'bhyagāt

marīci-miśrā ṛṣayo bṛhad-vratāḥ

sanandanādyā nara-deva yoginaḥ

Śukadeva Gosvāmī said: O King! Seeing his planet touched by Vāmana's foot, Lord Brahmā, his abode, his effulgence and his own form made dim by the light from the effulgence of Vāmana's moon-like toe nails, offered respects to the Lord. The great sages headed by Marīci and by *yogīs* like Sanandana also offered respects to the Lord.

In the Twenty-first Chapter, Brahmā worship Vāmana, Bali forbids the demons from attacking, and Garuḍa, knowing the Lord's intentions, ties up Bali. In the last chapter it was mentioned Vāmana's foot reached Brahmaloka. Then what happened? Seeing Satyaloka with the moon's of Vāmana's toe nails, Brahmā approached the Lord. Marīci and others also went. They offered respects and Brahmā offered respects. Verbs should be supplied for both subjects. Brahmā, whose effulgence and abode were dimmed by the moons of the nails of Vāmana, was also made dim by the moons of his toe nails. Thus the moons of his toe nails eclipsed Satyaloka, his effulgence and Brahmā himself.

|| 8.21.2-3 ||

vedopavedā niyamā yamānvitās

tarketihāsāṅga-purāṇa-saṁhitāḥ

ye cāpare yoga-samīra-dīpita-

jñānāgninā randhita-karma-kalmaṣāḥ

vavandire yat-smaraṇānubhāvataḥ

svāyambhuvaṁ dhāma gatā akarmakam

athāṅghraye pronnamitāya viṣṇor

upāharat padma-bhavo 'rhaṇodakam

samarcya bhaktyābhyagṛṇāc chuci-śravā

yan-nābhi-paṅkeruha-sambhavaḥ svayam

The Vedas, Upavedas, Nyāya scriptures, histories, the aṅgas of the Vedas, Purāṇas, Saṁhitās, along with *yamas* and *niyamas,* and persons purified of sinful acts by the fire of knowledge which was ignited by the air of *yoga,* who had attained Brahmaloka , which is devoid of *karma-kāṇḍa*, by the power of remembering the Lord's feet, offered respects to the Lord. Brahmā offered

foot water to the Lord's raised feet. Brahmā of spotless fame, who appeared from the Lord's navel, then worshipped the Lord with devotion and praised him.

Tarka means scriptures of logic*. Itihāsa* refers to Mahābhārata and other scriptures. *Aṅga* refers to the Vedic *aṅgas* like *sikṣa, kalpa, nirukta, chandas, vyākaraṇa,* and *jyotiṣ*. *Purāṇas* refers to *Brahma Puraṇa* and others. *Saṁhitā* refers to *Brahma-saṁhitā* and others. Satyaloka is devoid of the practice of inferior *karma-kāṇda. Abhyagṛṇāt* means "he praised."

|| 8.21.4 ||

dhātuḥ kamaṇḍalu-jalaṁ tad urukramasya

pādāvanejana-pavitratayā narendra

svardhuny abhūn nabhasi sā patatī nimārṣṭi

loka-trayaṁ bhagavato viśadeva kīrtiḥ

O King! The water from Lord Brahmā's pot, purified by washing the lotus feet of Vāmanadeva, became the water of the Gaṅgā. Falling down from the sky, it purifies the three worlds like the pure fame of the Supreme Lord.

The water from his pot became purified by washing the Lord's feet and then became the Gaṅgā. However, in the Fifth Canto it is mentioned that the Gaṅgā arose from the water outside the universal shell, which was pierced by Vāmana's toe nail. Elsewhere it is said that the Gaṅgā is directly a liquid form of Nārāyaṇa. It should thus be understood that all three of these mix and become the Gaṅgā. This Gaṅgā falls (*patatī* should be *patantī*) in the sky and purifies (*nimārṣṭi*) the three worlds.

|| 8.21.5 ||

brahmādayo loka-nāthāḥ

sva-nāthāya samādṛtāḥ

sānugā balim ājahruḥ

saṅkṣiptātma-vibhūtaye

Lord Brahmā and the lords of the planets and their followers in great respect arranged for worship of their master, who reduced his size again.

The Lord withdrew his form as Trivikrama and became Vāmana again (*saṅkṣiptātma-vibhūtaye*). Brahmā and others, coming there, arranged for worship (*balim*) by offering foot water and other articles.

|| 8.21.6-7 ||

toyaiḥ samarhaṇaiḥ sragbhir

divya-gandhānulepanaiḥ

dhūpair dīpaiḥ surabhibhir

lājākṣata-phalāṅkuraiḥ

stavanair jaya-śabdaiś ca

tad-vīrya-mahimāṅkitaiḥ

nṛtya-vāditra-gītaiś ca

śaṅkha-dundubhi-niḥsvanaiḥ

They worshiped the Lord by offering foot water, *arghya*, garlands, fragrant sandalwood pulp and *aguru* pulp, incense, lamps, popped rice, unbroken grains, fruits, sprouts and prayers, and by shouts of "Victory, victory" indicating the Lord's great prowess, as well as by dancing, music, singing, and a tumult of conchs and drums.

|| 8.21.8 ||

jāmbavān ṛkṣa-rājas tu

bherī-śabdair mano-javaḥ

vijayaṁ dikṣu sarvāsu

mahotsavam aghoṣayat

Arriving quick as the mind, Jāmbavān, king of the bears, sounded his bugle in all directions and declared a great festival for Lord Vāmanadeva's victory.

|| 8.21.9 ||

mahīṁ sarvāṁ hṛtāṁ dṛṣṭvā

tripada-vyāja-yācñayā

ūcuḥ sva-bhartur asurā

dīkṣitasyātyamarṣitāḥ

When the demons saw that their master with a vow of sacrifice had lost all his possessions to Vāmanadeva, who had taken them away on the plea of begging three paces of land, they became indignant and spoke as follows.

|| 8.21.10 ||

na vāyaṁ brahma-bandhur

viṣṇur māyāvināṁ varaḥ

dvija-rūpa-praticchanno

deva-kāryaṁ cikīrṣati

This Vāmana is certainly not a *brāhmaṇa* but the greatest of cheaters, Lord Viṣṇu. Assuming the form of a *brāhmaṇa*, he has covered his form and is working for the interests of the *devatās.*

|| 8.21.11 ||

anena yācamānena

śatruṇā vaṭu-rūpiṇā

sarvasvaṁ no hṛtaṁ bhartur

nyasta-daṇḍasya barhiṣi

Our enemy, Viṣṇu, dressed in the form of a begging *brahmacārī,* has taken away all the possessions of our master who, because of his position in performing sacrifice, has given up the power to punish.

Barhiṣi means “in sacrifice.”

|| 8.21.12 ||

satya-vratasya satataṁ

dīkṣitasya viśeṣataḥ

nānṛtaṁ bhāṣituṁ śakyaṁ

brahmaṇyasya dayāvataḥ

Bali Mahārāja is always fixed in truthfulness, and this is especially so at present, since he has been initiated into performing a sacrifice. He is always kind and merciful toward the *brāhmaṇas.* He cannot at any time speak lies.

|| 8.21.13 ||

tasmād asya vadho dharmo

bhartuḥ śuśrūṣaṇaṁ ca naḥ

ity āyudhāni jagṛhur

baler anucarāsurāḥ

Therefore to serve our master, it is our duty to kill Vāmana. After making this decision, the demonic followers of Mahārāja Bali took up their weapons.

|| 8.21.14 ||

te sarve vāmanaṁ hantuṁ

śūla-paṭṭiśa-pāṇayaḥ

anicchanto bale rājan

prādravañ jāta-manyavaḥ

O King! The angry demons, taking their lances and tridents in hand, and against the will of Bali Mahārāja, rushed to kill Vāmanadeva.

|| 8.21.15 ||

tān abhidravato dṛṣṭvā

ditijānīkapān nṛpa

prahasyānucarā viṣṇoḥ

pratyaṣedhann udāyudhāḥ

O King! When the associates of Lord Viṣṇu saw the demons attacking, they took up their weapons while smiling and repulsed them.

|| 8.21.16-17 ||

nandaḥ sunando 'tha jayo

vijayaḥ prabalo balaḥ

kumudaḥ kumudākṣaś ca

viṣvaksenaḥ patattrirāṭ

jayantaḥ śrutadevaś ca

puṣpadanto 'tha sātvataḥ

sarve nāgāyuta-prāṇāś

camūṁ te jaghnur āsurīm

Nanda, Sunanda, Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudākṣa, Viṣvaksena, Garuḍa Jayanta, Śrutadeva, Puṣpadanta and Sātvata, as powerful as ten thousand elephants, killed the demonic army.

In order to show the frightful nature of offending the devotees of the Lord, expansions of Jaya and Vijaya fell from Vaikuṇṭha.[139] This has been explained in the description of Vaikuṇṭha in the Third Canto. Nāgas are elephants which move around Lokāloka mountain range.[140] Or they are elephants who are *vibhūtis* of the Lord in Vaikuṇṭha.

|| 8.21.18 ||

hanyamānān svakān dṛṣṭvā

puruṣānucarair baliḥ

vārayām āsa saṁrabdhān

kāvya-śāpam anusmaran

When Bali Mahārāja saw that his soldiers were being killed by the associates of Lord Viṣṇu and remembered the curse of Śukrācārya, he prevented his angry soldiers from fighting.

[139] The original forms remained in Vaikuṇṭha and in the present pastime they assist the Lord in the fight. Their expansions playing the roles of demons stayed n the material world until Kṛṣṇa liberated them.
[140] See SB 5.20.39.

|| 8.21.19 ||

he vipracitte he rāho

he neme śrūyatāṁ vacaḥ

mā yudhyata nivartadhvaṁ

na naḥ kālo 'yam artha-kṛt

O Vipracitti, O Rāhu, O Nemi! Please hear my words! Don't fight. Stop immediately, for the present time is not in our favor.

|| 8.21.20 ||

yaḥ prabhuḥ sarva-bhūtānāṁ

sukha-duḥkhopapattaye

taṁ nātivartituṁ daityāḥ

pauruṣair īśvaraḥ pumān

O demons! By human efforts it is not possible to overcome that which has the power to create the happiness and distress of all living beings.

|| 8.21.21 ||

yo no bhavāya prāg āsīd

abhavāya divaukasām

sa eva bhagavān adya

vartate tad-viparyayam

The supreme time factor was previously in our favor and not in favor of the *devatās*, but now that same time factor is the opposite.

|| 8.21.22 ||

balena sacivair buddhyā

durgair mantrauṣadhādibhiḥ

sāmādibhir upāyaiś ca

kālaṁ nātyeti vai janaḥ

No one can surpass time by material power, by the counsel of ministers, by intelligence, by diplomacy, by fortresses, by mystic *mantras*, by herbs or by any other means.

Kālam means the Lord in the form of time.

|| 8.21.23 ||

bhavadbhir nirjitā hy ete

bahuśo 'nucarā hareḥ

daivenarddhais ta evādya

yudhi jitvā nadanti naḥ

The many followers of Viṣṇu who were defeated by you, because you had strength by fate, have now defeated us, and are roaring in jubilation.

Seeing the demons covered with ignorance could not understand philosophy, Bali then gave inspiring instructions that they could accept. Previously the *devatās* had been defeated by you who had great strength by fate (*daivena ṛddhaiḥ*).

|| 8.21.24 ||

etān vayaṁ vijeṣyāmo

yadi daivaṁ prasīdati

tasmāt kālaṁ pratīkṣadhvaṁ

yo no 'rthatvāya kalpate

If providence is in our favor, we shall be able to gain victory over them. Therefore we must wait for the time which will be favorable to us.

Arthatvāya means “able to produce benefit.”

|| 8.21.25 ||

śrī-śuka uvāca

patyur nigaditaṁ śrutvā

daitya-dānava-yūthapāḥ

rasāṁ nirviviśū rājan

viṣṇu-pārṣada tāḍitāḥ

Śukadeva Gosvāmī said: O King! In accordance with the order of their master, all the chiefs of the demons entered the lower regions of the universe, while being beaten by the associates of Viṣṇu.

|| 8.21.26 ||

atha tārkṣya-suto jñātvā

virāṭ prabhu-cikīrṣitam

babandha vāruṇaiḥ pāśair

baliṁ sūtye 'hani kratau

Thereafter, on the day of pressing *soma*, after the sacrifice was finished, Garuḍa, king of the birds, understanding the desire of his master, bound Bali Mahārāja with the ropes of Varuṇa.

Virāṭ means “king of the birds.” Garuḍa understood the Lord’s intentions. Having accepted all of Bali’s possessions, my master now desires to accept Bali’s very self. Unable to pay his debt, the Lord will become Bali’s door keeper. In order to broadcast to the world the Lord’s dependence on his devotee and the excellence of his devotee, I will show everyone Bali’s indestructible fortitude by punishing him. Thus Garuḍa bound him up. *Sūtye ahani* means “on the day of pressing *soma.”*

|| 8.21.27 ||

hāhākāro mahān āsīd

rodasyoḥ sarvato diśam

nigṛhyamāṇe 'sura-patau

viṣṇunā prabhaviṣṇunā

When Bali Mahārāja was thus arrested by Lord Viṣṇu, who is the most powerful, there was a great roar of lamentation in all directions throughout the upper and lower planetary systems of the universe.

Rodasyoḥ means “in heaven and on earth.”

|| 8.21.28 ||

taṁ baddhaṁ vāruṇaiḥ pāśair

bhagavān āha vāmanaḥ

naṣṭa-śriyaṁ sthira-prajñam

udāra-yaśasaṁ nṛpa

O King! The Supreme Lord Vāmanadeva, then spoke to Bali Mahārāja, tied with the ropes of Varuṇa, who had lost all wealth but remained undisturbed in his intelligence, since he had become most famous.

Though Bali lost all wealth, he remained undisturbed in intelligence (*sthita-prajñam),* because though he lost all wealth, he gained all fame (*udāra-yaśasam*).

|| 8.21.29 ||

padāni trīṇi dattāni

bhūmer mahyaṁ tvayāsura

dvābhyāṁ krāntā mahī sarvā

tṛtīyam upakalpaya

O King of the demons! You have promised to give me three steps of land, but I have occupied the entire universe with two steps. Now think about where I should put my third step.

Mahī sarvā means here “all that you own.”

|| 8.21.30 ||

yāvat tapaty asau gobhir

yāvad induḥ sahoḍubhiḥ

yāvad varṣati parjanyas

tāvatī bhūr iyaṁ tava

As far as the sun shines with its rays and as far as moon shines along with the stars and as far as the clouds pour rain, all the land throughout the universe is in your possession.

Asau means the sun.

|| 8.21.31 ||

padaikena mayākrānto

bhūrlokaḥ khaṁ diśas tanoḥ

svarlokas te dvitīyena

paśyatas te svam ātmanā

Of these possessions, with one step I have occupied Bhūrloka, and with my body I have occupied the entire sky and all directions. And in your presence, with my second step, I, with my original form, have occupied Svarga owned by you.

Tanoh means “by my body.” *Svam* means “Svarga which is your wealth.” *Ātmanā* means “by my form.” Trivikrama is not some other form, by my very *svarūpa*. By one step I have covered the earth from the eastern side of Lokāloka mountain range to the western side.

|| 8.21.32 ||

pratiśrutam adātus te

niraye vāsa iṣyate

viśa tvaṁ nirayaṁ tasmād

guruṇā cānumoditaḥ

Because you have been unable to give charity according to your promise, you should live in the hellish planets. Therefore, being pleased, enter hell along with your *guru.*

“What should I do if I cannot fulfill my promise?” You should live in hell. The Lord now speaks to show to the world the steadiness and pure *bhakti* of Bali. *Niraye* means “in hell.” This is approved by your *guru.* You can ask your learned *guru* whether what I now say is reasonable or not. Actually, since even a person with *bhakyābhāsa* should not go to hell, just for breaking your promise you also cannot go to hell. *Niraye* can also mean *nilaye,* since *r* and *l* can be interchanged. Thus, please go and live to my abode Vaikuṇṭha (*nilaye).* Though now I am ordering you to enter my special place Sutala, provided by me, after your position there is finished I will have you enter Vaikuṇṭha. Though you disregard you *guru,* because you know he is opposed to me, I understand that he has lost his discrimination out of great affection for you. He is also dear to me. Therefore go with him to Sutala.

|| 8.21.33 ||

vṛthā manorathas tasya

dūraḥ svargaḥ pataty adhaḥ

pratiśrutasyādānena

yo 'rthinaṁ vipralambhate

Far from being elevated to the heavenly planets or fulfilling one's desire, one who does not properly give a beggar what he has promised falls down to a hellish condition of life.

The meaning is clear. However, seeing the results of the Lord’s words later, this verse has another meaning. The desire to take the position of Indra by you who are my devotee, is useless, since Svarga falls much below Vaikuṇṭha. Though now you will be situated in Sutala, you are more elevated that being in Svarga, since the pleasure of Sutala is not available in Svarga. You will attain (*lambhate*) especially (*vi*) and excellently (*pra*) me, the possessor of all four *purusārthas* (*arthinam*), by completely *(ā)* giving (*danena*) what you promised, since you offered everything-- body and soul-- to me. This means that you will attain me as your door keeper because of your complete surrender.

|| 8.21.34 ||

vipralabdho dadāmīti

tvayāhaṁ cāḍhya-māninā

tad vyalīka-phalaṁ bhuṅkṣva

nirayaṁ katicit samāḥ

Being falsely proud of your possessions, you cheated me by saying "I will give." Therefore, you must live for a few years in hellish life, as the result of lying.

"Then what will happen?" Please listen. (There is another meaning to the verse.) You are more respected by people than Indra (*āḍhya-māninā*) because you have attained me especially *(vipralabdhaḥ*). Therefore I give this result. Enjoy for some years the pleasures of Sutala, the abode whose result is the highest truth (*vyalīka*), since it is given by me. Then during the eighth Manvantara, I will put you in the post of Indra and then take you to my abode Vaikuṇṭha.

Thus ends the commentary on the Twenty-first Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-two

Bali Achieves Sutala

|| 8.22.1 ||

śrī-śuka uvāca

evaṁ viprakṛto rājan

balir bhagavatāsuraḥ

bhidyamāno 'py abhinnātmā

pratyāhāviklavaṁ vacaḥ

Śukadeva Gosvāmī said: O King! Although mistreated and made to break his promise by the Lord, Bali Mahārāja, with undisturbed mind, spoke the following steady words.

In the Twenty-second Chapter, Bali, Prahlāda, Vindyāvali and Brahmā praise the Lord, and the merciful Lord gives benedictions to Bali. Because the Lord deceptively bound up Bali, he remains constantly as his door keeper, tied by the ropes of *prema*.

By normal standards, Bali had been mistreated (*viprakṛtaḥ*) and was made to deviate from truth *(bhidyamānaḥ*).

|| 8.22.2 ||

śrī-balir uvāca

yady uttamaśloka bhavān mameritaṁ

vaco vyalīkaṁ sura-varya manyate

karomy ṛtaṁ tan na bhavet pralambhanaṁ

padaṁ tṛtīyaṁ kuru śīrṣṇi me nijam

Bali Mahārāja said: O most famous Lord, worshipped by all the *devatās*! If you think that my promise has become false, I shall make it true. I should not be made a cheater. Please, therefore, place your third lotus footstep on my head.

Bali addressed the Lord in a joking way, addressing him as Uttama-śloka. After begging as a dwarf for three steps of land you then attempted to take land by three steps as the gigantic form of Trivikrama. In this way you reveal your lack of desire as a *brahmacārī* without greed. We devotees become mad with bliss on drinking this nectar of your fame. Though you are the husband of Lakṣmī, you beg land from a beggar like me. You act disgracefully by desiring more land by trick, cheating *brāhmaṇas* in the guise of a *brahmacārī,* showing desire for material objects, exhibiting lack of peace, anger, and punishment to the a person who give, showing these as your natural qualities. You destroyed the intelligence of my *gurus* who had knowledge of scriptures. You sided with Indra and others who were barely touched with only a small drop of your mercy and you sided against me who became submerged in a great ocean of your sweet mercy. The poets thus glorify you as most famous.

“If you consider my words false” means that actually it will be impossible for you who desire to conquer unjustly your devotee, to make the words of your devotee false. O Lord worshipped by the *devatās*! This means that you have been requested by the *devatās* to take the land from me and give it to them for their enjoyment. I will make my promise true. My words should not be cheating. Your words however cheat the *devatās,* since you offer to give *them artha, dharma* and *kāma,* and not the nectar of your lotus feet, when they praise you. Put your third step on my head. Do not think

that since you have covered the universe by two steps, there is no use in putting your foot on my head. This act will be greater than the wealth gained from your two steps, since your taking possession of the owner of the wealth is greater than taking possession of the wealth.

|| 8.22.3 ||

bibhemi nāhaṁ nirayāt pada-cyuto

na pāśa-bandhād vyasanād duratyayāt

naivārtha-kṛcchrād bhavato vinigrahād

asādhu-vādād bhṛśam udvije yathā

I do not fear living in hellish life, falling from my position, being bound by the ropes of Varuṇa, suffering unbearable calamity, suffering difficulties arising from loss of all possessions, or being punished by you--as much as I fear defamation by the devotees.

"Do you want to get free of Varuṇa's ropes and hell?" *Artha-kṛcchrāt* means "fear of the difficult due to loss of assets." I fear the criticism of devotees with words like "The devotees like Bali cheat *brāhmaṇa*s."

|| 8.22.4 ||

puṁsāṁ ślāghyatamaṁ manye

daṇḍam arhattamārpitam

yaṁ na mātā pitā bhrātā

suhṛdaś cādiśanti hi

A father, mother, brother or friend does not punish his subordinate in a thoroughly correct manner. I regard the punishment given by you, the most praiseworthy, as most exalted punishment, since it gives the best results.

"But your defamation will come from being bound up by me." Though mothers and others punish a person for a person's benefit, they do not punish completely (*na ādiśanti).* Though mothers and others are praiseworthy for being benefactors in this world, those who punish to give spiritual benefit are millions of times more affectionate to a person.

|| 8.22.5 ||

tvaṁ nūnam asurāṇāṁ naḥ

parokṣaḥ paramo guruḥ

yo no 'neka-madāndhānāṁ

vibhraṁśaṁ cakṣur ādiśat

Since you are indirectly the greatest benefactor of us demons, you give us the eye for destroying our blindness arising from pride.

"But I am famous for helping the *devatās* and not the demons." You are the indirect benefactor (*guru*) of the demons since you pose as their enemy. Indirect benefit is greater than direct benefit. Thus you are the supreme (*parama*) benefactor for us. You are not the supreme benefactor for the *devatās* since giving them power and wealth that they desire is not really beneficial. You give us real benefit. You give us eyes of knowledge whereas the *devatās* are blinded. The third person verb instead of second person is poetic license**.**

|| 8.22.6-7 ||

yasmin vairānubandhena

vyūḍhena vibudhetarāḥ

bahavo lebhire siddhiṁ

yām u haikānta-yoginaḥ

tenāhaṁ nigṛhīto 'smi

bhavatā bhūri-karmaṇā

baddhaś ca vāruṇaiḥ pāśair

nātivrīḍe na ca vyathe

Many demons by continuous animosity toward you achieved the perfection that dedicated *yogīs* achieve. Although you, whose actions have wonderful effects, have punished me and bound me with ropes, I do not feel extremely ashamed and do not suffer.

What to speak of me, your dedicated devotee, even the demons who hated you got your extraordinary mercy. I have been punished by you, the benefactor (*tena*), whose

actions have great effects (*bhūri-karmaṇā*). I have a little shame: because of my impurity of heart.

|| 8.22.8 ||

pitāmaho me bhavadīya-sammataḥ

prahrāda āviṣkṛta-sādhu-vādaḥ

bhavad-vipakṣeṇa vicitra-vaiśasaṁ

samprāpitas tvaṁ paramaḥ sva-pitrā

My grandfather Prahlāda Mahārāja, honored by your devotees, famous as a devotee, although tortured in many ways by his father Hiraṇyakaśipu, still remained surrendered to you.

I should tolerate the punishment you give since you are my deity. But you should also be affectionate to me, since you should think of me as the grandson of your devotee Prahlāda. Though he received many types of torture (*vaiśasam)* from his father, he remained surrendered to you.

|| 8.22.9 ||

kim ātmanānena jahāti yo 'ntataḥ

kiṁ riktha-hāraiḥ svajanākhya-dasyubhiḥ

kiṁ jāyayā saṁsṛti-hetu-bhūtayā

martyasya gehaiḥ kim ihāyuṣo vyayaḥ

What is the use of the material body, which leaves its owner at the end of life? And what is the use of all one's family members, who are actually plunderers of wealth? What is the use of a wife, the source of increasing material bondage? And what is the use of houses, which simple waste away life.

"Why did Prahlāda ignore his father and surrender to me?" This is explained in two verses. *Ātmanā* mean "of the body." Relatives steal wealth that should be used for worship of the Lord.

|| 8.22.10 ||

itthaṁ sa niścitya pitāmaho mahān

agādha-bodho bhavataḥ pāda-padmam

dhruvaṁ prapede hy akutobhayaṁ janād

bhītaḥ svapakṣa-kṣapaṇasya sattama

O best of the saintly! Discerning this, my grandfather, a great devotee, deep knowledgeable and afraid of worldly association, surrendered to your lotus feet which dispel all fear, though you were the destroyer of his own family.

The Lord is the destroyer of the demon family *(sva-pakṣa-kṣapanasya*).

|| 8.22.11 ||

athāham apy ātma-ripos tavāntikaṁ

daivena nītaḥ prasabhaṁ tyājita-śrīḥ

idaṁ kṛtāntāntika-varti jīvitaṁ

yayādhruvaṁ stabdha-matir na budhyate

Only by good fortune have I been brought under your lotus feet and deprived of all my wealth, by you who are the enemy of our family. With intelligence blinded by this wealth, a person does not realize the temporary nature of life where death is continually present.

Ātma-ripoḥ means enemy of the family. This is praise in disguise. Actually the Lord is the best friend. Or it can mean the Lord is the enemy of the gross and subtle bodies (*ātmā).* He destroys them and gives liberation. Or you are the enemy of my *ahaṅkāra*. You have destroyed my great disease of thinking I was lord of the three worlds. *Daivena* means “by the good fortune of attaining birth as grandson of Prahlāda.” Persons like whose intelligence is destroyed by wealth do not understand the temporary nature of the body. But by good fortune I have attained you, who are like Dhanvantari, who can treat my disease.

|| 8.22.12 ||

śrī-śuka uvāca

tasyetthaṁ bhāṣamāṇasya

prahrādo bhagavat-priyaḥ

ājagāma kuru-śreṣṭha

rākā-patir ivotthitaḥ

Śukadeva Gosvāmī said: O best of the Kurus! While Bali Mahārāja was speaking, the dearest devotee of the Lord, Prahlāda Mahārāja, appeared there like the rising moon.

|| 8.22.13 ||

tam indra-senaḥ sva-pitāmahaṁ śriyā

virājamānaṁ nalināyatekṣaṇam

prāṁśuṁ piśaṅgāmbaram añjana-tviṣaṁ

pralamba-bāhuṁ śubhagarṣabham aikṣata

Bali Mahārāja saw his grandfather Prahlāda Mahārāja, possessing all beauty, pleasing to all people. His dark body resembled black ointment for the eyes. His tall, elegant figure was dressed in yellow garments. He had long arms, and his beautiful eyes were like the petals of a lotus.

Subhagarsaham means pleasing to all people...

|| 8.22.14 ||

tasmai balir vāruṇa-pāśa-yantritaḥ

samarhaṇaṁ nopajahāra pūrvavat

nanāma mūrdhnāśru-vilola-locanaḥ

sa-vrīḍa-nīcīna-mukho babhūva ha

Being bound by the ropes of Varuṇa, Bali Mahārāja could not offer befitting respect to Prahlāda Mahārāja as he had before. Rather, he simply offered respectful obeisances with his head, his eyes being inundated with tears and his face lowered in shame.

He was ashamed of being seen by Prahlāda, since it would seen that he must have committed some offense in order to be bound up. Or he was ashamed at seeing Prahlāda, since he had suddenly forgot his constant teachings about not showing pride on the occasion of giving land. His head was lowered because of the shame.

|| 8.22.15 ||

sa tatra hāsīnam udīkṣya sat-patiṁ

hariṁ sunandādy-anugair upāsitam

upetya bhūmau śirasā mahā-manā

nanāma mūrdhnā pulakāśru-viklavaḥ

When the great devotee Prahlāda saw the Supreme Lord seated there, being worshiped by his intimate associates like Sunanda, , he approached the Lord and offered respects on the ground with his head, being overwhelmed with tears, his hairs standing on end.

|| 8.22.16 ||

śrī-prahrāda uvāca

tvayaiva dattaṁ padam aindram ūrjitaṁ

hṛtaṁ tad evādya tathaiva śobhanam

manye mahān asya kṛto hy anugraho

vibhraṁśito yac chriya ātma-mohanāt

Prahlāda Mahārāja said: My Lord, it is you who gave Bali the post of a heavenly king, and now it is you who have taken it all away. I think this is good since you have been merciful to him by taking away his wealth which caused bewilderment to his mind.

You did not take away from Bali what was his, but simply received again what was yours. That is a proper act.

|| 8.22.17 ||

yayā hi vidvān api muhyate yatas

tat ko vicaṣṭe gatim ātmano yathā

tasmai namas te jagad-īśvarāya vai

nārāyaṇāyākhila-loka-sākṣiṇe

Bewildered by wealth, even a learned, self-controlled man, while possessing wealth, cannot see the truth about the self. I offer my respectful obeisances unto Lord of the universe, Nārāyaṇa, the witness of all people.

Even a person who controls the senses, in the presence of wealth, can see the truth (*gatim*) about the self. No one can see. You have no fault in taking back what you have given. You are like a father who out of affection for his child, snatched from the child a sweet he has given him, understanding it will be unhealthy for him.

|| 8.22.18 ||

śrī-śuka uvāca

tasyānuśṛṇvato rājan

prahrādasya kṛtāñjaleḥ

hiraṇyagarbho bhagavān

uvāca madhusūdanam

Śukadeva Gosvāmī said: O King! Lord Brahmā then began to speak to the Supreme Lord, within the hearing of Prahlāda Mahārāja, who stood nearby with folded hands.

Brahmā spoke a few words.

|| 8.22.19 ||

baddhaṁ vīkṣya patiṁ sādhvī

tat-patnī bhaya-vihvalā

prāñjaliḥ praṇatopendraṁ

babhāṣe 'vāṅ-mukhī nṛpa

But Bali Mahārāja's chaste wife, afraid and aggrieved at seeing her husband arrested, offering obeisances with downcast face and folded hands to Lord Vāmanadeva, then spoke as follows.

Just as Brahmā was about to speak, Bali's wife spoke. He remained silent out of respect for her. She begins speaking at this point. Seeing her husband bound, she

was frightened of the offense he had committed. She lowered her head out of natural shyness of a woman.

|| 8.22.20 ||

śrī-vindhyāvalir uvāca

krīḍārtham ātmana idaṁ tri-jagat kṛtaṁ te

svāmyaṁ tu tatra kudhiyo 'para īśa kuryuḥ

kartuḥ prabhos tava kim asyata āvahanti

tyakta-hriyas tvad-avaropita-kartṛ-vādāḥ

Vindhyāvali said: O my Lord! You have created the entire universe for your pastimes, but foolish, unintelligent men have claimed proprietorship for their material enjoyment. Shameless, ascending to a high position, and thinking they are the doers, what can they offer to you, the creator, maintainer and destroyer?

The three words have been created by you (*te*). Fools like Bali claim it as theirs. What can they give to you, the creator (*kartuḥ*), maintainer (*prabhoh*) and destroyer (*asyataḥ*)? Genitive case is used for the dative. Among the objects sentient or insentient, which one can he claim is his, so that he can make his promise true even by giving his body? Since you create the three worlds and his body, has he not given up shame by desiring fame through offering you what is already yours? Those suffering the great disease of pride in wealth can be cured by the mercy of a good doctor. It is very suitable to tie up an offender, who quickly ascends to a high position and suddenly falls, and who falsely identifies himself as a doer, thinking “I am the protector of the three worlds.”

|| 8.22.21 ||

śrī-brahmovāca

bhūta-bhāvana bhūteśa

deva-deva jaganmaya

muñcainaṁ hṛta-sarvasvaṁ

nāyam arhati nigraham

Lord Brahmā said: O well-wisher and master of all living entities! O worshipable deity of all the *devatās*! O all-pervading Lord! Please release this person bereft of everything. He does not deserve to be punished further.

After Prahlāda and Vindyavali pleased the Lord by spiritual statements, Brahmā pleases the Lord by practical considerations.

|| 8.22.22 ||

kṛtsnā te 'nena dattā bhūr

lokāḥ karmārjitāś ca ye

niveditaṁ ca sarvasvam

ātmāviklavayā dhiyā

Bali Mahārāja had offered all land and planets, whatever he has earned by his pious acts. With undisturbed mind, he has offered his body to you.

He has offered his body *(ātmā*) to you (*te*).

|| 8.22.23 ||

yat-pādayor aśaṭha-dhīḥ salilaṁ pradāya

dūrvāṅkurair api vidhāya satīṁ saparyām

apy uttamāṁ gatim asau bhajate tri-lokīṁ

dāśvān aviklava-manāḥ katham ārtim ṛcchet

By offering even water, newly grown grass, or flower buds at your lotus feet, by performing excellent worship, a sincere person attains Vaikuṇṭha. This Bali Mahārāja, without duplicity, has offered everything in the three worlds to you. How then can he deserve to suffer from arrest?

His not deserving punishment is expressed by stating the opposite. He deserves much more. All men attain Vaikuṇṭha by offering water. Why then should Bali, by offering the three worlds end up in distress?

|| 8.22.24 ||

śrī-bhagavān uvāca

brahman yam anugṛhṇāmi

tad-viśo vidhunomy aham

yan-madaḥ puruṣaḥ stabdho

lokaṁ māṁ cāvamanyate

The Supreme Lord said: O Brahmā! Intoxicated by wealth, a person becomes arrogant. Thus he has no respect for anyone within the three worlds, not even for me. To such a person I show special favor by taking away all his possessions.

Viśaḥ means wealth. How can taking away wealth be mercy? By wealth a person becomes proud.

|| 8.22.25 ||

yadā kadācij jīvātmā

saṁsaran nija-karmabhiḥ

nānā-yoniṣv anīśo 'yaṁ

pauruṣīṁ gatim āvrajet

While rotating in the cycle of birth and death again and again in different species because of his *karma,* the dependent living entity, by good fortune, may happen to become a human being.

I am not merciful to all *jīvas* by taking away their wealth. I do not take from some, and give abundantly to others. Since my mercy is hard for people to understand and of various types, hear about the characteristics of my mercy. Wandering about in various bodies such as worms and insects the dependent j*īva* attains the human form sometimes**.**

|| 8.22.26 ||

janma-karma-vayo-rūpa-

vidyaiśvarya-dhanādibhiḥ

yady asya na bhavet stambhas

tatrāyaṁ mad-anugrahaḥ

If a human being is born in an aristocratic family, if he performs wonderful activities, if he is youthful, if he has personal beauty, education or wealth, and if he is nonetheless not proud, it is to be understood that he is especially favored by me.

If a person does not have pride, which causes destruction and insult, even on attaining good birth etc. that is my mercy to a person. This is different form of mercy from the previously mentioned mercy of taking away wealth. I do not take away his wealth, since there is no harm from his possessing that wealth.

|| 8.22.27 ||

māna-stambha-nimittānāṁ

janmādīnāṁ samantataḥ

sarva-śreyaḥ-pratīpānāṁ

hanta muhyen na mat-paraḥ

Although high birth and other qualifications are impediments because they are causes of arrogance and pride, they never disturb my devotee at all.

However, my devotee is not bewildered by high birth etc. which are causes of disrespectfulness (*stambha*) and arrogance, a type of pride. The genitive case represents the instrumental case as in the phrase *nāgniḥ tṛpyati kāṣṭhānām*: fire is not satisfied by wood fuel. *Hanta* indicates amazement and "not at all" since the word *yadi* is not used as in the previous verse and the statement is repeated in the next verse. My dedicated devotee is the special recipient of my mercy. I give wealth to devotees like Dhruva who are distinguished from the previously mentioned persons. Being merciful to the devotee, the Lord in the beginning takes away actions, birth or wealth which are causes of obstacles for the devotee. He does not take away things he has given to the devotee. Some say that this however is not a set rule for the Lord who is skilful at increasing the *prema* of his devotee. Some give the example of the Lord taking away the wealth of the Pāṇḍavas.

|| 8.22.28 ||

eṣa dānava-daityānām

agranīḥ kīrti-vardhanaḥ

ajaiṣīd ajayāṁ māyāṁ

sīdann api na muhyati

Famous Bali Mahārāja, foremost among the demons, has already conquered unsurpassable *māyā*. Though in dire circumstances, he is not bewildered.

"Well, let that be, but what type of mercy of yours did Bali, your devotee, receive when you took away his wealth?" He has conquered *māyā.* I do not say 'will conquer" or "is conquering." He has already conquered *māyā* previously. What is the question of him having arrogance or disrespect caused by *māyā?* In order to destroy *māyā* I take away wealth and power. Even bereft of wealth, he is not bewildered. It is seen that people who are bewildered by wealth become greatly disturbed and bewildered the moment that disaster strikes.

|| 8.22.29-30 ||

kṣīṇa-rikthaś cyutaḥ sthānāt

kṣipto baddhaś ca śatrubhiḥ

jñātibhiś ca parityakto

yātanām anuyāpitaḥ

guruṇā bhartsitaḥ śapto

jahau satyaṁ na suvrataḥ

chalair ukto mayā dharmo

nāyaṁ tyajati satya-vāk

Although bereft of his riches and position, thrown down and tied up by his enemies, deserted by his relatives and friends, suffering pain and cursed by his *guru,* Bali Mahārāja, being fixed in his vow, did not give up his truthfulness. I spoke about *dharma* deceptively, but he did not give up speaking the truth.

Even though I have thrown him into an ocean of danger, he is not bewildered. It goes without saying that he will not give up his convictions. I spoke about *dharma* deceptively. At first I spoke falsely of *adharma* as if it were *dharma* with such words as the following:

na hy etasmin kule kaścin niḥsattvaḥ kṛpaṇaḥ pumān

pratyākhyātā pratiśrutya yo vādātā dvijātaye

I know that even until now, no one taking birth in your family has been poor-minded or miserly. No one has refused to give charity to *brāhmaṇas,* nor after promising to give charity has anyone failed to fulfill his promise. SB 8.19.3

Then I spoke of *dharma* as if it were *adharma.*

vipralabdho dadāmīti tvayāhaṁ cāḍhya-māninā

tad vyalīka-phalaṁ bhuṅkṣva nirayaṁ katicit samāḥ

Being falsely proud of your possessions, you promised to give me land, but you could not fulfill your promise. Therefore, because your promise was false, you must live for a few years in hellish life. SB 8.21.34

Still, he did not give up truth. In such circumstances, others would be untruthful, according to the maxim “when cheated, cheat.” Though affectionate to my devotee, I have caused him this trouble in order to show the world his fixed devotion and fortitude.

|| 8.22.31 ||

eṣa me prāpitaḥ sthānaṁ

duṣprāpam amarair api

sāvarṇer antarasyāyaṁ

bhavitendro mad-āśrayaḥ

I have given him a place not obtainable even by the *devatās.* He will be under my shelter. He will become Indra during the Sāvarṇi Manvantara.

You should not think that I have taken away his wealth. He has attained a place better than that of the *devatās.* Sutala has become most astonishing now. It should be understood that Sutala became like the palace that Kṛṣṇa gave to Śrīdāma. And one should not think that he has not lost the position of Indra. He will become Indra during Sāvarṇi Manvantara. One should not say that the *devatās* will give him trouble in Sutala. He is under my shelter. I will be his door keeper, staying awake all the time to protect him.

|| 8.22.32 ||

tāvat sutalam adhyāstāṁ

viśvakarma-vinirmitam

yad ādhayo vyādhayaś ca

klamas tandrā parābhavaḥ

nopasargā nivasatāṁ

sambhavanti mamekṣayā

Until he achieves the position of king of heaven, he should live on the planet Sutala, which was made by Viśvakarmā. Because it is especially protected by me, in that place the inhabitants are free from mental and bodily miseries, fatigue, exhaustion, defeat and all other disturbances. Bali Mahārāja, you may now go and live there peacefully.

Sutala has been specially (*vi*) constructed by Viśvakārmā, with superiority to Amaravatī. By the will of the Lord at that moment Sutala became greater than Svarga. *Yat* means where.

|| 8.22.33 ||

indrasena mahārāja

yāhi bho bhadram astu te

sutalaṁ svargibhiḥ prārthyaṁ

jñātibhiḥ parivāritaḥ

O Bali Mahārāja! Now you may go to the planet Sutala, more desirable than Svarga, with your relatives. Good fortune to you!

The Lord was speaking to Brahmā. Now he speaks directly to Bali. The Lord addresses him as a king. His position of king is not lost, because he has attained Sutala which is desired by the *devatās* but cannot be attained by them.

|| 8.22.34 ||

na tvām abhibhaviṣyanti

lokeśāḥ kim utāpare

tvac-chāsanātigān daityāṁś

cakraṁ me sūdayiṣyati

On the planet Sutala, not even the predominating deities of other planets, what to speak of ordinary people, will be able to conquer you. As far as the demons who transgress your rule, my disc will kill them.

Sūdayisyati means “will destroy.”

|| 8.22.35 ||

rakṣiṣye sarvato 'haṁ tvāṁ

sānugaṁ saparicchadam

sadā sannihitaṁ vīra

tatra māṁ drakṣyate bhavān

O great hero! I shall always be with you and give you protection in all respects, along with your associates and paraphernalia. Moreover, you will always be able to see me there, since I will remain near.

You will not have pain of separation from me. I will always be near you.

|| 8.22.36 ||

tatra dānava-daityānāṁ

saṅgāt te bhāva āsuraḥ

dṛṣṭvā mad-anubhāvaṁ vai

sadyaḥ kuṇṭho vinaṅkṣyati

Because you will see my supreme prowess in that place, the anxiety of a demonic mentality arising from your association with the demons will immediately be vanquished.

Do not fear bad association. By association with a devotee like you, the demons will become devotees.

Thus ends the commentary on the Twenty-second Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-three

Prahlāda Goes to Sutala

|| 8.23.1 ||

śrī-śuka uvāca

ity uktavantaṁ puruṣaṁ purātanaṁ

mahānubhāvo 'khila-sādhu-sammataḥ

baddhāñjalir bāṣpa-kalākulekṣaṇo

bhakty-utkalo gadgadayā girābravīt

Śukadeva Gosvāmī said: The great minded, Bali Mahārāja, respected by all devotees, his eyes filled with tears, his hands folded and his voice faltering, filled with devotion, responded to the most ancient Lord, who had just spoken,

In the Twenty-third Chapter, Vāmana has Bali enter Sutala, and he becomes his door keeper, and in the form of Upendra gives protection to Indra in Svarga.

The Lord had said, “Having placed my third step on your head, I have accepted you along with the three worlds. Let the world know that you have kept your promise.” The *Śruti* also says *idaṁ viṣṇuḥ vikacrame tredā nidadhe padam*: Viṣṇu by taking three steps covered the universe. (*Śukla Yajur Veda, Vājasaneyi Saṁhitā* 5.15) *Udgalaḥ*[141] means “having tears in his throat.”

|| 8.23.2 ||

śrī-balir uvāca

[141] This is another version, instead of *utkalaḥ.*

aho praṇāmāya kṛtaḥ samudyamaḥ

prapanna-bhaktārtha-vidhau samāhitaḥ

yal loka-pālais tvad-anugraho 'marair

alabdha-pūrvo 'pasade 'sure 'rpitaḥ

Bali Mahārāja said: Ah! Just my eagerness to offer respects is able to yield results sought by the surrendered devotees. This low demon has received your rare mercy, not received previously even by the *devatās*.

Even having eagerness to offer you respects is able to produce results desired by the surrendered devotees. I have understood this today. My *guru* said that Viṣṇu has come to take away everything I possess. When I learned this from my *guru*, I was eager to offer you respects, but did not, out of fear of *guru* and the demons. But that eagerness has given such result now! What is that? Mercy in the form of getting your foot on my head, which is not attained even by the *devatās* in *sattva-guṇa*, was attained by me, a low rascal (*apasade*) in *rajo-guṇa*.

|| 8.23.3 ||

śrī-śuka uvāca

ity uktvā harim ānatya

brahmāṇaṁ sabhavaṁ tataḥ

viveśa sutalaṁ prīto

balir muktaḥ sahāsuraiḥ

Śukadeva Gosvāmī said: After speaking in this way, Bali Mahārāja offered his obeisances first to the Supreme Lord, and then to Lord Brahmā and Lord Śiva. Released from the bondage of Varuṇa's ropes, and in full satisfaction, he entered the planet known as Sutala with the demons.

Muktaḥ means '"released from the snake ropes."

|| 8.23.4 ||

evam indrāya bhagavān

pratyānīya triviṣṭapam

pūrayitvāditeḥ kāmam

aśāsat sakalaṁ jagat

Thus having delivered the proprietorship of the heavenly planets to Indra and having fulfilled the desire of Aditi, the Supreme Lord ruled the whole universe.

|| 8.23.5 ||

labdha-prasādaṁ nirmuktaṁ

pautraṁ vaṁśa-dharaṁ balim

niśāmya bhakti-pravaṇaḥ

prahrāda idam abravīt

When Prahlāda Mahārāja, immersed in devotion, saw how Bali Mahārāja, his grandson and descendant, had been released from bondage and had achieved the benediction of the Lord, he spoke as follows.

Having stated that Bali attained Sutala and Indra attained Svarga, Śukadeva described the details of this. *Nirmuktam* means “freed from the bondage of Varuṇa’s ropes.”

|| 8.23.6 ||

śrī-prahrāda uvāca

nemaṁ viriñco labhate prasādaṁ

na śrīr na śarvaḥ kim utāpare 'nye

yan no 'surāṇām asi durga-pālo

viśvābhivandyair abhivanditāṅghriḥ

Prahlāda Mahārāja said: We have attained mercy that neither Brahmā, Lakṣmī or Śiva, what to speak of others, have attained. You, whose lotus feet are worshiped by the most respected person in the universe, are the protector of us demons in all respects.

Durga-pālaḥ means “you are our protector in all respects.” The Lord previously stated this (SB 8.22.35).

|| 8.23.7 ||

yat-pāda-padma-makaranda-niṣevaṇena

brahmādayaḥ śaraṇadāśnuvate vibhūtīḥ

kasmād vayaṁ kusṛtayaḥ khala-yonayas te

dākṣiṇya-dṛṣṭi-padavīṁ bhavataḥ praṇītāḥ

O supreme shelter of all beings! Brahmā and others enjoy their powers simply by tasting the honey of rendering service at your lotus feet. But how did we wicked fellows born of a demonic family, receive such great mercy?

O giver of shelter! Brahmā and others enjoy wealth (*vibhūtīḥ*), but not the mercy that we have received. How did we who are vile *(kusṛtayaḥ*), famous as demons who should be punished (*te),* attain your kind *(dākṣiṇya*) glance? How did we become the recipients of such great mercy?

|| 8.23.8 ||

citraṁ tavehitam aho 'mita-yogamāyā-

līlā-visṛṣṭa-bhuvanasya viśāradasya

sarvātmanaḥ samadṛśo viṣamaḥ svabhāvo

bhakta-priyo yad asi kalpataru-svabhāvaḥ

O Lord with unlimited powers of *yoga!* Your activities are inconceivable. Though equal to all, you show favoritism. You, who create the universe as your pastime by *māyā,* who know all beings, and who give life to all beings, show particular affection for your devotees. You have the nature of a desire tree.

Not only have you shown mercy to devotees like me, but you show such mercy to any devotee whoever he may be. O Lord with unlimited powers of *yoga* (*amita-yoga*)! Your activities are beyond logic (*citram*). “What is so inconceivable?” Though you are equal to all, you show favoritism (*visama-svabhāvaḥ*). “What is the nature of my being equal?” You create the worlds by your *māyā-śakti*. You create everything. You know everything *(viśāradasya*). You give consciousness and life to all beings (*sarvātmanaḥ*). Your equality to all beings is shown by creating all beings, knowing all beings and giving life to all beings. “How is my favoritism shown?” You show affection for devotees, and not for others, among all those you have created. “Does that produce fault in me?” Not at all! This is a great quality in you! You have the nature of a desire tree. Just as desire tree fulfilled the desires of all who take shelter, and not the desires

of those who do not take shelter, so you fulfill the desires of the devotes, who take shelter, and not others. You are affectionate to those who worship you. Thus you are actually very just. You have said:

samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ |
ye bhajanti tu māṁ bhaktyā mayi te teṣu cāpy aham ||

I am equal to all living beings. I do not hate anyone nor do I favor anyone. To whatever extent a person worships me with devotion, I am attached to him in a similar way. BG 9.29

|| 8.23.9 ||

śrī-bhagavān uvāca

vatsa prahrāda bhadraṁ te

prayāhi sutalālayam

modamānaḥ sva-pautreṇa

jñātīnāṁ sukham āvaha

The Lord said: My dear son Prahlāda, all good fortune unto you! Please go to the place known as Sutala while rejoicing and there enjoy happiness with your grandson and your other relatives.

|| 8.23.10 ||

nityaṁ draṣṭāsi māṁ tatra

gadā-pāṇim avasthitam

mad-darśana-mahāhlāda-

dhvasta-karma-nibandhanaḥ

All bondage of *karma* has already been destroyed by the great bliss of seeing me. Now you will constantly see me there with a club in my hand.

All *saṁsāra* caused by bondage of *karma* was already destroyed the first time you experienced bliss when you first saw me.

|| 8.23.11-12 ||

śrī-śuka uvāca

ājñāṁ bhagavato rājan

prahrādo balinā saha

bāḍham ity amala-prajño

mūrdhny ādhāya kṛtāñjaliḥ

parikramyādi-puruṣaṁ

sarvāsura-camūpatiḥ

praṇatas tad-anujñātaḥ

praviveśa mahā-bilam

Śukadeva Gosvāmī said: O King! Accompanied by Bali Mahārāja, Prahlāda Mahārāja, the master of all the chiefs of the demons, took the Supreme Lord's order on his head with folded hands. After agreeing and circumambulating the Lord, offering respects and taking permission, he entered Sutala.

|| 8.23.13 ||

athāhośanasaṁ rājan

harir nārāyaṇo 'ntike

āsīnam ṛtvijāṁ madhye

sadasi brahma-vādinām

O King! Nārāyaṇa, who removes offenses, thereafter addressed Śukrācārya, who was sitting nearby in the midst of the assembly of priests, knowers of the Vedas.

Hari means “the Lord who takes away the offense of Śukrācārya because he was related to Bali.”

|| 8.23.14 ||

brahman santanu śiṣyasya

karma-cchidraṁ vitanvataḥ

yat tat karmasu vaiṣamyaṁ

brahma-dṛṣṭaṁ samaṁ bhavet

O *brāhmaṇa*! Please reconcile the discrepancy in actions of your disciple Bali Mahārāja, who was engaged in performing sacrifices. The glance of *brāhmaṇas* will make the sacrifice complete.

Please reconcile the faults which nullified the actions of Bali who was engaged in sacrifice. One should not say that one cannot complete the sacrifice without the sponsor of sacrifice, since the glance of the *brāhmaṇas* makes the sacrifice complete.

|| 8.23.15 ||

śrī-śukra uvāca

kutas tat-karma-vaiṣamyaṁ

yasya karmeśvaro bhavān

yajñeśo yajña-puruṣaḥ

sarva-bhāvena pūjitaḥ

Śukrācārya said: Where is the chance of discrepancies in performance of sacrifice of a person like Bali who, with full dedication, worships you, the master of rituals, the master of sacrifices and sacrifice personified?

|| 8.23.16 ||

mantratas tantrataś chidraṁ

deśa-kālārha-vastutaḥ

sarvaṁ karoti niśchidram

anusaṅkīrtanaṁ tava

All faults in *mantras,* rules, in articles, participants, time and place are nullified by chanting your glories.

|| 8.23.17 ||

tathāpi vadato bhūman

kariṣyāmy anuśāsanam

etac chreyaḥ paraṁ puṁsāṁ

yat tavājñānupālanam

Lord Viṣṇu! I must nonetheless act in obedience to your order because obeying your order is most auspicious for everyone.

|| 8.23.18 ||

śrī-śuka uvāca

pratinandya harer ājñām

uśanā bhagavān iti

yajña-cchidraṁ samādhatta

baler viprarṣibhiḥ saha

Śukadeva Gosvāmī said: In this way, the most powerful Śukrācārya, joyfully, executing the order of the Lord along with the best *brāhmaṇas,* compensated for the discrepancies and completed the sacrifice performed by Bali Mahārāja.

Samādhatta means reconciled and completed. Another version has *samādhāya*. He executed the order. This verb should be supplied.

|| 8.23.19 ||

evaṁ baler mahīṁ rājan

bhikṣitvā vāmano hariḥ

dadau bhrātre mahendrāya

tridivaṁ yat parair hṛtam

O King! Thus having begged the land of Bali Mahārāja, the Supreme Lord Vāmanadeva, delivered to his brother Indra all the land taken away by the demons.

|| 8.23.20-21 ||

prajāpati-patir brahmā

devarṣi-pitṛ-bhūmipaiḥ

dakṣa-bhṛgv-aṅgiro-mukhyaiḥ

kumāreṇa bhavena ca

kaśyapasyāditeḥ prītyai

sarva-bhūta-bhavāya ca

lokānāṁ loka-pālānām

akarod vāmanaṁ patim

Lord Brahmā, accompanied by all the *devatās*, sages, Pitṛs, Manus, leaders such as Dakṣa, Bhṛgu and Aṅgirā, as well as Kārttikeya and Lord Śiva, accepted Lord Vāmanadeva as the protector of all planets and their devatās for the pleasure of Kaśyapa and his wife Aditi and the welfare of all beings.

Bhūmipā means the Manus.

|| 8.23.22-23 ||

vedānāṁ sarva-devānāṁ

dharmasya yaśasaḥ śriyaḥ

maṅgalānāṁ vratānāṁ ca

kalpaṁ svargāpavargayoḥ

upendraṁ kalpayāṁ cakre

patiṁ sarva-vibhūtaye

tadā sarvāṇi bhūtāni

bhṛśaṁ mumudire nṛpa

They made Upendra the master of all powers, competent to protect *artha, dharma, kāma* and *moks*a, all vows, all auspiciousness, all wealth, all fame, all dharma, all the *devatās* and all the Vedas. This decision made all living entities extremely happy.

Kalpam means competent to protect.

|| 8.23.24 ||

tatas tv indraḥ puraskṛtya

deva-yānena vāmanam

loka-pālair divaṁ ninye

brahmaṇā cānumoditaḥ

Thereafter, along with all the leaders of the heavenly planets, Indra, after honoring Lord Vāmanadeva, brought him to the heavenly planet in a celestial airplane with the approval of Lord Brahmā.

Indra worshipped (*puraskṛtya*) Vāmana with *arghya,* cloth and ornaments. *Deva-yānena* means by a celestial airplane or by the path of the *devatās*.

|| 8.23.25 ||

prāpya tri-bhuvanaṁ cendra

upendra-bhuja-pālitaḥ

śriyā paramayā juṣṭo

mumude gata-sādhvasaḥ

Indra, King of heaven, being protected by the arms of Vāmanadeva, having regained his rule of the three worlds and endowed with the utmost wealth, lived happily without fear.

|| 8.23.26-27 ||

brahmā śarvaḥ kumāraś ca

bhṛgv-ādyā munayo nṛpa

pitaraḥ sarva-bhūtāni

siddhā vaimānikāś ca ye

sumahat karma tad viṣṇor

gāyantaḥ param adbhutam

dhiṣṇyāni svāni te jagmur

aditiṁ ca śaśaṁsire

O King! Brahmā, Śiva, Kārttikeya, the sages headed by Bhṛgu, the Pitṛs and all other living entities present there, including the inhabitants of Siddhaloka and living entities who travel in outer space by airplane, after glorifying the uncommon activities of Lord Vāmanadeva, praised Aditi and returned to their respective planets.

|| 8.23.28 ||

sarvam etan mayākhyātaṁ

bhavataḥ kula-nandana

urukramasya caritaṁ

śrotṝṇām agha-mocanam

O Mahārāja Parīkṣit, pleasure of your dynasty! I have now described to you everything about the activities of Vāmanadeva, which destroy all sin in the listener.

|| 8.23.29 ||

pāraṁ mahimna uruvikramato gṛṇāno

yaḥ pārthivāni vimame sa rajāṁsi martyaḥ

kiṁ jāyamāna uta jāta upaiti martya

ity āha mantra-dṛg ṛṣiḥ puruṣasya yasya

One who is subject to death cannot measure the glories of Trivikrama any more than he can count the number of atoms on the entire planet earth. No one, whether born already or destined to take birth, is able to do this. This has been sung by the great sage Vaśiṣṭha.

I have described the whole story of Urukrama a little bit (*ā ākhyātam*). I have told a little about the beginning, middle and end of the whole story. “You should tell this story completely.” The human who can recite till the end of the glories of Urukrama would be able to count the particles of dust in the universe. Just as it is impossible to count all the dust particles in the universe, it is impossible to fully glorify the qualities of Viṣṇu. Can any mortal living now or in the future find an end to the glories of

complete Lord? No one can do this. The sage Vaśiṣṭha, seer of *mantras*, has said this. *Viṣṇor nu kaṁ vīryāṇi prāvocam*: I will describe the mighty deeds of Viṣṇu, who took three steps. (*Ṛg-veda* 1.154.1) *Na te viṣṇor jāyamāno na jāto mahimnāḥ pāram antam āpa*: anyone born or to be born cannot find an end to the glories of Viṣṇu. (*Ṛg-veda* 7.99.2)

|| 8.23.30 ||

ya idaṁ deva-devasya

harer adbhuta-karmaṇaḥ

avatārānucaritaṁ

śṛṇvan yāti parāṁ gatim

If one hears about the uncommon activities of the Lord in this incarnation, he attains Vaikuṇṭha.

He who hears this story goes to the supreme destination.

|| 8.23.31 ||

kriyamāṇe karmaṇīdaṁ

daive pitrye 'tha mānuṣe

yatra yatrānukīrtyeta

tat teṣāṁ sukṛtaṁ viduḥ

The wise know that the all rites for *devatās*, Pitṛs, or humans become fully executed when this story is recited.

Thus ends the commentary on the Twenty-third Chapter of the Eighth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-four

Appearance of Matsya

|| 8.24.1 ||

śrī-rājovāca

bhagavañ chrotum icchāmi

harer adbhuta-karmaṇaḥ

avatāra-kathām ādyāṁ

māyā-matsya-viḍambanam

Mahārāja Parīkṣit said: O great sage! I wish to hear the story in which the Lord who performs astonishing activities imitates a material fish.

The Twenty-fourth Chapter describes how Matsya, teacher of knowledge, frolicked in the great ocean, was praised by Satyavrata and then spoke to him. Remembering the Lord as Matsya after hearing how Vāmana expanded himself above the sky, Parīkṣit asks about this form. Just as the Lord took the form of a beggar which is condemned for its activities, the Lord took the form of a fish, criticized among animal species. Since all things related to Matsya will be told, the story of Satyavrata will also be told in relation to this. The Lord imitates a material fish. That means that he is a non-material fish.

|| 8.24.2-3 ||

yad-artham adadhād rūpaṁ

mātsyaṁ loka-jugupsitam

tamaḥ-prakṛti-durmarṣaṁ

karma-grasta iveśvaraḥ

etan no bhagavan sarvaṁ

yathāvad vaktum arhasi

uttamaśloka-caritaṁ

sarva-loka-sukhāvaham

Why did the Lord accept the seemingly abominable form of a fish in *tamoguṇa,* condemned by the world, as if controlled by *karma*? O sage! Kindly explain to me everything about this pastime of the Lord which gives happiness to the world.

The word *iva* should be added to other phrases describing Matsya so that the meaning becomes "as if in *tamaguna* and as if intolerable (*durmarṣam).*" The Lord took the form of a condemned beggar to give mercy to his devotee Bali. If this case is similar, then I want to know to whom the Lord gave mercy by accepting the condemned form of a fish? The activities of the famous Lord give joy to the world because those activities are glorified and heard. To which devotee did the form of Matsya give joy?

|| 8.24.4 ||

śrī-sūta uvāca

ity ukto viṣṇu-rātena

bhagavān bādarāyaṇiḥ

uvāca caritaṁ viṣṇor

matsya-rūpeṇa yat kṛtam

Sūta Gosvāmī said: When Parīkṣit Mahārāja thus inquired from Śukadeva Gosvāmī, that most powerful saintly person began describing the pastimes performed by Matsya.

|| 8.24.5 ||

śrī-śuka uvāca

go-vipra-sura-sādhūnāṁ

chandasām api ceśvaraḥ

rakṣām icchaṁs tanūr dhatte

dharmasyārthasya caiva hi

Śukadeva Gosvāmī said: For the sake of protecting the cows, *brāhmaṇa*s, *devatās*, devotees, the Vedic literature, *dharma* and *artha*, the Supreme Lord accepts the forms of incarnations.

This verse describes the general purpose of the *avatāras.*

|| 8.24.6 ||

uccāvaceṣu bhūteṣu

caran vāyur iveśvaraḥ

noccāvacatvaṁ bhajate

nirguṇatvād dhiyo guṇaiḥ

Though moving in species which are higher and lower by intelligence and qualities as Paramātmā, the Lord does not share those qualities of superior or inferior since he is beyond the *guṇas*, just as the air, though moving everywhere, is untouched by all objects.

This verse rejects the idea that the Lord has a condemnable form by making a comparison. Though the Lord moves among species which are higher and lower by their intelligence and qualities, as the *antaryāmī*, he does not partake of their higher or lower nature since he is beyond the *guṇas.* What is the question of forms like Matsya being superior or inferior since they are *śuddha-sattva?* This is Śrīdhara Svāmī's remark.

|| 8.24.7 ||

āsīd atīta-kalpānte

brāhmo naimittiko layaḥ

samudropaplutās tatra

lokā bhūr-ādayo nṛpa

O King! At the end of the previous day of Brahmā, when Brahmā slept, periodic annihilation took place, and the three worlds were covered by the water of the ocean.

The following verses show that Matsya, like Varāha, appeared twice. *Brāhmaḥ* means the period when Brahmā sleeps. This is a periodic (daily) destruction, not the final destruction.

|| 8.24.8 ||

kālenāgata-nidrasya

dhātuḥ śiśayiṣor balī

mukhato niḥsṛtān vedān

hayagrīvo 'ntike 'harat

At the end of Brahmā's day, when sleepy Brahmā fell asleep, the strong demon named Hayagrīva stole the Vedas emanating from his mouth.

The Vedas came out of his mouth when Brahmā was asleep and were moving about outside. The demon who was situated nearby stole them by his power of *yoga.*

|| 8.24.9 ||

jñātvā tad dānavendrasya

hayagrīvasya ceṣṭitam

dadhāra śapharī-rūpaṁ

bhagavān harir īśvaraḥ

Understanding the acts of the great demon Hayagrīva, the Supreme Lord assumed the form of a fish.

In the form of a fish he killed Hayagrīva. It is understood from later verses that the theft took place the beginning of the Svāyambhuva Manvantara (in the morning). The Lord took this form to benefit his devotees like Brahmā, since only the form of Matsya could save the Vedas. This is the first appearance of Matsya.

|| 8.24.10 ||

tatra rāja-ṛṣiḥ kaścin

nāmnā satyavrato mahān

nārāyaṇa-paro 'tapat

tapaḥ sa salilāśanaḥ

(During the Cākṣuṣa-manvantara), a great king named Satyavrata, a devotee of Nārāyaṇa, dedicated to Matsya, performed austerities by subsisting only on water.

Matsya appeared again in order to give mercy to his devotee Satyavrata. *Tatra* means "filled with devotion for his deity Matsya."

|| 8.24.11 ||

yo 'sāv asmin mahā-kalpe

tanayaḥ sa vivasvataḥ

śrāddhadeva iti khyāto

manutve hariṇārpitaḥ

In this particular day of Brahmā, King Satyavrata later became the son of Vivasvān, the king of the sun planet, and was known as Śrāddhadeva. By the mercy of the Supreme Lord, he was given the post of Manu.

Though this is not a *mahā-kalpa* (lifetime of Brahmā), but a day of Brahmā, it is called a *mahā-kalpa* (great period of time) out of respect for Satyavrata. This is the explanation of the *Sandarbha.* Others explain this as "during the life time of Brahmā (*mahā-kalpa*) during this day of Brahmā and not another Brahmā's lifetime, the son of Vivasvān became the Manu."

|| 8.24.12 ||

ekadā kṛtamālāyāṁ

kurvato jala-tarpaṇam

tasyāñjaly-udake kācic

chaphary ekābhyapadyata

One day while King Satyavrata was offering *tarpaṇa* in the River Kṛtamālā, a small fish appeared in the water he held in his palms.

|| 8.24.13 ||

satyavrato 'ñjali-gatāṁ

saha toyena bhārata

utsasarja nadī-toye

śapharīṁ draviḍeśvaraḥ

O King! Satyavrata, the King of Draviḍadeśa, threw the fish within his hands into the river water.

|| 8.24.14 ||

tam āha sātikaruṇaṁ

mahā-kāruṇikaṁ nṛpam

yādobhyo jñāti-ghātibhyo

dīnāṁ māṁ dīna-vatsala

kathaṁ visṛjase rājan

bhītām asmin sarij-jale

With an appealing voice, the poor small fish said to merciful King Satyavrata: O King! Protector of the poor! Why are you throwing me in the water of the river, where I fear other aquatics which can kill me?

|| 8.24.15 ||

tam ātmano 'nugrahārthaṁ

prītyā matsya-vapur-dharam

ajānan rakṣaṇārthāya

śapharyāḥ sa mano dadhe

King Satyavrata, not knowing that the fish was the Supreme Lord, out of affection decided to give the fish protection, in order to show it his mercy.

He did not know that this fish was his worshippable Lord Viṣṇu.

|| 8.24.16 ||

tasyā dīnataraṁ vākyam

āśrutya sa mahīpatiḥ

kalaśāpsu nidhāyaināṁ

dayālur ninya āśramam

The merciful King, being moved by the pitiable words of the fish, placed the fish in a water pot and brought it to his hermitage.

|| 8.24.17 ||

sā tu tatraika-rātreṇa

vardhamānā kamaṇḍalau

alabdhvātmāvakāśaṁ vā

idam āha mahīpatim

But in one night that fish grew so much that it could not move its body comfortably in the water of the pot. The fish then spoke to the King as follows.

|| 8.24.18 ||

nāhaṁ kamaṇḍalāv asmin

kṛcchraṁ vastum ihotsahe

kalpayaukaḥ suvipulaṁ

yatrāhaṁ nivase sukham

I do not like living in this water pot with such great difficulty. Therefore, please make some bigger residence where I can live comfortably.

|| 8.24.19 ||

sa enāṁ tata ādāya

nyadhād audañcanodake

tatra kṣiptā muhūrtena

hasta-trayam avardhata

Then, taking the fish out of the water pot, the King placed it in a large well. But the moment the fish was thrown in, it increased its size to three cubits.

Audañcanodake means “in well water.”

|| 8.24.20 ||

na ma etad alaṁ rājan

sukhaṁ vastum udañcanam

pṛthu dehi padaṁ mahyaṁ

yat tvāhaṁ śaraṇaṁ gatā

O King! This reservoir of water is not suitable. Please give a more extensive place, for I have taken shelter of you.

|| 8.24.21 ||

tata ādāya sā rājñā

kṣiptā rājan sarovare

tad āvṛtyātmanā so 'yaṁ

mahā-mīno 'nvavardhata

O Mahārāja Parīkṣit! The King took the fish from the well and threw it in a lake, but the fish then expanded into a gigantic fish filling extent of the lake.

The fish covered the lake with its body.

|| 8.24.22 ||

naitan me svastaye rājann

udakaṁ salilaukasaḥ

nidhehi rakṣā-yogena

hrade mām avidāsini

O King! This water body is not at all suitable for me. Put me in a lake that will never reduce in order to save me.

Put me in a lake which does not dry up *(avidāsini*) as a means (*rakṣā-yogena*) that I will not die by lack of water.

|| 8.24.23 ||

ity uktaḥ so 'nayan matsyaṁ

tatra tatrāvidāsini

jalāśaye 'sammitaṁ taṁ

samudre prākṣipaj jhaṣam

When thus requested, King Satyavrata took the fish to a perennial reservoir of water. But when that also proved insufficient, the King at last threw the gigantic fish into the ocean.

Asammitam means it was not big enough.

|| 8.24.24 ||

kṣipyamāṇas tam āhedam

iha māṁ makarādayaḥ

adanty atibalā vīra

māṁ nehotsraṣṭum arhasi

While being thrown in the ocean, the fish said to King Satyavrata: O hero, in this water very powerful *makaras* will eat me. Therefore you should not throw me in this place.

|| 8.24.25 ||

evaṁ vimohitas tena

vadatā valgu-bhāratīm

tam āha ko bhavān asmān

matsya-rūpeṇa mohayan

Captivated by the fish that spoke these sweet words, the King asked: Who are you, bewildering me in the form of a fish?

|| 8.24.26 ||

naivaṁ vīryo jalacaro

dṛṣṭo 'smābhiḥ śruto 'pi vā

yo bhavān yojana-śatam

ahnābhivyānaśe saraḥ

In one day you have expanded yourself for a hundreds of *yojanas* in the water. Before this I had never seen or heard of such a strong fish.

|| 8.24.27 ||

nūnaṁ tvaṁ bhagavān sākṣād

dharir nārāyaṇo 'vyayaḥ

anugrahāya bhūtānāṁ

dhatse rūpaṁ jalaukasām

You are certainly the inexhaustible Supreme Lord Nārāyaṇa. To show your mercy to the living entities you have now assumed the form of an aquatic.

|| 8.24.28 ||

namas te puruṣa-śreṣṭha

sthity-utpatty-apyayeśvara

bhaktānāṁ naḥ prapannānāṁ

mukhyo hy ātma-gatir vibho

O Lord! Master of creation, maintenance and annihilation! O best of enjoyers! Lord Viṣṇu! Since you are the shelter of the *jīvas*, you are the master of us surrendered devotees. Therefore let me offer my respectful obeisances unto you.

You are the shelter of the *jīvas.* Because of this you are the Lord (*mukhyaḥ*).

|| 8.24.29 ||

sarve līlāvatārās te

bhūtānāṁ bhūti-hetavaḥ

jñātum icchāmy ado rūpaṁ

yad-arthaṁ bhavatā dhṛtam

All your pastimes and incarnations certainly appear for the welfare of all living entities. Therefore, my Lord, I wish to know the purpose for which you have assumed this form of a fish.

|| 8.24.30 ||

na te 'ravindākṣa padopasarpaṇaṁ

mṛṣā bhavet sarva-suhṛt-priyātmanaḥ

yathetareṣāṁ pṛthag-ātmanāṁ satām

adīdṛśo yad vapur adbhutaṁ hi naḥ

O my Lord, possessing eyes like the petals of a lotus! You are the dear soul and friend of everyone. Worship of your lotus feet is never useless like the worship of the *devatās* who have the covering of a material body. You have shown this astonishing form for your devotees.

The *devatās* have bodies which are different from their souls (*pṛthagātmānām*). You are not like that, since your soul is not different from your body. For delivering your devotees (*satām*) you have shown this form. Another version has *pṛthag-ātmano ‘satām*: it is not useless like worship of *devatās* by an ordinary man with body separate from the soul.

|| 8.24.31 ||

śrī-śuka uvāca

iti bruvāṇaṁ nṛpatiṁ jagat-patiḥ

satyavrataṁ matsya-vapur yuga-kṣaye

vihartu-kāmaḥ pralayārṇave 'bravīc

cikīrṣur ekānta-jana-priyaḥ priyam

Śukadeva Gosvāmī said: When King Satyavrata spoke in this way, the Supreme Lord, dear to the dedicated devotees, who at the end of the *yuga* had assumed

the form of a fish to enjoy his pastimes in the water of inundation, desiring to benefit his devotee, responded as follows.

|| 8.24.32 ||

śrī-bhagavān uvāca

saptame hy adyatanād ūrdhvam

ahany etad arindama

nimaṅkṣyaty apyayāmbhodhau

trailokyaṁ bhūr-bhuvādikam

The Supreme Lord said: O King, subduer of your enemies! On the seventh day from today the three worlds—Bhūḥ, Bhuvaḥ and Svaḥ—will all merge into the water of inundation.

|| 8.24.33 ||

tri-lokyāṁ līyamānāyāṁ

saṁvartāmbhasi vai tadā

upasthāsyati nauḥ kācid

viśālā tvāṁ mayeritā

When all the three worlds merge into the water, a large boat sent by me for you will appear.

|| 8.24.34-35 ||

tvaṁ tāvad oṣadhīḥ sarvā

bījāny uccāvacāni ca

saptarṣibhiḥ parivṛtaḥ

sarva-sattvopabṛṁhitaḥ

āruhya bṛhatīṁ nāvaṁ

vicariṣyasy aviklavaḥ

ekārṇave nirāloke

ṛṣīṇām eva varcasā

Thereafter, you should collect all types of herbs and seeds of higher and lower species, and accompanied by the seven sages and surrounded by all kinds of living entities, you should get aboard that huge boat, and without distress you shall easily travel on the dark ocean of inundation by the light from the effulgent sages.

Gathering (verb should be supplied) all herbs, accompanied by the chief living entities (*sattva*) and with Kaśyapa, Manu and their associates, you will move about by the light from the sages.

|| 8.24.36 ||

dodhūyamānāṁ tāṁ nāvaṁ

samīreṇa balīyasā

upasthitasya me śṛṅge

nibadhnīhi mahāhinā

Then, as the boat is tossed about by the powerful winds, attach the vessel to my horn by means of the great serpent Vāsuki, for I shall be present by your side.

I will be there in the form of a fish. The snake is Vāsuki.

|| 8.24.37 ||

ahaṁ tvām ṛṣibhiḥ sārdhaṁ

saha-nāvam udanvati

vikarṣan vicariṣyāmi

yāvad brāhmī niśā prabho

Pulling the boat, with you and all the sages in it, O King, I shall travel in the water of devastation until the night of Lord Brahmā's slumber is over.

Here it mentions the night of Brahmā. Though it was Cākṣuṣa Manvantara within the day of Brahmā, by the Lord's will an untimely devastation occurred. Since the flood covered the three worlds and appeared like the nightly devastation, Brahmā, went to sleep without worry for some time, following the desire of the Lord to have pastimes. Thus the words "Brahmā's night" are taken in a secondary sense. This is the explanation of the *Sandarbha*, following *Laghu-bhāgavatāmṛta*. Moreover it is said:

madhye manvantarasyaiva muneḥ śāpān manuṁ prati |

pralayo'sau babhūveti purāṇe kvacid īryate ||18||

ayam ākasmiko jātaś cākṣuṣasyāntare manoḥ |

pralayaḥ padmanābhasya līlayeti ca kutracit ||19||

It is mentioned in the *Matsya Purāṇa* that there was a *pralaya* during his period because of curse of a sage upon Svāyambhuva. It is mentioned in the *Viṣṇu-dharmottara* that by the will of the Lord there was a sudden deluge during the reign of Cakṣusa Manu. *Laghu-bhāgavatāmṛta*

One should accept that a devastation did take place, otherwise there would have been no creation of population by Dakṣa after that time.

cākṣuṣe tv antare prāpte prāk-sarge kāla-vidrute

yaḥ sasarja prajā iṣṭāḥ sa dakṣo daiva-coditaḥ

His previous body had been destroyed, but he, the same Dakṣa, inspired by the supreme will, created all the desired living entities in the Cākṣuṣa Manvantara. SB 4.30.49

Thus, four types of devastation are not impossible. Within the day of Brahmā a smaller devastation takes place. The lifting of the earth and killing of Hiraṇyākṣa by Varāha; took place after the devastation during Cākṣuṣa Manvantara, since it was impossible for Hiraṇyākṣa to be born at the beginning of Svāyambhuva Manvantara when the earth was first lifted by Varāha.

uttānapāda-vaṁśyānāṁ tanayasya pracetasām |

dakṣasyaiva ditiḥ putrī hiraṇākṣo diteḥ sutaḥ ||15||

Dakṣa was the son of the Pracetas in the lineage of Uttānapāda. Dakṣa's daughter was Diti. Hiraṇyakṣa was the son of Diti.

kalpārambhe tadā nāsti sutotpattir manor api |

kvāsau prācetaso dakṣaḥ kva ditiḥ kva diteḥ ||16||

At the beginning of the first kalpa of Brahmā Svāyambhuva had produced no sons. Thus the Pracetas, Dakṣa, Diti and Hiraṇyakṣa could not have existed then.

ataḥ kāla-dvayodbhūtaṁ śrī-varāhasya ceṣṭitam |

ekatraivāha maitreyaḥ kṣattuḥ praśnānurodhataḥ ||17||

The truth has been discerned in this way. Thus Maitreya, on being asked by Vidura, narrated the activities of both appearances of Varāha in one story. *Laghu-bhāgavatāmṛta*

Thus Śukadeva has merged the two stories of Matsya into one without distinguishing the two different appearances. However, the first appearance was to save the Vedas and his other appearance within the hand of Satyavrata was during Cākṣuṣa Manvantara. Suta also lists the Cākṣuṣa Matsya in his narration of the *avatāras.*

rūpaṁ sa jagṛhe mātsyaṁ cākṣuṣodadhi-samplave

nāvy āropya mahī-mayyām apād vaivasvataṁ manum

When there was a complete inundation during the period of the Cākṣuṣa Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him on a boat.[142] SB 1.3.15

Śrīdhara Svāmī however says that the Lord showed a devastation to Satyavrata to give instructions of knowledge, in the manner that a devastation was shown to Mārkaṇḍeya through illusion to give detachment, since the devastation cannot be a *mahākalpa* devastation because the earth does not remain at that time, and it cannot be a daily devastation because since the devastation appeared suddenly without the Sāṁvartika rain. Matsya said it would happen in seven days time.

[142] The commentary on this verse mentions that after every Manvantara there is a devastation. Matsya appears after every devastation.

|| 8.24.38 ||

madīyaṁ mahimānaṁ ca

paraṁ brahmeti śabditam

vetsyasy anugṛhītaṁ me

sampraśnair vivṛtaṁ hṛdi

By my mercy, you will realize my power known as the impersonal Brahman, which will be disclosed in your heart through questions and answers.

Let us return to the topic. Since you associate with *ātmārāmas*, the desire to experience Brahman arises in your heart. By my mercy, that desire will be fulfilled. That is expressed in this verse. You will realize that power of mine indicated by the word Brahman which is one of my qualities, the all-pervading form without qualities, revealed to you by my mercy. What is the need to endeavor for *jñāna,* since it is possible for me to give it because that Brahman belongs to me? “By what method will you be merciful to me?” By your questions and my answers to you, it will be disclosed in your heart. Brahman, which cannot be defined even by me, will be understood by your strength. Just as I give perception of material objects to the *jīvas* by creating intelligence and senses, I will give you your own ability to perceive Brahman.

|| 8.24.39 ||

ittham ādiśya rājānaṁ

harir antaradhīyata

so 'nvavaikṣata taṁ kālaṁ

yaṁ hṛṣīkeśa ādiśat

After thus instructing the King, the Lord disappeared. Then King Satyavrata began to wait for the time which the Lord had indicated.

|| 8.24.40 ||

āstīrya darbhān prāk-kūlān

rājarṣiḥ prāg-udaṅ-mukhaḥ

niṣasāda hareḥ pādau

cintayan matsya-rūpiṇaḥ

After spreading *kuśa* with its tips pointing east, the saintly King, facing the northeast, sat down on the grass and began to meditate upon the Lord in the form of a fish.

He faced in the north-eastern direction.

|| 8.24.41 ||

tataḥ samudra udvelaḥ

sarvataḥ plāvayan mahīm

vardhamāno mahā-meghair

varṣadbhiḥ samadṛśyata

Thereafter, because of gigantic clouds pouring incessant water, the ocean began to overflow onto the land and inundate the entire world.

|| 8.24.42 ||

dhyāyan bhagavad-ādeśaṁ

dadṛśe nāvam āgatām

tām āruroha viprendrair

ādāyauṣadhi-vīrudhaḥ

As Satyavrata remembered the prediction of the Supreme Lord, he saw a boat approach. Collecting herbs and creepers, accompanied by saintly *brāhmaṇas,* he got aboard the boat.

|| 8.24.43 ||

tam ūcur munayaḥ prītā

rājan dhyāyasva keśavam

sa vai naḥ saṅkaṭād asmād

avitā śaṁ vidhāsyati

The sages, being pleased with the King, said to him: O King, please meditate upon Keśava. He will save us from this impending danger and arrange for our well-being.

|| 8.24.44 ||

so 'nudhyātas tato rājñā

prādurāsīn mahārṇave

eka-śṛṅga-dharo matsyo

haimo niyuta-yojanaḥ

Then, while the King constantly meditated upon the Lord, a large golden fish appeared in the ocean of inundation. The fish had one horn and was eight million miles long.

|| 8.24.45 ||

nibadhya nāvaṁ tac-chṛṅge

yathokto hariṇā purā

varatreṇāhinā tuṣṭas

tuṣṭāva madhusūdanam

Following the instructions formerly given by the Lord, the King anchored the boat to the fish's horn, using the serpent Vāsuki as a rope. Thus being satisfied, he offered prayers to the Lord.

Varatrena means “by a rope.”

|| 8.24.46 ||

śrī-rājovāca

anādy-avidyopahatātma-saṁvidas

tan-mūla-saṁsāra-pariśramāturāḥ

yadṛcchayopasṛtā yam āpnuyur

vimuktido naḥ paramo gurur bhavān

The King said: Those who have lost their self-knowledge because of ignorance without beginning, and who because of this ignorance are suffering from fatigue in the material world, after obtaining the mercy of devotee, attain you, who give special liberation and who are the supreme *guru* who cuts the knot in the heart.

You, the supreme *guru,* giver of liberation--whom those persons whose knowledge of *ātmā* has been destroyed by ignorance without beginning, who are suffering from fatigue in material existence rooted in ignorance, and who have been given shelter by the chance mercy of devotees (*yadṛcchayā*) attain—should cut the knot in our heart. The verb is in the next verse. The seven sages, teachers of *bhakti,* who have been merciful to me, are my *gurus.* But you who have taught them *bhakti* are the supreme *guru* for me. Or, when you appear according to the *avatāra,* sometimes you are the *guru* for some and you are the supreme *guru* for others. This is understood because of the use of the word *guru* in each verse following.

|| 8.24.47||

jano 'budho 'yaṁ nija-karma-bandhanaḥ

sukhecchayā karma samīhate 'sukham

yat-sevayā tāṁ vidhunoty asan-matiṁ

granthiṁ sa bhindyād dhṛdayaṁ sa no guruḥ

Foolish people bound by their own actions perform actions with a desire for happiness, but those actions produce distress. You, by service to whom foolish people destroy those desires, should destroy the ignorance in our hearts which causes false conceptions.

Except for you, there is no way of being delivered. The *jīva (janaḥ*) performs actions with a desire for happiness by which there is no real happiness (*asukham*). By service to you, they destroy those desires for happiness *(tām).* You destroy ignorance (*granthim)* situated in the heart.

|| 8.24.48 ||

yat-sevayāgner iva rudra-rodanaṁ

pumān vijahyān malam ātmanas tamaḥ

bhajeta varṇaṁ nijam eṣa so 'vyayo

bhūyāt sa īśaḥ paramo guror guruḥ

Just as gold ore gives up its impurities by fire, the *jīva* will give up his ignorance by service to you, and attains his *svarūpa.* May that supreme unchanging Lord, the supreme *guru*, be our *guru!*

One should not claim that one can destroy ignorance by knowledge. Only by service to you the *jīva (pumān)* can destroy his contamination of ignorance, just as silver or gold (*rudra-rodanam*—tears of Rudra) gives up its impurities by fire. *Śruti* says *yad arodīt tad rudrasya rudratvaṁ yad aśru aśīryate tad rajatam hiraṇyam abhavat:* since he cried out at birth he is called Rudra; the tears that dropped became silver and gold. (*Kṛṣṇa Yajur Veda, Taittirīya Saṁhitā* 1.5.1.1.5) Ore gives up its impurities by contact with fire but not by washing. Similarly by *jñāna* and other process the *jīva* does not give up his impurities.

|| 8.24.49 ||

na yat-prasādāyuta-bhāga-leśam

anye ca devā guravo janāḥ svayam

kartuṁ sametāḥ prabhavanti puṁsas

tam īśvaraṁ tvāṁ śaraṇaṁ prapadye

Neither the *devatās,* parents nor kings, independently or together, can offer mercy that equals even one ten-thousandth of your mercy. Therefore I wish to take shelter of the Supreme Lord.

One should not reject you and instead worship *devatās* for quick mercy. The *devatās*, parents (*guru*) or kings desiring to give happiness (*janaḥ*) either together or separately, cannot produce even one ten-thousandth of your mercy--not even one particle of your mercy.

|| 8.24.50 ||

acakṣur andhasya yathāgraṇīḥ kṛtas

tathā janasyāviduṣo 'budho guruḥ

tvam arka-dṛk sarva-dṛśāṁ samīkṣaṇo

vṛto gurur naḥ sva-gatiṁ bubhutsatām

Just as a blind man accepts another blind man to lead him, ignorant people accept another ignorant man as their *guru*. We, desiring *bhakti*, accept you, who are like the sun, who reveal all senses and all knowledge, as our *guru.*

Since one cannot give up ignorance except by service to you, one should not service *gurus* who do not teach service to you. The ignorant person accepts a person who does not know about bondage and liberation (*abudhaḥ*) as a *guru.* One who teaches *bhakti* for you is intelligent, as you have said:

daivī hy eṣā guṇa-mayī mama māyā duratyayā |
mām eva ye prapadyante māyām etāṁ taranti te ||

My *māyā* made of the *guṇas*, fit for the *jīva's* pleasure, is hard to surpass, but those who surrender to me alone can cross over this *māyā*. BG 7.14

This intelligent person is *guru* and not others who simply cause obstacles to progress. We who desire *bhakti* (*sva-gatim*) accept you, who appear like the sun *(arka-dṛk)* as *guru.* You are the revealer (*samīkṣaṇaḥ*) of all eyes, all senses and all types of knowledge. *Sarva-dṛśām* stands for these three items.

|| 8.24.51 ||

jano janasyādiśate 'satīṁ gatiṁ

yayā prapadyeta duratyayaṁ tamaḥ

tvaṁ tv avyayaṁ jñānam amogham añjasā

prapadyate yena jano nijaṁ padam

An ignorant *guru* teaches his disciple material goals by which he surrenders to unsurpassable ignorance. But you teach indestructible knowledge (*bhakti*) which never fails to give results, by which a person quickly attains Vaikuṇṭha.

An example is given to make the point clear. A materialistic *guru* teaches a disciple about material goals. Such a *guru,* a cause of obstacles, should be completely rejected. But you have made your appearance in the form of *guru.* You teach knowledge which arises from *bhakti* (*avyayam jñānam*), not just knowledge composed of *vidyā* which is destroyed when liberation is reached. One attains your lotus feet or Vaikuṇṭha (*nija-padam*).

|| 8.24.52 ||

tvaṁ sarva-lokasya suhṛt priyeśvaro

hy ātmā gurur jñānam abhīṣṭa-siddhiḥ

tathāpi loko na bhavantam andha-dhīr

jānāti santaṁ hṛdi baddha-kāmaḥ

You are the friend of all people, the affectionate ruler, the giver of consciousness, the giver of knowledge, knowledge personified, and the fulfiller of all desires. Foolish, impure people, whose hearts are bound by lust, do not understand you, the most pure.

"Why do people not surrender to me, if I am the real *guru*?" They do not surrender because they are foolish. You are the friend whereas no one else is the friend. You are an affectionate master, whereas others are not. Or the word *suhṛt* can indicate that the Lord is the object of *sakhya-bhāva*, and the word *priya* can indicate the Lord is the object of *mādhurya-bhāva*. *Īśvaraḥ* indicates *dāsya-bhāva*. *Ātmā* indicates that the Lord is the object of *śānta-bhāva. Guru* indicates that the Lord is the object of a particular *dāsya-bhāva.* Or by *sandhi*, it can be *aguruḥ,* indicating someone who is not a parent, but a son. Thus *vātsalya-bhāva* is indicated. You are also without *bhāva* as *jñānam,* the giver of impersonal liberation. You also fulfill the desires of those who have material desires. The foolish people who are improper cannot understand you who are proper and excellent (*santam*) because their hearts are bound by sinful desires.

|| 8.24.53 ||

taṁ tvām ahaṁ deva-varaṁ vareṇyaṁ

prapadya īśaṁ pratibodhanāya

chindhy artha-dīpair bhagavan vacobhir

granthīn hṛdayyān vivṛṇu svam okaḥ

I surrender to you, the Lord, the most worthy of praise, worshipped by the *devatās,* in order to awaken me from sleeping in *māyā.* O Lord! Please cut the knots in the heart by your words which reveal the highest truth. Please describe the method to attain Vaikuṇṭha.

My ignorance having been destroyed by the mercy of your devotees, I see you alone as the goal. That is expressed in this verse. *Pratibodhanāya* (unto you who cause awakening) indicates "Please wake me up since I am sleeping in the bed of *saṁsāra*." Cut the knots in the heart by words which reveal the spiritual truth (*artha-dīpaiḥ*). Speak about the path for attaining Vaikuṇṭha (*svam okaḥ*).

|| 8.24.54 ||

śrī-śuka uvāca

ity uktavantaṁ nṛpatiṁ

bhagavān ādi-pūruṣaḥ

matsya-rūpī mahāmbhodhau

viharaṁs tattvam abravīt

Śukadeva Gosvāmī said: When Satyavrata had thus prayed to the Supreme Lord in the form of a fish, the Lord, while moving in the water of inundation, explained to him the Absolute Truth.

|| 8.24.55 ||

purāṇa-saṁhitāṁ divyāṁ

sāṅkhya-yoga-kriyāvatīm

satyavratasya rājarṣer

ātma-guhyam aśeṣataḥ

The Supreme Lord explained in detail to King Satyavrata the sacred Matsya Purāṇa, containing *jñāna, bhakti* and *karma*, and also describing the nature of the Lord.

Purāna-saṁhitām means *Matsya Purāṇa.*

|| 8.24.56 ||

aśrauṣīd ṛṣibhiḥ sākam

ātma-tattvam asaṁśayam

nāvy āsīno bhagavatā

proktaṁ brahma sanātanam

While sitting in the boat, King Satyavrata, accompanied by the sages, listened without doubt to the instructions of the Supreme Lord in regard to *ātmā* and eternal Brahman.

|| 8.24.57 ||

atīta-pralayāpāya

utthitāya sa vedhase

hatvāsuraṁ hayagrīvaṁ

vedān pratyāharad dhariḥ

At the end of the last inundation, at the beginning of Svāyambhuva Manvantara, the Supreme Lord killed the demon named Hayagrīva and delivered the Vedas to Lord Brahmā when Lord Brahmā awoke from sleep.

The purposes of the two appearances of Matsya at different times are here described. *Atīta-pralayāpāya* means “at the beginning of Svāyambhuva Manvantara.”

|| 8.24.58 ||

sa tu satyavrato rājā

jñāna-vijñāna-saṁyutaḥ

viṣṇoḥ prasādāt kalpe 'sminn

āsīd vaivasvato manuḥ

King Satyavrata, endowed with knowledge and realization by the mercy of the Lord, became Vaivasvata Manu in the present Manvantara.

The word *tu* indicates a different subject, an event occurring during Cākṣuṣa Manvantara. This corresponds to the previous description:

rūpaṁ sa jagṛhe mātsyaṁ cākṣuṣodadhi-samplave |
nāvy āropya mahī-mayyām apād vaivasvataṁ manum ||

The Lord accepted the form of Matsya during the flood at the time of Cākṣuṣa Manvantara. He protected Vaivasvata Manu by putting him on a boat made of the earth. SB 1.3.15

The purpose of this *avatāra* was to give knowledge. This is explained by the phrase “endowed with knowledge and realization by the Lord’s mercy.”

|| 8.24.59 ||

satyavratasya rājarṣer

māyā-matsyasya śārṅgiṇaḥ

saṁvādaṁ mahad-ākhyānaṁ

śrutvā mucyeta kilbiṣāt

If one hears this great story in the form of a discussion between the great King Satyavrata and the fish incarnation with a horn, he will be delivered from the reactions of sinful life.

|| 8.24.60 ||

avatāraṁ harer yo 'yaṁ

kīrtayed anvahaṁ naraḥ

saṅkalpās tasya sidhyanti

sa yāti paramāṁ gatim

One who daily narrates this description of the Matsya incarnation will certainly have all his ambitions fulfilled, and he will go to Vaikuṇṭha.

|| 8.24.61 ||

pralaya-payasi dhātuḥ supta-śakter mukhebhyaḥ

śruti-gaṇam apanītaṁ pratyupādatta hatvā

ditijam akathayad yo brahma satyavratānāṁ

tam aham akhila-hetuṁ jihma-mīnaṁ nato 'smi

I offer my respectful obeisances unto Matsya, the cause of all causes, who, after killing the demon, restored to Lord Brahmā the Vedic literature stolen from his mouths while Brahmā had no powers during sleep at the time of the devastation, and who explained the essence of Vedic literature to King Satyavrata.

The purposes of the two *avatāras* are summarized for clarity. *Diti-jam (*born from Diti) means a demon. Here the conventional meaning is take over the literal meaning (he was not really Diti's son.) *Satyavratānām* is in the plural out of respect. *Jihma-mīnam* means "having a corrupted fish form." It was a distorted form because the fish had a horn which was tied to the boat. Another form of distorted fish is known commonly as *āḍi.*

The commentary *Śārātha-darśinī* on twenty-fourth chapter of the Eighth Canto has been completed to give pleasure to the hearts of the devotees in accordance with the

views of the *ācāryas.* I do not have detachment or a trace of *bhakti.* I do not have a trace of knowledge nor good conduct. I do not write a commentary but make a net to catch my intelligence which is quivering in the waves of *saṁsāra.* The commentary of the Eighth Canto has been completed on the sixth lunar day in the waxing phase of Phalguna month on the banks of Rādhā-kuṇḍa. I offer respects to Rādhā-kuṇḍa, Śyāma-kunḍa, Govardhana and my *guru.*

Canto 9

Chapter One

The Story of Sudyumna

|| 9.1.1 ||

śrī-rājovāca

manvantarāṇi sarvāṇi

tvayoktāni śrutāni me

vīryāṇy ananta-vīryasya

hares tatra kṛtāni ca

King Parīkṣit said: You have described the Manvantaras, within those periods, the wonderful activities of the Supreme Lord of unlimited potency take place, and I have heard this.

Offering respects to *guru* and Kṛṣṇa, the ocean of mercy, I take shelter of Śukadeva, master of the world, eye of the universe. I offer myself and everything I possess to he who is the life of the *gopīs*, the controller, for service to his dear devotees.

Sad-dharma has been described. Now, in the Ninth Canto topics related to the followers of the Lord (*īśānukathā*) are told with the intention of propagating *bhakti, vijñaṇa* and *vairāgya.* This is demonstrated through splendid devotees such as Ambarīṣa. *Vairāgya* is demonstrated by persons like Yayāti, even though they were engaged in material pleasures. With this aim in mind, this topic also includes descriptions of the members of the dynasties of the sun and moon, whose very names are purifying, and who also taught by their personal example.

In the Ninth Canto, thirteen chapters describe the sun dynasty and eleven chapters describe the moon dynasty. Thus there are twenty-four chapters in the Ninth Canto, endowed with various astonishing subjects, and concluding with topics of Kṛṣṇa. In the First Chapter Sudyumna goes hunting, becomes a woman, and after recovering his former state, produces a son Purūravā.

Having heard that Satyavrata, a great devotee, became Manu by the mercy of Matysa, Parīkṣit, having developed faith in those topics, asks questions in four verses with the intention of learning about the devotees in the various dynasties.

|| 9.1.2-3 ||

yo 'sau satyavrato nāma

rājarṣir draviḍeśvaraḥ

jñānaṁ yo 'tīta-kalpānte

lebhe puruṣa-sevayā

sa vai vivasvataḥ putro

manur āsīd iti śrutam

tvattas tasya sutāḥ proktā

ikṣvāku-pramukhā nṛpāḥ

Satyavrata, the saintly king of Draviḍadeśa who received spiritual knowledge at the end of the last Manvantara by the grace of the Lord, later became Vaivasvata Manu, the son of Vivasvān. I have received this knowledge from you. I also understand that such kings as Ikṣvāku were his sons, as you have already explained.

Atīta-kalpānte means at the end of the last Manvantara (Cākṣuṣa).

|| 9.1.4 ||

teṣāṁ vaṁśaṁ pṛthag brahman

vaṁśānucaritāni ca

kīrtayasva mahā-bhāga

nityaṁ śuśrūṣatāṁ hi naḥ

O greatly fortunate one! O great *brāhmaṇa*! Describe to us separately the dynasties and characteristics of those kings, for we are always eager to hear such topics from you.

|| 9.1.5 ||

ye bhūtā ye bhaviṣyāś ca

bhavanty adyatanāś ca ye

teṣāṁ naḥ puṇya-kīrtīnāṁ

sarveṣāṁ vada vikramān

Kindly tell us about the abilities of all the celebrated kings born in the dynasty of Vaivasvata Manu, including those who have already passed, those who may appear in the future, and those who exist at present.

|| 9.1.6 ||

śrī-sūta uvāca

evaṁ parīkṣitā rājñā

sadasi brahma-vādinām

pṛṣṭaḥ provāca bhagavāñ

chukaḥ parama-dharma-vit

Sūta Gosvāmī said: When Śukadeva Gosvāmī, the greatest knower of religious principles, was thus requested by Mahārāja Parīkṣit in the assembly of all the scholars learned in Vedic knowledge, he then spoke.

|| 9.1.7 ||

śrī-śuka uvāca

śrūyatāṁ mānavo vaṁśaḥ

prācuryeṇa parantapa

na śakyate vistarato

vaktuṁ varṣa-śatair api

Śukadeva Gosvāmī said: O King, subduer of your enemies! Hear from me in detail about the dynasty of Manu. It is not possible to speak everything, even in hundreds of years.

|| 9.1.8 ||

parāvareṣāṁ bhūtānām

ātmā yaḥ puruṣaḥ paraḥ

sa evāsīd idaṁ viśvaṁ

kalpānte 'nyan na kiñcana

The Supreme Person, the soul of all superior and inferior beings, existed at the end of the millennium, when neither this manifested cosmos nor anything else but him existed.

In order to understand the topic, he relates in five verses the dynasty of Manu from the beginning of creation, bringing in topics already spoken.

|| 9.1.9 ||

tasya nābheḥ samabhavat

padma-koṣo hiraṇmayaḥ

tasmiñ jajñe mahārāja

svayambhūś catur-ānanaḥ

O King Parīkṣit! From the navel of the Supreme Lord was generated a golden lotus, on which the four-faced Lord Brahmā took his birth.

|| 9.1.10 ||

marīcir manasas tasya

jajñe tasyāpi kaśyapaḥ

dākṣāyaṇyāṁ tato 'dityāṁ

vivasvān abhavat sutaḥ

From the mind of Lord Brahmā, Marīci took birth, and from Marīci, Kaśyapa appeared. From Kaśyapa, in the womb of Aditi, daughter of Dakṣa, Vivasvān took birth.

|| 9.1.11-12 ||

tato manuḥ śrāddhadevaḥ

saṁjñāyām āsa bhārata

śraddhāyāṁ janayām āsa

daśa putrān sa ātmavān

ikṣvāku-nṛga-śaryāti-

diṣṭa-dhṛṣṭa-karūṣakān

nariṣyantaṁ pṛṣadhraṁ ca

nabhagaṁ ca kaviṁ vibhuḥ

O King, best of the Bhārata dynasty! From Vivasvān, in the womb of Saṁjñā, Śrāddhadeva Manu was born. Śrāddhadeva Manu, having conquered his senses, begot ten sons in the womb of his wife, Śraddhā. The names of these sons were Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karūṣaka, Nariṣyanta, Pṛṣadhra, Nabhaga and Kavi.

|| 9.1.13 ||

aprajasya manoḥ pūrvaṁ

vasiṣṭho bhagavān kila

mitrā-varuṇayor iṣṭiṁ

prajārtham akarod vibhuḥ

Manu at first had no sons. Therefore, in order to get a son for him, the great saint Vasiṣṭha, who was very powerful in spiritual knowledge, performed a sacrifice to satisfy Mitra and Varuṇa.

This was previous to the birth to Ikṣvāku and other sons.

|| 9.1.14 ||

tatra śraddhā manoḥ patnī

hotāraṁ samayācata

duhitrartham upāgamya

praṇipatya payovratā

During that sacrifice, Śraddhā, Manu's wife, who was observing the vow of subsisting only by drinking milk, approached the priest offering the sacrifice, offered obeisances to him and begged for a daughter.

Please perform a sacrifice so that I get a daughter.

|| 9.1.15 ||

preṣito 'dhvaryuṇā hotā

vyacarat tat samāhitaḥ

gṛhīte haviṣi vācā

vaṣaṭ-kāraṁ gṛṇan dvijaḥ

Ordered by the chief priest, the *hotā* remembered the request of Manu's wife with concentrated mind and performed the sacrifice while chanting the word "vaṣaṭ" when the oblations were taken up.

When ordered by the *advaryu,* “Perform the sacrifice” the *hota*, when the oblations were taken up, remembered the request of the queen, and chanting *vaṣaṭ,* performed the sacrifice. Another version has *adhyāyat tad*: uttering *vaṣaṭ* he meditated on the queen’s request**.**

|| 9.1.16 ||

hotus tad-vyabhicāreṇa

kanyelā nāma sābhavat

tāṁ vilokya manuḥ prāha

nātituṣṭamanā gurum

Because of the irregularity caused by the *hotā* during the sacrifice, a daughter named Ilā was born. Upon seeing the daughter, Manu, not too satisfied, spoke to his *guru* Vasiṣṭha, as follows.

It should be understood that the King was joyful at her birth and therefore gave her a name. But his joy was just ordinary since the problem of having no son was not removed. That is indicated by the words *na atituṣṭamnamā* (not too satisfied).

|| 9.1.17 ||

bhagavan kim idaṁ jātaṁ

karma vo brahma-vādinām

viparyayam aho kaṣṭaṁ

maivaṁ syād brahma-vikriyā

My lord, how has the result of the action been opposite to the one desired for you who are knowers of the Vedas? This is unfortunate. There should not have been such a reversal of the results of the Vedic mantras.

Brahma-vikiryā means the *mantras* should not produce wrong results**.**

|| 9.1.18 ||

yūyaṁ brahma-vido yuktās

tapasā dagdha-kilbiṣāḥ

kutaḥ saṅkalpa-vaiṣamyam

anṛtaṁ vibudheṣv iva

You are conversant with the Vedas, endowed with austerity, and have destroyed all sins. How did you desire become thwarted, as if *devatās* were lying?

|| 9.1.19 ||

niśamya tad vacas tasya

bhagavān prapitāmahaḥ

hotur vyatikramaṁ jñātvā

babhāṣe ravi-nandanam

The most powerful great-grandfather Vasiṣṭha, after hearing these words of Manu and understanding the discrepancy on the part of the *hotā*, spoke as follows to the son of the sun-god, Manu.

Prapitāmahaḥ means Vasiṣṭha.

|| 9.1.20 ||

etat saṅkalpa-vaiṣamyaṁ

hotus te vyabhicārataḥ

tathāpi sādhayiṣye te

suprajāstvaṁ sva-tejasā

The discrepancy in the objective is due to your priest's deviation from the original purpose. However, by my own prowess I shall give you a good son.

|| 9.1.21 ||

evaṁ vyavasito rājan

bhagavān sa mahā-yaśāḥ

astauṣīd ādi-puruṣam

ilāyāḥ puṁstva-kāmyayā

O King Parīkṣit! After the most famous and powerful Vasiṣṭha made this decision, he offered prayers to the Supreme Person, Viṣṇu, desiring to transform Ilā into a male.

|| 9.1.22 ||

tasmai kāma-varaṁ tuṣṭo

bhagavān harir īśvaraḥ

dadāv ilābhavat tena

sudyumnaḥ puruṣarṣabhaḥ

The Supreme Lord, the supreme controller, being pleased with Vasiṣṭha, gave him the benediction he desired. Thus Ilā was transformed into a best of men, named Sudyumna.

|| 9.1.23-24 ||

sa ekadā mahārāja

vicaran mṛgayāṁ vane

vṛtaḥ katipayāmātyair

aśvam āruhya saindhavam

pragṛhya ruciraṁ cāpaṁ

śarāṁś ca paramādbhutān

daṁśito 'numṛgaṁ vīro

jagāma diśam uttarām

O King Parīkṣit! That hero Sudyumna, accompanied by a few ministers and associates and riding on a horse brought from Sindhupradeśa, wearing armor and holding an attractive bow and astonishing arrows, went in the north pursuing animals while hunting in the forest.

|| 9.1.25 ||

sukumāra-vanaṁ meror

adhastāt praviveśa ha

yatrāste bhagavāñ charvo

ramamāṇaḥ sahomayā

There in the north, at the foot of Mount Meru, he entered a forest known as Sukumāra where Lord Śiva always enjoys with Umā.

|| 9.1.26 ||

tasmin praviṣṭa evāsau

sudyumnaḥ para-vīra-hā

apaśyat striyam ātmānam

aśvaṁ ca vaḍavāṁ nṛpa

O King Parīkṣit, when Sudyumna, who was expert in subduing enemies, entered the forest, he saw that he had become a woman and his horse had become a mare.

|| 9.1.27 ||

tathā tad-anugāḥ sarve

ātma-liṅga-viparyayam

dṛṣṭvā vimanaso 'bhūvan

vīkṣamāṇāḥ parasparam

When his followers also saw their gender reversed, they looked at each other in confusion.

|| 9.1.28 ||

śrī-rājovāca

katham evaṁ guṇo deśaḥ

kena vā bhagavan kṛtaḥ

praśnam enaṁ samācakṣva

paraṁ kautūhalaṁ hi naḥ

Mahārāja Parīkṣit said: O most powerful *brāhmaṇa,* why was this place so empowered, and who made it so powerful? Kindly answer this question, for I am very curious to hear about this.

|| 9.1.29 ||

śrī-śuka uvāca

ekadā giriśaṁ draṣṭum

ṛṣayas tatra suvratāḥ

diśo vitimirābhāsāḥ

kurvantaḥ samupāgaman

Śukadeva Gosvāmī answered: Some sages of fixed vows and whose own effulgence dissipated the darkness of all directions once came to see Lord Śiva in that forest.

Vitimirābhāsāḥ means “having effulgence which destroyed darkness.”

|| 9.1.30 ||

tān vilokyāmbikā devī

vivāsā vrīḍitā bhṛśam

bhartur aṅkāt samutthāya

nīvīm āśv atha paryadhāt

When the goddess Ambikā saw the great saintly persons, she was ashamed because at that time she was naked. She immediately got up from the lap of her husband and put on her cloth.

|| 9.1.31 ||

ṛṣayo 'pi tayor vīkṣya

prasaṅgaṁ ramamāṇayoḥ

nivṛttāḥ prayayus tasmān

nara-nārāyaṇāśramam

Seeing Lord Śiva and Pārvatī engaged in intimacy, all the sages refrained from approaching and departed for the hermitage of Nara-Nārāyaṇa.

|| 9.1.32 ||

tad idaṁ bhagavān āha

priyāyāḥ priya-kāmyayā

sthānaṁ yaḥ praviśed etat

sa vai yoṣid bhaved iti

Thereupon, just to please his wife, Lord Śiva said, "Any male entering this place shall immediately become a female!"

|| 9.1.33 ||

tata ūrdhvaṁ vanaṁ tad vai

puruṣā varjayanti hi

sā cānucara-saṁyuktā

vicacāra vanād vanam

Since that time, no male had entered that forest. But now King Sudyumna, having been transformed into a female, began to walk with his associates from one forest to another.

After the related story has been finished, the main story continues about King Sudyumna. The companions are addressed in the masculine form according to their previous identities, though now they were females.

|| 9.1.34 ||

atha tām āśramābhyāśe

carantīṁ pramadottamām

strībhiḥ parivṛtāṁ vīkṣya

cakame bhagavān budhaḥ

Budha, the son of the moon, seeing Sudyumna who had been transformed into the best of beautiful women who excite desire, surrounded by other women, developed a desire for her.

|| 9.1.35 ||

sāpi taṁ cakame subhrūḥ

somarāja-sutaṁ patim

sa tasyāṁ janayām āsa

purūravasam ātmajam

The beautiful woman also desired to accept Budha, the son of the king of the moon, as her husband. Budha begot in her womb a son named Purūravā.

|| 9.1.36 ||

evaṁ strītvam anuprāptaḥ

sudyumno mānavo nṛpaḥ

sasmāra sa kulācāryaṁ

vasiṣṭham iti śuśruma

I heard that King Sudyumna, the son of Manu, having thus achieved femininity, remembered his family *guru*, Vasiṣṭha.

|| 9.1.37 ||

sa tasya tāṁ daśāṁ dṛṣṭvā

kṛpayā bhṛśa-pīḍitaḥ

sudyumnasyāśayan puṁstvam

upādhāvata śaṅkaram

Upon seeing Sudyumna's condition, Vasiṣṭha, greatly pained, desired that Sudyumna regain his male form. Vasiṣṭha began to worship Śiva.

Āśayan means desiring.

|| 9.1.38-39 ||

tuṣṭas tasmai sa bhagavān

ṛṣaye priyam āvahan

svāṁ ca vācam ṛtāṁ kurvann

idam āha viśāmpate

māsaṁ pumān sa bhavitā

māsaṁ strī tava gotrajaḥ

itthaṁ vyavasthayā kāmaṁ

sudyumno 'vatu medinīm

O King Parīkṣit, Lord Śiva, pleased with Vasiṣṭha, to satisfy him and also to keep his own word to Pārvatī, said to him, "Your disciple Sudyumna may remain a male for one month and a female for the next. In this way he may rule the world as he likes."

Prītam āvahan means "being pleased."

|| 9.1.40 ||

ācāryānugrahāt kāmaṁ

labdhvā puṁstvaṁ vyavasthayā

pālayām āsa jagatīṁ

nābhyanandan sma taṁ prajāḥ

Thus favored by the *guru,* according to this arrangement, Sudyumna regained his desired maleness every alternate month and in this way ruled the kingdom, although the citizens were not satisfied with this.

The citizens were not happy because every other month the King would disappear when he became a woman.

|| 9.1.41 ||

tasyotkalo gayo rājan

vimalaś ca trayaḥ sutāḥ

dakṣiṇā-patha-rājāno

babhūvur dharma-vatsalāḥ

O King, Sudyumna's three very pious sons, named Utkala, Gaya and Vimala, became the kings of the Dakṣiṇā-patha.

Tasya means "of Sudymna."

|| 9.1.42 ||

tataḥ pariṇate kāle

pratiṣṭhāna-patiḥ prabhuḥ

purūravasa utsṛjya

gāṁ putrāya gato vanam

Thereafter, when Sudyumna, the king of Pratiṣthāna, was sufficiently old, he delivered the entire earth to his son Purūravā and entered the forest.

Pratiṣthānam-patiḥ means the king of Pratiṣṭhāna city.

Thus ends the commentary on the First Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Two

Other Descendents of Vaivasvata Manu

|| 9.2.1 ||

śrī-śuka uvāca

evaṁ gate 'tha sudyumne

manur vaivasvataḥ sute

putra-kāmas tapas tepe

yamunāyāṁ śataṁ samāḥ

Śukadeva Gosvāmī said: Thereafter, when his son Sudyumna had gone to the forest, Vaivasvata Manu [Śrāddhadeva], desirous of getting more sons, performed austerities on the bank of the Yamunā for one hundred years.

In the Second Chapter, Vaivasvata Manu's dynasty is described briefly. Pṛṣadhra, rejected by his *guru*, does not give him up, and attains the supreme.

|| 9.2.2 ||

tato 'yajan manur devam

apatyārthaṁ hariṁ prabhum

ikṣvāku-pūrvajān putrān

lebhe sva-sadṛśān daśa

Then, because of this desire for sons Śrāddhadeva worshiped the Supreme Lord and obtained ten sons exactly like himself. Among them all, Ikṣvāku was the eldest.

|| 9.2.3||

pṛṣadhras tu manoḥ putro

go-pālo guruṇā kṛtaḥ

pālayām āsa gā yatto

rātryāṁ vīrāsana-vrataḥ

Among these sons, Pṛṣadhra, following the order of his *guru,* was engaged as a protector of cows. He would stand all night with a sword with great attention.

Pṛṣadhra had no descendents. The reason is explained. *Khaḍga-pāṇeḥ* means he would stay awake all night with a sword in his hand. *Yattḥaḥ* means with attention.

|| 9.2.4 ||

ekadā prāviśad goṣṭhaṁ

śārdūlo niśi varṣati

śayānā gāva utthāya

bhītās tā babhramur vraje

One time at night a tiger entered the cowshed. Upon seeing the tiger, all the cows, which were lying down, got up in fear and scattered here and there in the pen.

|| 9.2.5-6 ||

ekāṁ jagrāha balavān

sā cukrośa bhayāturā

tasyās tu kranditaṁ śrutvā

pṛṣadhro 'nusasāra ha

khaḍgam ādāya tarasā

pralīnoḍu-gaṇe niśi

ajānann acchinod babhroḥ

śiraḥ śārdūla-śaṅkayā

When the very strong tiger seized a cow, the cow screamed in distress and fear, and Pṛṣadhra, hearing the screaming, immediately followed the sound. He took up his sword, but because the stars were covered by clouds, he mistook the cow for the tiger and mistakenly cut off the cows' head with great force.

Because clouds covered the star, he is took a cow for the tiger.

|| 9.2.7 ||

vyāghro 'pi vṛkṇa-śravaṇo

nistriṁśāgrāhatas tataḥ

niścakrāma bhṛśaṁ bhīto

raktaṁ pathi samutsṛjan

Because the tiger's ear had been cut by the edge of the sword, the tiger fled in great fear from that place, while bleeding on the path.

The tiger’s ear was cut by the striking of the tip of his sword.

|| 9.2.8 ||

manyamāno hataṁ vyāghraṁ

pṛṣadhraḥ para-vīra-hā

adrākṣīt sva-hatāṁ babhruṁ

vyuṣṭāyāṁ niśi duḥkhitaḥ

In the morning, when Pṛṣadhra, who was quite able to subdue his enemy, saw that he had killed the cow although at night he thought he had killed the tiger, he was very unhappy.

Vyuṣṭāyām means “when night passed.”

|| 9.2.9 ||

taṁ śaśāpa kulācāryaḥ

kṛtāgasam akāmataḥ

na kṣatra-bandhuḥ śūdras tvaṁ

karmaṇā bhavitāmunā

Although Pṛṣadhra had committed the sin unknowingly, his family priest, Vasiṣṭha, cursed him, saying, "In your next life you shall not be able to become a a fallen *kṣatriya.* Instead, you shall take birth as a *śūdra*."

The *guru* cursed him though he killed the cow unintentionally (*akāmataḥ*). He did not give instructions on atonement, but out of anger cursed him because his intelligence had disappeared. That is because the actions of a family priest are subject to great ignorance. Viśvarūpa expressed this as follows:

akiñcanānāṁ hi dhanaṁ śiloñchanaṁ

teneha nirvartita-sādhu-satkriyaḥ

kathaṁ vigarhyaṁ nu karomy adhīśvarāḥ

paurodhasaṁ hṛṣyati yena durmatiḥ

Those who are detached maintain themselves honestly by collecting grains left in the harvested field, or left on the grain market floor. O rulers! How can I take up the condemned profession of a priest which gives joy only to the foolish?

SB 6.7.36

Vasiṣṭha cursed him, saying that he could not even become a fallen *kṣatriya*, but only a *śūdra.*

|| 9.2.10 ||

evaṁ śaptas tu guruṇā

pratyagṛhṇāt kṛtāñjaliḥ

adhārayad vrataṁ vīra

ūrdhva-retā muni-priyam

When the hero Pṛṣadhra was thus cursed by his *guru,* he accepted the curse with folded hands. Controlling his senses, he took the vow of *brahmacarya.*

With folded hands he accepted the curse as mercy. He had devotion to *guru.* He did not say "Why did uselessly you curse me without reflecting first?" Though cursed by his *guru*, remaining faithful to *guru,* he attained liberation without obstacles. That is the lesson of this story. *Muni-priyam* means a vow of celibacy.

|| 9.2.11-13 ||

vāsudeve bhagavati

sarvātmani pare 'male

ekāntitvaṁ gato bhaktyā

sarva-bhūta-suhṛt samaḥ

vimukta-saṅgaḥ śāntātmā

saṁyatākṣo 'parigrahaḥ

yad-ṛcchayopapannena

kalpayan vṛttim ātmanaḥ

ātmany ātmānam ādhāya

jñāna-tṛptaḥ samāhitaḥ

vicacāra mahīm etāṁ

jaḍāndha-badhirākṛtiḥ

Fixing himself with complete devotion in pure Lord Vāsudeva, the *antaryāmī,* becoming the friend of all beings, seeing them all equally, becoming detached from material life, controlling his mind and senses, not accepting charity from anyone, subsisting on whatever came of its own accord, fixing his mind on the Lord, and satisfied with knowledge, he traveled over the earth as if dumb, blind and deaf.

He fixed his mind *(ātmanam*) on the Lord *(ātmani*). He was satisfied with knowledge (and did not engage in it anymore), but was not fully satisfied with *bhakti,* wanting more and more.

|| 9.2.14 ||

evaṁ vṛtto vanaṁ gatvā

dṛṣṭvā dāvāgnim utthitam

tenopayukta-karaṇo

brahma prāpa paraṁ muniḥ

With this way of life, Pṛṣadhra, having entered the forest, saw a blazing forest fire, which had arisen there. The sage, having burned up his body in the fire, achieved Kṛṣṇa.

Upayyukta-karaṇaḥ means he burned up his body. *Param brahma* means Kṛṣṇa.

|| 9.2.15 ||

kaviḥ kanīyān viṣayeṣu niḥspṛho

visṛjya rājyaṁ saha bandhubhir vanam

niveśya citte puruṣaṁ sva-rociṣaṁ

viveśa kaiśora-vayāḥ paraṁ gataḥ

Being reluctant to accept material enjoyment, Manu's youngest son, whose name was Kavi, gave up the kingdom, and when still of *kaiśora* age, went to the forest with his friends. Thinking of the self-effulgent Supreme Lord within the core of his heart, he attained the Lord.

Kavi also had no descendents. He gave up the kingdom with his friends and entered the forest.

|| 9.2.16 ||

karūṣān mānavād āsan

kārūṣāḥ kṣatra-jātayaḥ

uttarā-patha-goptāro

brahmaṇyā dharma-vatsalāḥ

From Karūṣa, another son of Manu, came the Kārūṣa dynasty, a family of *kṣatriyas.* The Kārūṣa *kṣatriyas*, ruling the northern direction, were protectors of brahminical culture and were all firmly religious.

|| 9.2.17 ||

dhṛṣṭād dhārṣṭam abhūt kṣatraṁ

brahma-bhūyaṁ gataṁ kṣitau

nṛgasya vaṁśaḥ sumatir

bhūtajyotis tato vasuḥ

From the son of Manu named Dhṛṣṭa came a *kṣatriya* caste called Dhārṣṭa, whose members achieved the position of *brāhmaṇas* in this world. Then, from the son of Manu named Nṛga came Sumati. From Sumati came Bhūtajyoti, and from Bhūtajyoti came Vasu.

Brahma-bhūyam means they attained the position of *brāhmaṇas. Nṛgasya vaṁśaḥ* means son of Nṛga.

|| 9.2.18 ||

vasoḥ pratīkas tat-putra

oghavān oghavat-pitā

kanyā caughavatī nāma

sudarśana uvāha tām

The son of Vasu was Pratīka, whose son was Oghavān. Oghavān's son was also known as Oghavān, and his daughter was Oghavatī. Sudarśana married that daughter.

Oghavat-pitā means “whose father was Oghavān.” Thus the son was also named Oghavān.

|| 9.2.19 ||

citraseno nariṣyantād

ṛkṣas tasya suto 'bhavat

tasya mīḍhvāṁs tataḥ pūrṇa

indrasenas tu tat-sutaḥ

From Nariṣyanta (another son of Manu) came a son named Citrasena and from him a son named Ṛkṣa. From Ṛkṣa came Mīḍhvān, from Mīḍhvān came Pūrṇa, and from Pūrṇa came Indrasena.

|| 9.2.20 ||

vītihotras tv indrasenāt

tasya satyaśravā abhūt

uruśravāḥ sutas tasya

devadattas tato 'bhavat

From Indrasena came Vītihotra, from Vītihotra came Satyaśravā, from Satyaśravā came the son named Uruśravā, and from Uruśravā came Devadatta.

|| 9.2.21 ||

tato 'gniveśyo bhagavān

agniḥ svayam abhūt sutaḥ

kānīna iti vikhyāto

jātūkarṇyo mahān ṛṣiḥ

From Devadatta came a son known as Agniveśya, who was the fire-god Agni himself. This son, who was a great sage, was well known as Kānīna and Jātūkarṇya.

Agniveśya was known as Kānīna and Jātūkarṇa.

|| 9.2.22 ||

tato brahma-kulaṁ jātam

āgniveśyāyanaṁ nṛpa

nariṣyantānvayaḥ prokto

diṣṭa-vaṁśam ataḥ śṛṇu

O King, from Agniveśya came a brahminical dynasty known as Āgniveśyāyana. Now that I have described the descendants of Nariṣyanta, let me describe the descendants of Diṣṭa (another son of Manu). Please hear from me.

|| 9.2.23-24 ||

nābhāgo diṣṭa-putro 'nyaḥ

karmaṇā vaiśyatāṁ gataḥ

bhalandanaḥ sutas tasya

vatsaprītir bhalandanāt

vatsaprīteḥ sutaḥ prāṁśus

tat-sutaṁ pramatiṁ viduḥ

khanitraḥ pramates tasmāc

cākṣuṣo 'tha viviṁśatiḥ

Diṣṭa had a son by the name Nābhāga. This Nābhāga, who was different from the Nābhāga described later, became a *vaiśya* by occupational duty. The son of Nābhāga was known as Bhalandana, the son of Bhalandana was Vatsaprīti, and his son was Prāṁśu. Prāṁśu's son was Pramati, Pramati's son was Khanitra, Khanitra's son was Cākṣuṣa, and his son was Viviṁśati.

Anyaḥ means a different from another person called Nābhāga discussed later.

|| 9.2.25 ||

viviṁśateḥ suto rambhaḥ

khanīnetro 'sya dhārmikaḥ

karandhamo mahārāja

tasyāsīd ātmajo nṛpa

The son of Viviṁśati was Rambha, whose son was religious King Khanīnetra. O King, the son of Khanīnetra was King Karandhama.

|| 9.2.26 ||

tasyāvīkṣit suto yasya

maruttaś cakravarty abhūt

saṁvarto 'yājayad yaṁ vai

mahā-yogy aṅgiraḥ-sutaḥ

From Karandhama came a son named Avīkṣit, and from Avīkṣit a son named Marutta, who became the emperor. The great mystic Saṁvarta, the son of Aṅgirā, engaged Marutta in performing a sacrifice.

|| 9.2.27 ||

maruttasya yathā yajño

na tathānyo 'sti kaścana

sarvaṁ hiraṇmayaṁ tv āsīd

yat kiñcic cāsya śobhanam

The sacrificial paraphernalia of King Marutta was extremely beautiful, for everything was made of gold. No other sacrifice could compare to his.

Whatever utensils he had were made of splendid gold.

|| 9.2.28 ||

amādyad indraḥ somena

dakṣiṇābhir dvijātayaḥ

marutaḥ pariveṣṭāro

viśvedevāḥ sabhā-sadaḥ

In that sacrifice, King Indra was satisfied by drinking *soma-rasa*. The *brāhmaṇas* were satisfied by ample contributions. For that sacrifice, the various wind *devatās* offered foodstuffs, and the Viśvedevas were members of the assembly.

The *brāhmaṇas* were satisfied with the contributions.

|| 9.2.29 ||

maruttasya damaḥ putras

tasyāsīd rājyavardhanaḥ

sudhṛtis tat-suto jajñe

saudhṛteyo naraḥ sutaḥ

Marutta's son was Dama, Dama's son was Rājyavardhana, Rājyavardhana's son was Sudhṛti, and his son was Nara.

|| 9.2.30||

tat-sutaḥ kevalas tasmād

dhundhumān vegavāṁs tataḥ

budhas tasyābhavad yasya

tṛṇabindur mahīpatiḥ

The son of Nara was Kevala, and his son was Dhundhumān, whose son was Vegavān. Vegavān's son was Budha, and Budha's son was the great king Tṛṇabindu.

|| 9.2.31 ||

taṁ bheje 'lambuṣā devī

bhajanīya-guṇālayam

varāpsarā yataḥ putrāḥ

kanyā celavilābhavat

The best of the Apsarās, named Alambuṣā, accepted the similarly qualified Tṛṇabindu as her husband. She gave birth to a few sons and a daughter known as Ilavilā.

From her there were sons like Viśāla.

|| 9.2.32 ||

yasyām utpādayām āsa

viśravā dhanadaṁ sutam

prādāya vidyāṁ paramām

ṛṣir yogeśvaraḥ pituḥ

After the great saint Viśravā, the master of mystic *yoga,* received absolute knowledge from his father, he begot in the womb of Ilavilā the greatly celebrated son known as Kuvera, the giver of money.

Receiving the highest knowledge from his father, he begot Ilavilā.

|| 9.2.33 ||

viśālaḥ śūnyabandhuś ca

dhūmraketuś ca tat-sutāḥ

viśālo vaṁśa-kṛd rājā

vaiśālīṁ nirmame purīm

Tṛṇabindu had three sons, named Viśāla, Śūnyabandhu and Dhūmraketu. Among these three, Viśāla created a dynasty and constructed a city called Vaiśālī.

Of Tṛṇabindhu (*tasya*) there were three sons.

|| 9.2.34 ||

hemacandraḥ sutas tasya

dhūmrākṣas tasya cātmajaḥ

tat-putrāt saṁyamād āsīt

kṛśāśvaḥ saha-devajaḥ

The son of Viśāla was known as Hemacandra, his son was Dhūmrākṣa, and his son was Saṁyama, whose sons were Devaja and Kṛśāśva.

|| 9.2.35-36 ||

kṛśāśvāt somadatto 'bhūd

yo 'śvamedhair iḍaspatim

iṣṭvā puruṣam āpāgryāṁ

gatiṁ yogeśvarāśritām

saumadattis tu sumatis

tat-putro janamejayaḥ

ete vaiśāla-bhūpālās

tṛṇabindor yaśodharāḥ

The son of Kṛśāśva was Somadatta, who, by *aśvamedha* sacrifices, worshipped the Supreme lord and achieved the most exalted post, attained by the best of *yogīs*. The son of Somadatta was Sumati, whose son was Janamejaya. All these kings appearing in the dynasty of Viśāla properly maintained the celebrated position of King Tṛṇabindu.

Thus ends the commentary on the Second Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Three

King Śaryāti's Lineage

|| 9.3.1 ||

śrī-śuka uvāca

śaryātir mānavo rājā

brahmiṣṭhaḥ sambabhūva ha

yo vā aṅgirasāṁ satre

dvitīyam ahar ūcivān

Śukadeva Gosvāmī continued: O King, Śaryāti, another son of Manu, was a ruler completely aware of Vedic knowledge. He gave instructions about the functions to be performed for the second day of the sacrifice by the descendants of Aṅgira.

The Third Chapter describes how Śaryāti's daughter Sukanyā married the sage named Cyavana, and later in his dynasty Kakudmī's daughter married Balarāma.
Brahmiṣṭhaḥ means he was learned in the Vedas. Thus he gave instructions about the activities for the second day of a sacrifice of Aṅgira.

|| 9.3.2 ||

sukanyā nāma tasyāsīt

kanyā kamala-locanā

tayā sārdhaṁ vana-gato

hy agamac cyavanāśramam

Śaryāti had a beautiful lotus-eyed daughter named Sukanyā, with whom he went to the forest to see the hermitage of the sage Cyavana.

|| 9.3.3 ||

sā sakhībhiḥ parivṛtā

vicinvanty aṅghripān vane

valmīka-randhre dadṛśe

khadyote iva jyotiṣī

While that Sukanyā, surrounded by her friends, was collecting various types of fruits from the trees in the forest, she saw within the hole of an anthill two glowing objects.

|| 9.3.4 ||

te daiva-coditā bālā

jyotiṣī kaṇṭakena vai

avidhyan mugdha-bhāvena

susrāvāsṛk tato bahiḥ

As if induced by providence, the girl ignorantly pierced those two glowworms with a thorn, and then blood began to ooze out.

|| 9.3.5 ||

śakṛn-mūtra-nirodho 'bhūt

sainikānāṁ ca tat-kṣaṇāt

rājarṣis tam upālakṣya

puruṣān vismito 'bravīt

Immediately all the soldiers of Śaryāti could not pass urine and stool. Upon perceiving this, Śaryāti spoke to his associates in surprise.

|| 9.3.6 ||

apy abhadraṁ na yuṣmābhir

bhārgavasya viceṣṭitam

vyaktaṁ kenāpi nas tasya

kṛtam āśrama-dūṣaṇam

You have committed some offense to Cyavana. It is certain that someone among us must have done something to pollute his hermitage.

You have committed (*vicestitam*) some offense. Someone among us must have committed an offense.

|| 9.3.7 ||

sukanyā prāha pitaraṁ

bhītā kiñcit kṛtaṁ mayā

dve jyotiṣī ajānantyā

nirbhinne kaṇṭakena vai

The frightened Sukanyā said to her father: I have done something wrong, for I have ignorantly pierced two luminous objects with a thorn.

|| 9.3.8 ||

duhitus tad vacaḥ śrutvā

śaryātir jāta-sādhvasaḥ

muniṁ prasādayām āsa

valmīkāntarhitaṁ śanaiḥ

After hearing this statement by his daughter, King Śaryāti became afraid. In various ways, he tried to appease Cyavana Muni, who was within the hole of anthill.

|| 9.3.9 ||

tad-abhiprāyam ājñāya

prādād duhitaraṁ muneḥ

kṛcchrān muktas tam āmantrya

puraṁ prāyāt samāhitaḥ

With controlled mind, King Śaryāti, understanding Cyavana Muni's purpose, gave his daughter in charity to the sage. Thus released from danger with great difficulty, he took permission from Cyavana Muni and returned home.

He said, “Please of forgive my foolish daughter.” “Is your daughter married or not?” Understanding his desire by that question, he gave his daughter in marriage to the sage.

|| 9.3.10 ||

sukanyā cyavanaṁ prāpya

patiṁ parama-kopanam

prīṇayām āsa citta-jñā

apramattānuvṛttibhiḥ

Cyavana was very irritable, but since Sukanyā had gotten him as her husband, she satisfied him. Knowing his mind, she performed service to him with attention.

|| 9.3.11||

kasyacit tv atha kālasya

nāsatyāv āśramāgatau

tau pūjayitvā provāca

vayo me dattam īśvarau

Thereafter, some time having passed, the Aśvinī-kumāra brothers, the heavenly physicians, happened to come to Cyavana's hermitage. After offering them respectful obeisances, Cyavana requested them to give him youthful life, for they were able to do so.

Kasyacit kālasya means “at some time.” *Īśvarau* means “capable of giving youth.”

|| 9.3.12 ||

grahaṁ grahīṣye somasya

yajñe vām apy asoma-poḥ

kriyatāṁ me vayo-rūpaṁ

pramadānāṁ yad īpsitam

Cyavana said: Although you are ineligible to drink *soma-rasa* in sacrifices, I will give you a full pot of it. Kindly arrange beauty and youth for me which is attractive to young women.

I will give you a full pot of *soma (graham).* I will perform sacrifice to you two using *soma.*

|| 9.3.13||

bāḍham ity ūcatur vipram

abhinandya bhiṣaktamau

nimajjatāṁ bhavān asmin

hrade siddha-vinirmite

The great physicians, the Aśvinī-kumāras, accepted Cyavana's proposal. Thus rejoicing, they told the *brāhmaṇa*, "Just dive into this lake which can fulfill all desires."

|| 9.3.14 ||

ity ukto jarayā grasta-

deho dhamani-santataḥ

hradaṁ praveśito 'śvibhyāṁ

valī-palita-vigrahaḥ

After saying this, the Aśvinī-kumāras caught hold of Cyavana, who was emaciated with age, having loose skin and white hair, and all three of them entered the lake.

Taking the old man, they also entered the lake.

|| 9.3.15 ||

puruṣās traya uttasthur

apīvyā vanitā-priyāḥ

padma-srajaḥ kuṇḍalinas

tulya-rūpāḥ suvāsasaḥ

Thereafter, three handsome men, all of equal beauty, wearing lotus garlands, earrings and fine cloth, attractive to women, emerged from the lake.

|| 9.3.16 ||

tān nirīkṣya varārohā

sarūpān sūrya-varcasaḥ

ajānatī patiṁ sādhvī

aśvinau śaraṇaṁ yayau

Beautiful Sukanyā could not distinguish her husband from the two Aśvinī-kumāras, for they were equally beautiful. Not understanding who her real husband was, she took shelter of the Aśvinī-kumāras.

They said, “Please accept your husband, recognizing him among us three.” “Among you, you two Āśvini-kumāras should by merciful and show me my husband.” This is the meaning of “taking shelter of the Aśvimi-kumāras.”

|| 9.3.17 ||

darśayitvā patiṁ tasyai

pāti-vratyena toṣitau

ṛṣim āmantrya yayatur

vimānena triviṣṭapam

The Aśvinī-kumāras, pleased to see Sukanyā's chastity and faithfulness, showed her Cyavana, her husband, and after taking permission from him, they returned to the heavenly planets in their plane.

|| 9.3.18 ||

yakṣyamāṇo 'tha śaryātiś

cyavanasyāśramaṁ gataḥ

dadarśa duhituḥ pārśve

puruṣaṁ sūrya-varcasam

Thereafter, King Śaryāti, desiring to perform a sacrifice, went to the residence of Cyavana. There he saw by the side of his daughter a young man, as bright as the sun.

|| 9.3.19 ||

rājā duhitaraṁ prāha

kṛta-pādābhivandanām

āśiṣaś cāprayuñjāno

nātiprīti-manā iva

After receiving obeisances from his daughter, the King, instead of offering blessings to her, appeared very displeased and spoke as follows.

|| 9.3.20 ||

cikīrṣitaṁ te kim idaṁ patis tvayā

pralambhito loka-namaskṛto muniḥ

yat tvaṁ jarā-grastam asatya-sammataṁ

vihāya jāraṁ bhajase 'mum adhvagam

O unchaste girl! What have you have desired to do? You have cheated your husband, who is honored by everyone, because giving up your husband who was old, your have accepted as your husband this traveler respected by liars.

You have cheated your husband, because you have given up an old husband and accepted this lover, respected by the liars (*asatya-sammatam*).

|| 9.3.21 ||

kathaṁ matis te 'vagatānyathā satāṁ

kula-prasūte kula-dūṣaṇaṁ tv idam

bibharṣi jāraṁ yad apatrapā kulaṁ

pituś ca bhartuś ca nayasy adhas tamaḥ

O my daughter, who were born in a respectable family! How have you degraded your consciousness in this way? Since you are shamelessly maintaining a paramour, you will thus degrade the dynasties of both your father and your husband to hellish life.

O woman born in a pure family! How has your mind become deviated and degraded? You are without shame (a*patrapā*). You lead our families to hell.

|| 9.3.22 ||

evaṁ bruvāṇaṁ pitaraṁ

smayamānā śuci-smitā

uvāca tāta jāmātā

tavaiṣa bhṛgu-nandanaḥ

Sukanyā smiled upon hearing the rebukes of her father and said, "My dear father, this young man by my side is your son-in-law, the great sage Cyavana, who was born in the family of Bhṛgu."

She smiled out of pride in her chastity.

|| 9.3.23 ||

śaśaṁsa pitre tat sarvaṁ

vayo-rūpābhilambhanam

vismitaḥ parama-prītas

tanayāṁ pariṣasvaje

Thus Sukanyā explained how her husband had received youth and beauty. The surprised King, greatly pleased, embraced his daughter.

|| 9.3.24 ||

somena yājayan vīraṁ

grahaṁ somasya cāgrahīt

asoma-por apy aśvinoś

cyavanaḥ svena tejasā

Cyavana, by his own prowess, enabled King Śaryāti to perform the *soma-yajña.* The sage offered a full pot of *soma-rasa* to the Aśvinī-kumāras, although they were unfit to drink it.

He had Śaryāti (*vīram*) perform a *soma-yajñā.*

|| 9.3.25 ||

hantuṁ tam ādade vajraṁ

sadyo manyur amarṣitaḥ

savajraṁ stambhayām āsa

bhujam indrasya bhārgavaḥ

King Indra, in anger, immediately took up his thunderbolt to kill Cyavana. But Cyavana paralyzed Indra's arm that held the thunderbolt.

With considering, Indra suddenly became angry and took up his thunderbolt.

|| 9.3.26 ||

anvajānaṁs tataḥ sarve

grahaṁ somasya cāśvinoḥ

bhiṣajāv iti yat pūrvaṁ

somāhutyā bahiṣ-kṛtau

Although the Aśvinī-kumāras were only physicians and were previously excluded from drinking *soma-rasa* in sacrifices, the *devatās* allowed them henceforward to drink it.

|| 9.3.27 ||

uttānabarhir ānarto

bhūriṣeṇa iti trayaḥ

śaryāter abhavan putrā

ānartād revato 'bhavat

King Śaryāti begot three sons, named Uttānabarhi, Ānarta and Bhūriṣeṇa. From Ānarta came a son named Revata.

|| 9.3.28 ||

so 'ntaḥ-samudre nagarīṁ

vinirmāya kuśasthalīm

āsthito 'bhuṅkta viṣayān

ānartādīn arindama

tasya putra-śataṁ jajñe

kakudmi-jyeṣṭham uttamam

O Mahārāja Parīkṣit, subduer of enemies! Revata constructed a kingdom known as Kuśasthalī in the depths of the ocean. There he lived and ruled such tracts of land as Ānarta. He had one hundred sons, of whom the eldest was Kakudmī.

|| 9.3.29 ||

kakudmī revatīṁ kanyāṁ

svām ādāya vibhuṁ gataḥ

putryā varaṁ paripraṣṭuṁ

brahmalokam apāvṛtam

Taking his own daughter, Revatī, Kakudmī went to Lord Brahmā in Brahmaloka, which is uninfluenced by *rajas* and *tamas,* and inquired about a husband for her.

Vibhum means Brahmā. His planet is not covered by *rajas* and *tamas (apāvṛtam*).

|| 9.3.30 ||

āvartamāne gāndharve

sthito 'labdha-kṣaṇaḥ kṣaṇam

tad-anta ādyam ānamya

svābhiprāyaṁ nyavedayat

Since a Gandharva was engaged in performing, Lord Brahmā was busy. After a moment, when the Gandharva finished, Kakudmī offered his respects to Brahmā and expressed his desire.

Brahmā did not have time (*alabdha-kṣaṇaḥ).* When the Gandharva was finished, he spoke to Brahmā (*ādyam).*

|| 9.3.31 ||

tac chrutvā bhagavān brahmā

prahasya tam uvāca ha

aho rājan niruddhās te

kālena hṛdi ye kṛtāḥ

After hearing his words, Lord Brahmā, who is most powerful, laughed and said to Kakudmī: O King, all those whom you may have decided within the core of your heart to accept as your son-in-law have passed away in the course of time.

Those who were considered as son-in-laws in your heart have passed away.

|| 9.3.32 ||

tat putra-pautra-naptṝṇāṁ

gotrāṇi ca na śṛṇmahe

kālo 'bhiyātas tri-ṇava-

catur-yuga-vikalpitaḥ

Twenty-seven *catur-yugas* have already passed. We do not hear of the sons, grandsons and other descendants of those whom you considered as suitable son-in-laws.

Time calculated especially (*vikalpitaḥ*) as twenty-seven *yuga* cycles has passed.

|| 9.3.33 ||

tad gaccha deva-devāṁśo

baladevo mahā-balaḥ

kanyā-ratnam idaṁ rājan

nara-ratnāya dehi bhoḥ

O King, leave this place. The very powerful Baladeva, whose portion is Viṣṇu, is present. Offer the jewel of your daughter to the jewel among men.

|| 9.3.34 ||

bhuvo bhārāvatārāya

bhagavān bhūta-bhāvanaḥ

avatīrṇo nijāṁśena

puṇya-śravaṇa-kīrtanaḥ

The Supreme Lord Kṛṣṇa, the well-wisher of all living entities, who causes purification by hearing and chanting, has descended with his portion Balarāma to lessen the burden of the earth.

|| 9.3.35 ||

ity ādiṣṭo 'bhivandyājaṁ

nṛpaḥ sva-puram āgataḥ

tyaktaṁ puṇya-jana-trāsād

bhrātṛbhir dikṣv avasthitaiḥ

Having received this order from Lord Brahmā, Kakudmī offered obeisances unto him and returned to his own residence, which had been abandoned by his brothers and other relatives, who were living in all directions because of fear of Yakṣas.

This describes what happened in the past. His brothers had long abandoned the residence.

|| 9.3.36 ||

sutāṁ dattvānavadyāṅgīṁ

balāya bala-śāline

badary-ākhyaṁ gato rājā

taptuṁ nārāyaṇāśramam

The King gave his most beautiful daughter to the supremely powerful Baladeva and then retired to perform austerity in Badarikāśrama, the hermitage of Nārāyaṇa.

Thus ends the commentary on the Third Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Four

Durvāsā's Curse

|| 9.4.1 ||

śrī-śuka uvāca

nābhāgo nabhagāpatyaṁ

yaṁ tataṁ bhrātaraḥ kavim

yaviṣṭhaṁ vyabhajan dāyaṁ

brahmacāriṇam āgatam

Śukadeva Gosvāmī said: The brothers gave to their youngest, learned brother Nābhāga their father Nabhaga as his share of the property when he returned from *brahmacārī* life

The Fourth Chapter tells the story of Nabhaga and Ambarīṣa, how a demon arose from Durvāsā's hair and how Durvāsā was burned by the *cakra*. Nabhaga's son was Nābhāga. His brothers gave this youngest, learned brother, his father as his share of property, when he returned from *brahmacārī* life. There was no property to give. Thinking he had taken lifelong *brahmacārya*, they had already divided their father's property before he returned.

|| 9.4.2 ||

bhrātaro 'bhāṅkta kiṁ mahyaṁ

bhajāma pitaraṁ tava

tvāṁ mamāryās tatābhāṅkṣur

mā putraka tad ādṛthāḥ

Nābhāga inquired, "My dear brothers, what have you given to me as my share of our father's property?" His elder brothers answered, "We have kept our father as your share." But when Nābhāga went to his father and said, "My dear father, my elder brothers have given you as my share of property," the father replied, "My dear son, do not believe their words."

This verse describes their conversation. Nābhāga asked, "O brothers! What have you allotted to me as my share of the property? The brothers said, "Hearing that you renounced, we did not leave you a share. Now however, we have your father. We will give you your father as your share. Please take your father who earns all wealth." He went to the father and said, "O father! My elder brothers have given you to me as my share of wealth. You have become my share." Another version has *kim mamāryās tatābhāṅkṣuḥ*: "O father, why have they given you to me, saying that they owned you. Why did my brothers give you to me?" The father said, "O son for whom I have affection! Do not believe their words. I am not a property that can be enjoyed."

|| 9.4.3 ||

ime aṅgirasaḥ satram

āsate 'dya sumedhasaḥ

ṣaṣṭhaṁ ṣaṣṭham upetyāhaḥ

kave muhyanti karmaṇi

Nābhāga's father said: All the descendants of Aṅgirā are now going to perform a great sacrifice, but although they are very intelligent, on every sixth day they will be bewildered in performing sacrifice.

“Since I am a simple person, I cannot go to those brothers again.” Out of affection I will explain a method by which you can maintain a living. A six day sacrifice is being performed. O learned son! On every sixth day, when performing the actions, though they are intelligent, they will become bewildered concerned certain verses.

|| 9.4.4-5 ||

tāṁs tvaṁ śaṁsaya sūkte dve

vaiśvadeve mahātmanaḥ

te svar yanto dhanaṁ satra-

pariśeṣitam ātmanaḥ

dāsyanti te 'tha tān arccha

tathā sa kṛtavān yathā

tasmai dattvā yayuḥ svargaṁ

te satra-pariśeṣaṇam

Go to those great souls and recite two Vedic hymns pertaining to Vaiśvadeva. When the great sages have completed the sacrifice and are going to Svarga, they will give you the remnants of the money they have received from the sacrifice. Therefore, go there immediately." Nābhāga, did as his father advised, and the great sages of the Aṅgirā dynasty gave him all their wealth and then went to Svarga.

Recite the two verses *idam itthaṁ raudram* and *ye yajñena dakṣinayā. Svar yantaḥ* means “going to Svarga.” The last sentence is Śukadeva’s statement.

|| 9.4.6 ||

taṁ kaścit svīkariṣyantaṁ

puruṣaḥ kṛṣṇa-darśanaḥ

uvācottarato 'bhyetya

mamedaṁ vāstukaṁ vasu

Thereafter, while Nābhāga was accepting the riches, a black-looking person from the north came to him and said, "All the wealth from this sacrificial arena belongs to me."

The dark person was Śiva. Or it can mean Śiva who always saw Kṛṣṇa internally. *Vāstukam* means an article pertaining to the sacrifice.

|| 9.4.7 ||

mamedam ṛṣibhir dattam

iti tarhi sma mānavaḥ

syān nau te pitari praśnaḥ

pṛṣṭavān pitaraṁ yathā

"The wealth belongs to me. The sages have given it to me." Then the stranger said, “Let us ask your father." In accordance with this, Nābhāga inquired from his father.

Nābhāga (*mānavaḥ)* said “This belongs to me.” The question should be asked to your father concerning our dispute. The last sentence is Śukadeva’s statement.

|| 9.4.8 ||

yajña-vāstu-gataṁ sarvam

ucchiṣṭam ṛṣayaḥ kvacit

cakrur hi bhāgaṁ rudrāya

sa devaḥ sarvam arhati

The father of Nābhāga said: The remnants of whatever the great sages sacrificed in the arena of the Dakṣa-yajña are the share of Lord Śiva. But actually everything belongs to him.

The father spoke. *Dakṣādhvare uccheṣana-bhāgaḥ vai rudre*: in the Dakṣa sacrifice the remnants belong to Śiva. However, everything belongs to him, what to speak of the remnants of the sacrifice.

|| 9.4.9 ||

nābhāgas taṁ praṇamyāha

taveśa kila vāstukam

ity āha me pitā brahmañ

chirasā tvāṁ prasādaye

Offering obeisances to Lord Śiva, Nābhāga said: O lord! Brahman! Everything in this arena of sacrifice is yours. This is the assertion of my father. Bowing my head, I please you.

Bowing my head (verb should be supplied), I please you.

|| 9.4.10 ||

yat te pitāvadad dharmaṁ

tvaṁ ca satyaṁ prabhāṣase

dadāmi te mantra-dṛśo

jñānaṁ brahma sanātanam

Lord Śiva said: Whatever your father has said is the truth, and you also are speaking the same truth. Therefore, I, who know the Vedic *mantras,* shall explain transcendental knowledge to you.

Śiva spoke. This conversation is famous in the *śruti. Vahvṛca-brāhmaṇa* says *nābhāge diṣṭām śaṁsati*: he spoke teachings to Nābhaga.

|| 9.4.11 ||

gṛhāṇa draviṇaṁ dattaṁ

mat-satra-pariśeṣitam

ity uktvāntarhito rudro

bhagavān dharma-vatsalaḥ

Lord Śiva said, "Now you may take all the wealth remaining from my sacrifice, for I give it to you." After saying this, Lord Śiva, attached to *dharma,* disappeared.

|| 9.4.12 ||

ya etat saṁsmaret prātaḥ

sāyaṁ ca susamāhitaḥ

kavir bhavati mantra-jño

gatiṁ caiva tathātmanaḥ

If one remembers this narration in the morning and evening with great attention, he becomes learned, knowledgeable of *mantras*, and attains his goals.

The verb “attains” should be supplied.

|| 9.4.13 ||

nābhāgād ambarīṣo 'bhūn

mahā-bhāgavataḥ kṛtī

nāspṛśad brahma-śāpo 'pi

yaṁ na pratihataḥ kvacit

From Nābhāga, the famous, great devotee Mahārāja Ambarīṣa took birth. The curse of a *brāhmaṇa* could not touch or injure him at all.

Though cursed by a *brāhmaṇa* he could not be injured. This means uttering fiery words like a thunderbolt: “May this burn you up, since its effect is unavoidable.”

|| 9.4.14 ||

śrī-rājovāca

bhagavañ chrotum icchāmi

rājarṣes tasya dhīmataḥ

na prābhūd yatra nirmukto

brahma-daṇḍo duratyayaḥ

SYNONYMS

King Parīkṣit inquired: O great personality, I wish to hear about the saintly, intelligent Mahārāja Ambarīṣa, who was released from the insurmountable curse of a *brāhmaṇa.*

I wish to hearing the story (word should be supplied) of Ambarīṣa.

|| 9.4.15-16 ||

śrī-śuka uvāca

ambarīṣo mahā-bhāgaḥ

sapta-dvīpavatīṁ mahīm

avyayāṁ ca śriyaṁ labdhvā

vibhavaṁ cātulaṁ bhuvi

mene 'tidurlabhaṁ puṁsāṁ

sarvaṁ tat svapna-saṁstutam

vidvān vibhava-nirvāṇaṁ

tamo viśati yat pumān

Śukadeva Gosvāmī said: Mahārāja Ambarīṣa, the most fortunate personality, achieved the rule of the entire world, consisting of seven islands, with inexhaustible, unequaled wealth and power on earth, rarely attained by humans. But understanding that the power was destructible, he considered it all to be as worthless as a dream, because of which man falls into ignorance.

Having attained power rare for humans, he considered it all as if it were something to be praised only in a dream, because he knew that power was destructible. From attachment to that power and wealth man falls into ignorance.

|| 9.4.17 ||

vāsudeve bhagavati

tad-bhakteṣu ca sādhuṣu

prāpto bhāvaṁ paraṁ viśvaṁ

yenedaṁ loṣṭravat smṛtam

He had the highest devotion for the Supreme Lord Vāsudeva and his devotees, because of which he considered the whole world to be as worthless as stone.

By that high *prema*, he considered the whole world to be like stone.

|| 9.4.18-20 ||

sa vai manaḥ kṛṣṇa-padāravindayor

vacāṁsi vaikuṇṭha-guṇānuvarṇane

karau harer mandira-mārjanādiṣu

śrutiṁ cakārācyuta-sat-kathodaye

mukunda-liṅgālaya-darśane dṛśau

tad-bhṛtya-gātra-sparśe 'ṅga-saṅgamam

ghrāṇaṁ ca tat-pāda-saroja-saurabhe

śrīmat-tulasyā rasanāṁ tad-arpite

pādau hareḥ kṣetra-padānusarpaṇe

śiro hṛṣīkeśa-padābhivandane

kāmaṁ ca dāsye na tu kāma-kāmyayā

yathottamaśloka-janāśrayā ratiḥ

Mahārāja Ambarīṣa always engaged his mind in meditating upon the lotus feet of Kṛṣṇa, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Kṛṣṇa or about Kṛṣṇa. He engaged his eyes in seeing the deity of Kṛṣṇa, Kṛṣṇa's temples and Kṛṣṇa's places like Mathurā and Vṛndāvana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of *tulasī* offered to the Lord, and he engaged his tongue in tasting the Lord's *prasāda.* He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord, without desiring material enjoyment, in order to develop *rati* as possessed by great devotees.

Three verses describe his *sādhana* for producing *prema.* The verb is *cakāra.* Just as a king engages his servants in his kingdom, wherever Ambarīṣa engaged his mind and senses, there the mind and senses would go, taking the order on their heads. The sovereignty of the king was extraordinary. He engaged his ears in the excellent topics of the Lord and his devotees *(sat*), not in *jñāna* or *karma.* He engaged his eyes in seeing the forms of the Lord as well as the temples, the abodes such as Mathurā, and the devotees (*ālaya*). He engaged his nose in the fragrance of the *tulasī* which was offered to the lotus feet of the Lord. He engaged his tongue in the food offered to the Lord. He engaged his feet in repeatedly going to the places such as Mathurā and the temples of the Lord. He engaged his head in bowing down to the Lord and the devotees. He engaged his desire in being the servant of the Lord, not with a desire for material enjoyment. The instrumental case of *kāma-kāmyayā* means the locative case. Why did he do this? He did it so that he could somehow develop *rati* without material desire, such as possessed by Prahlāda and others.

|| 9.4.21 ||

evaṁ sadā karma-kalāpam ātmanaḥ

pare 'dhiyajñe bhagavaty adhokṣaje

sarvātma-bhāvaṁ vidadhan mahīm imāṁ

tan-niṣṭha-viprābhihitaḥ śaśāsa ha

Performing devotional acts daily with *rati* by his mind and senses to the Supreme Lord, Kṛṣṇa, whose worship is superior to other processes, he ruled the world, taking advice from devotee *brāhmaṇas.*

Always offering his devotion actions with *rati,* using his mind and senses (*sarvātma-bhāvam*) to the supreme Lord Kṛṣṇa, whose worship is superior to j*ñāna* and austerity (*adhiyajñe*), he ruled the world taught by devotee *brāhmaṇas* who said, “Worship the Lord twenty-four hours a day with all your senses and mind and assign the task of ruling the world to competent representatives.”

|| 9.4.22 ||

īje 'śvamedhair adhiyajñam īśvaraṁ

mahā-vibhūtyopacitāṅga-dakṣiṇaiḥ

tatair vasiṣṭhāsita-gautamādibhir

dhanvany abhisrotam asau sarasvatīm

He worshipped the Supreme Lord by horse sacrifices required by a king for prosperity, with all *aṅgas* and charities, performed by Vasiṣṭha, Asita, Gautama and other sages in the desert facing the flow of the Sarasvatī River.

Therefore performance of sacrifices obligatory for a king he had performed by representatives as did Bharata. He had sacrifices performed with gifts and all *aṅgas* as required by a king for prosperity by Vasiṣṭha and others in the desert (*dhanvani*) facing the current of the Sarasvatī River. He himself, at a distant place, in his palace, engaged in worshipping the Lord with concentration.

|| 9.4.23 ||

yasya kratuṣu gīrvāṇaiḥ

sadasyā ṛtvijo janāḥ

tulya-rūpāś cānimiṣā

vyadṛśyanta suvāsasaḥ

In the sacrifice arranged by Mahārāja Ambarīṣa, the members of the assembly and the priests, all well dressed, looked at the sacrifice with unblinking eyes like the *devatās.*

They were equivalent to *devatās.* One cannot say that the *devatās* are unique because their eyes do not blink. At these sacrifices the assembly stood with unblinking eyes also at seeing the extraordinary sacrifices.

|| 9.4.24 ||

svargo na prārthito yasya

manujair amara-priyaḥ

śṛṇvadbhir upagāyadbhir

uttamaśloka-ceṣṭitam

The citizens of the state of Mahārāja Ambarīṣa, accustomed to chanting and hearing about the glorious activities of the Lord, never aspired for Svarga, which is dear to the *devatās.*

The citizens of his kingdom did not want Svarga. Did they get greater material enjoyment that on Svarga? No, they were engaged in hearing and chanting the glories of the Lord.

|| 9.4.25 ||

saṁvardhayanti yat kāmāḥ

svārājya-paribhāvitāḥ

durlabhā nāpi siddhānāṁ

mukundaṁ hṛdi paśyataḥ

The material pleasures which surpass those of Svarga and are rare even for Siddhas did not give the citizens bliss because they saw Mukunda in their hearts.

Though the citizens had greater enjoyment than Svarga, they were not attached to it. The enjoyments did not swell the bliss of his citizens. The enjoyment surpassed that of Svarga completely (*svārajya*). Or the place was endowed with bliss superior to the bliss of liberation, rare even for Siddhas. The reason is given. The citizens are described. The enjoyments did not make them blissful because (y*at*) they saw Mukunda in their hearts. This all happened because of the influence of Ambarīṣa. Another version has *paribhāvitān.* Then it modifies the citizens. Another version has *yam.* This would refer to Ambarīṣa.

|| 9.4.26 ||

sa itthaṁ bhakti-yogena

tapo-yuktena pārthivaḥ

sva-dharmeṇa hariṁ prīṇan

sarvān kāmān śanair jahau

Mahārāja Ambarīṣa, thus satisfying the Lord by devotional service as his main duty along with devotion vows, gradually gave up all material desires.

Tapas or austerity refers to giving up enjoyment, tolerating difficulties of the body, by cleaning the temple, carrying water pots to the Lord, and serving Vaiṣṇavas. *Svadharmena* modifies *bhakti-yogena* since the word ca is not used to indicate another

item and since Ambarīṣa practiced pure *bhakti* without *karma.* His pure *bhakti* will be described in the next verses.

|| 9.4.27 ||

gṛheṣu dāreṣu suteṣu bandhuṣu

dvipottama-syandana-vāji-vastuṣu

akṣayya-ratnābharaṇāmbarādiṣv

ananta-kośeṣv akarod asan-matim

Mahārāja Ambarīṣa, considering them temporary, gave up all attachment to houses, wives, children, friends and relatives, to the best elephants, to chariots, to horses, to inexhaustible jewels, to ornaments, to garments and to an inexhaustible treasury.

|| 9.4.28 ||

tasmā adād dhariś cakraṁ

pratyanīka-bhayāvaham

ekānta-bhakti-bhāvena

prīto bhaktābhirakṣaṇam

Being pleased by the unalloyed devotion of Mahārāja Ambarīṣa, the Supreme Lord gave the King his disc, which is fearful to enemies and protects the devotees.

“How could he defeat enemies if he acted in this way?” The Lord protected him in order that his *bhakti* would not be disturbed.

|| 9.4.29 ||

ārirādhayiṣuḥ kṛṣṇaṁ

mahiṣyā tulya-śīlayā

yuktaḥ sāṁvatsaraṁ vīro

dadhāra dvādaśī-vratam

Desiring to worship Lord Kṛṣṇa, Mahārāja Ambarīṣa, along with his queen, who was equally qualified, observed the vow of Dvādaśī for one year.

By showing his devotion to the Ekadaśī vow, he shows Ambarīṣa's steady *bhakti.*

|| 9.4.30 ||

vratānte kārtike māsi

tri-rātraṁ samupoṣitaḥ

snātaḥ kadācit kālindyāṁ

hariṁ madhuvane 'rcayat

In the month of Kārtika, after observing that vow for one year, after observing a fast for three nights and after bathing in the Yamunā, Mahārāja Ambarīṣa worshiped the Lord in Madhuvana.

Though he observed Ekadaśī vow throughout life, he desires to perform Ekadaśī at Mathurā for a year. Three nights fasting means fasting completely on Ekadaśī and not eating on the Daśamī or Dvādaśī except the permitted amount.

|| 9.4.31-32 ||

mahābhiṣeka-vidhinā

sarvopaskara-sampadā

abhiṣicyāmbarākalpair

gandha-mālyārhaṇādibhiḥ

tad-gatāntara-bhāvena

pūjayām āsa keśavam

brāhmaṇāṁś ca mahā-bhāgān

siddhārthān api bhaktitaḥ

Following the regulative principles of major bathing ceremony, Mahārāja Ambarīṣa bathed the deity of Lord Kṛṣṇa with all paraphernalia, and then worshipped the deity with fine clothing, ornaments, fragrant flower garlands and other paraphernalia with great attention and devotion. He also worshiped the greatly fortunate, self-satisfied *brāhmaṇas.*

He bathed the deity using all ingredients such as *sarvauṣadhi. Ākalpaiḥ* means "with ornaments." *Tad-gatāntara-bhāvena* means "with a concentrated mind."

|| 9.4.33-35 ||

gavāṁ rukma-viṣāṇīnāṁ

rūpyāṅghrīṇāṁ suvāsasām

payaḥśīla-vayo-rūpa-

vatsopaskara-sampadām

prāhiṇot sādhu-viprebhyo

gṛheṣu nyarbudāni ṣaṭ

bhojayitvā dvijān agre

svādv annaṁ guṇavattamam

labdha-kāmair anujñātaḥ

pāraṇāyopacakrame

tasya tarhy atithiḥ sākṣād

durvāsā bhagavān abhūt

Thereafter, Mahārāja Ambarīṣa gave the *brāhmaṇas* and others who arrived at his house six hundred million nicely dressed, young, beautiful cows with full milk bags, whose horns were covered with gold plate and whose hooves were covered with silver plate. After feeding all the *brāhmaṇas* to full satisfaction with tasty foods, with their permission, he was about to observe the end of Ekādaśī by breaking the fast. Exactly at that time, however, powerful Durvāsā appeared as an uninvited guest.

Ṣaṭ nyarbudāni means six hundred million.

|| 9.4.36 ||

tam ānarcātithiṁ bhūpaḥ

pratyutthānāsanārhaṇaiḥ

yayāce 'bhyavahārāya

pāda-mūlam upāgataḥ

After standing up to receive Durvāsā Muni, King Ambarīṣa offered him a seat and paraphernalia of worship. Then, sitting at his feet, the King requested the sage to eat.

|| 9.4.37 ||

pratinandya sa tāṁ yācñāṁ

kartum āvaśyakaṁ gataḥ

nimamajja bṛhad dhyāyan

kālindī-salile śubhe

Durvāsā Muni gladly accepted the request of Mahārāja Ambarīṣa, but to perform daily rituals he went to the River Yamunā and while dipping into the water of the auspicious Yamunā, meditated upon the impersonal Brahman.

Bṛhat means Brahman.

|| 9.4.38 ||

muhūrtārdhāvaśiṣṭāyāṁ

dvādaśyāṁ pāraṇaṁ prati

cintayām āsa dharma-jño

dvijais tad-dharma-saṅkaṭe

In the meantime, only twenty-four minutes of the Dvādaśī *tithi* was left on which to break the fast. The knowledgeable King contemplated this critical situation with *brāhmaṇas.*

|| 9.4.39-40 ||

brāhmaṇātikrame doṣo

dvādaśyāṁ yad apāraṇe

yat kṛtvā sādhu me bhūyād

adharmo vā na māṁ spṛśet

ambhasā kevalenātha

kariṣye vrata-pāraṇam

āhur ab-bhakṣaṇaṁ viprā

hy aśitaṁ nāśitaṁ ca tat

The King said: "To transgress the laws of respectful behavior toward the *brāhmaṇas* is certainly a great offense. On the other hand, if one does not observe the breaking of the fast within the time of Dvādaśī, there is a flaw in one's observance of the vow. Therefore, I shall break the fast by drinking water so that I can have auspiciousness of the vow and also not be touched by irreligion. The *brāhmaṇas* say that drinking water is eating and not eating."

Since it is a fault to insult the *brāhmaṇa* by eating and also a fault not to break the fast on Dvadaśī, you should tell me what can be done so that I obtain auspiciousness and do not break *dharma*. Seeing the *brāhmaṇas* silent, unable to resolve the issue, he considered the issue himself and made a decision. O *brāhmaṇas!* I will drink water. Thus on the Dvadaśī I will have eaten. Since water is not considered food, I will not have eaten, and thus will not have insulted the *brāhmaṇa*. *Śruti* also says *ap 'śnāti tannaivāśitam naivānaśitam*: taking water is both eating and not eating.

|| 9.4.41 ||

ity apaḥ prāśya rājarṣiś

cintayan manasācyutam

pratyacaṣṭa kuru-śreṣṭha

dvijāgamanam eva saḥ

O best of the Kuru dynasty! After he drank some water, King Ambarīṣa, meditating upon the Supreme Lord with his mind, waited for the return of the best of *brāhmaṇas.*

Prayacaṣṭa means “he waited.”

|| 9.4.42 ||

durvāsā yamunā-kūlāt

kṛtāvaśyaka āgataḥ

rājñābhinanditas tasya

bubudhe ceṣṭitaṁ dhiyā

After executing the necessary rites, Durvāsā, returning from the bank of the Yamunā, was received by the King, and could understand by his intelligence that King Ambarīṣa had drunk water.

|| 9.4.43 ||

manyunā pracalad-gātro

bhru-kuṭī-kuṭilānanaḥ

bubhukṣitaś ca sutarāṁ

kṛtāñjalim abhāṣata

The hungry Durvāsā Muni, his body trembling in anger, his face frowning, spoke to King Ambarīṣa, who stood before him with folded hands.

|| 9.4.44 ||

aho asya nṛ-śaṁsasya

śriyonmattasya paśyata

dharma-vyatikramaṁ viṣṇor

abhaktasyeśa-māninaḥ

Alas, just see the transgression of this cruel non-devotee, intoxicated with wealth, who thinks he is a controller!

There is another meaning to Durvāsā's words. *Nṛśaṁsasya* means "of Ambarīṣa who is praised by all people." *Śriyonmattasya* means "of Ambarīṣa who is not intoxicated with wealth." *Abhaktasya* means "of Ambarīṣa, to whom no devotee can compare." *Īśa-māninaḥ* means "of Ambarīṣa who gives regard to the Lord" since he did not transgress the Dvadaśī. Or it can mean "of Ambarīṣa who is respected by Indra and others." *Vyatikramam* can also mean "having not transgressed *dharma*" since the affix *vi* can mean "without."

|| 9.4.45 ||

yo mām atithim āyātam

ātithyena nimantrya ca

adattvā bhuktavāṁs tasya

sadyas te darśaye phalam

He has invited me to eat as a guest, but instead of feeding me, has eaten first. I shall show you the result of your act.

Adattvā bhuktavān can mean "having eaten he has not eaten." Thus I will show the uselessness of producing a demon from my hair for not transgressing the Dvadaśī or disrespecting a *brāhmaṇa.* I will show that the Lord's *cakra* can burn whatever powers I have, that no one can save a person from the *cakra's* wrath except the devotee, and the Lord's censure of *brāhmaṇas* like me who are *brahmavādis.*

|| 9.4.46 ||

evaṁ bruvāṇa utkṛtya

jaṭāṁ roṣa-pradīpitaḥ

tayā sa nirmame tasmai

kṛtyāṁ kālānalopamām

As Durvāsā Muni said this, enflamed with anger, he uprooting a bunch of hair from his head, and created a demon resembling the blazing fire of devastation, to punish Mahārāja Ambarīṣa.

Tasmai means "in order to kill him."

|| 9.4.47 ||

tām āpatantīṁ jvalatīm

asi-hastāṁ padā bhuvam

vepayantīṁ samudvīkṣya

na cacāla padān nṛpaḥ

Taking a trident in his hand and making the surface of the earth tremble with his footsteps, that blazing creature came before Mahārāja Ambarīṣa. But the King, upon seeing him, did not move even slightly from his position.

Ambarīṣa thought, “I should not counteract the power of a *brāhmaṇa.* I should just tolerate it.” Thus he did not move.

|| 9.4.48 ||

prāg diṣṭaṁ bhṛtya-rakṣāyāṁ

puruṣeṇa mahātmanā

dadāha kṛtyāṁ tāṁ cakraṁ

kruddhāhim iva pāvakaḥ

As fire in the forest immediately burns to ashes an angry snake, so, by the previous order of the Supreme Lord, his disc immediately burnt the demon to ashes to protect the Lord's devotee.

The *cakra* burned the demon. “Did the *cakra* destroy the demon upon the request of the King for his protection?” No, on seeing his devotee whose nature was not to harm even those who intended to cause him harm, and who was simply beginning to worship the Lord, the Lord himself had previously ordered his *cakra* to protect him out of his affection for his devotee. “O *cakr*a! When there is danger to Ambarīṣa’s life, then you should kill the person attacking him.” *Pāvakaḥ* mean a forest fire.

|| 9.4.49 ||

tad-abhidravad udvīkṣya

sva-prayāsaṁ ca niṣphalam

durvāsā dudruve bhīto

dikṣu prāṇa-parīpsayā

Upon seeing that his attempt had failed and that the Sudarśana cakra was pursuing him, Durvāsā became frightened and began to run in all directions to save his life.

Seeing that the *cakra* had burned up the demon and was coming to burn him, Durvāsā fled.

|| 9.4.50 ||

tam anvadhāvad bhagavad-rathāṅgaṁ

dāvāgnir uddhūta-śikho yathāhim

tathānuṣaktaṁ munir īkṣamāṇo

guhāṁ vivikṣuḥ prasasāra meroḥ

As the blazing flames of a forest fire pursue a snake, the disc of the Supreme Lord began following Durvāsā Muni. Durvāsā Muni, seeing that the disc was almost attached to his back, ran very swiftly, desiring to enter a cave of Sumeru Mountain.

Anaṣaktam means it was as if attached to his back.

|| 9.4.51 ||

diśo nabhaḥ kṣmāṁ vivarān samudrān

lokān sapālāṁs tridivaṁ gataḥ saḥ

yato yato dhāvati tatra tatra

sudarśanaṁ duṣprasahaṁ dadarśa

Durvāsā fled everywhere, in all directions—in the sky, on the surface of the earth, in space, in the ocean, on different planets of the rulers of the three worlds, and even on Svargas—but wherever he went he saw the unbearable fire of the Sudarśana cakra.

|| 9.4.52 ||

alabdha-nāthaḥ sa sadā kutaścit

santrasta-citto 'raṇam eṣamāṇaḥ

devaṁ viriñcaṁ samagād vidhātas

trāhy ātma-yone 'jita-tejaso mām

With a fearful heart, without protection, Durvāsā, seeking shelter, finally approached Lord Brahmā and said, "O my lord, O Lord Brahmā! Protect me from the blazing Sudarśana cakra of the Lord."

Durvāsā was seeking shelter (*araṇam*).

|| 9.4.53-54 ||

śrī-brahmovāca

sthānaṁ madīyaṁ saha-viśvam etat

krīḍāvasāne dvi-parārdha-saṁjñe

bhrū-bhaṅga-mātreṇa hi sandidhakṣoḥ

kālātmano yasya tirobhaviṣyati

ahaṁ bhavo dakṣa-bhṛgu-pradhānāḥ

prajeśa-bhūteśa-sureśa-mukhyāḥ

sarve vayaṁ yan-niyamaṁ prapannā

mūrdhnyārpitaṁ loka-hitaṁ vahāmaḥ

Lord Brahmā said: At the end of my life when the pastimes of the Lord come to an end, Lord Viṣṇu, through time, by a movement of his eyebrows, vanquishes the entire universe, including our places of residence. I, Lord Śiva, as well as Dakṣa, Bhṛgu and Prajāpatis, and also the rulers of the living entities, and the rulers of the *devatās*—all of us surrender to Viṣṇu, whose orders we carry on our heads for the benefit of all living entities.

The Lord who has the form of time, at the time of two *parārdhas,* destroys the universe through time. Surrendered, we carry his order on our heads so that the worlds may benefit. Therefore I cannot protect you, since you have offended his devotee.

|| 9.4.55 ||

pratyākhyāto viriñcena

viṣṇu-cakropatāpitaḥ

durvāsāḥ śaraṇaṁ yātaḥ

śarvaṁ kailāsa-vāsinam

When Durvāsā, who was greatly afflicted by the blazing fire of the Sudarśana cakra, and was refused by Lord Brahmā, he took shelter of Lord Śiva, living in Kailāsa.

|| 9.4.56 ||

śrī-śaṅkara uvāca

vayaṁ na tāta prabhavāma bhūmni

yasmin pare 'nye 'py aja-jīva-kośāḥ

bhavanti kāle na bhavanti hīdṛśāḥ

sahasraśo yatra vayaṁ bhramāmaḥ

Lord Śiva said: My dear son! We cannot compete with the Supreme Lord within whom the thousands of universes in which we wander in bewilderment arise and are destroyed with time.

The universes (*kośāḥ*), which are coverings on the *jīva* and even Brahmā, are created and destroyed within the Supreme Lord. In those universes we who think we are controllers of the planets wander around bewildered.

|| 9.4.57-59 ||

ahaṁ sanat-kumāraś ca

nārado bhagavān ajaḥ

kapilo 'pāntaratamo

devalo dharma āsuriḥ

marīci-pramukhāś cānye

siddheśāḥ pāra-darśanāḥ

vidāma na vayaṁ sarve

yan-māyāṁ māyayāvṛtāḥ

tasya viśveśvarasyedaṁ

śastraṁ durviṣahaṁ hi naḥ

tam evaṁ śaraṇaṁ yāhi

haris te śaṁ vidhāsyati

I, Sanat-kumāra, Nārada, the most revered Lord Brahmā, Kapila, Vyāsadeva, Devala, Yamarāja, Āsuri, Marīci and many saintly persons headed by him, as well as many others who have achieved perfection, though knowing everything, do not know the *māyā* of the Lord since we are covered by *māyā.* This *cakra* is intolerable even to us. Go to the Supreme Lord. He will create auspiciousness.

"How can you who are omniscient be bewildered?" Though we know everything (*pāradarśinaḥ*) we do not know the Lord's *māyā.*

|| 9.4.60 ||

tato nirāśo durvāsāḥ

padaṁ bhagavato yayau

vaikuṇṭhākhyaṁ yad adhyāste

śrīnivāsaḥ śriyā saha

Thereafter, being disappointed, Durvāsā Muni went to Vaikuṇṭha, where the Supreme Lord resides with his consort Lakṣmī.

Durvāsā was disappointed. "O Śiva! My pride in my powers has gone to hell. No one, not even Brahmā can save me. I had the hope that Śiva, my deity, would protect me. That has been a failure. Now, in order to save my life I must go to Viṣṇu, by whose devotee I have ended up in such a disastrous condition. So much for my shame and life airs!" In this way he despaired.

|| 9.4.61 ||

sandahyamāno 'jita-śastra-vahninā

tat-pāda-mūle patitaḥ savepathuḥ

āhācyutānanta sad-īpsita prabho

kṛtāgasaṁ māvahi viśva-bhāvana

Durvāsā Muni, scorched by the heat of the Sudarśana cakra, fell at the lotus feet of Nārāyaṇa. His body trembling, he spoke as follows: O infallible, unlimited Lord, desired by the saintly! I am great offender. Lord! Protector of the universe! Please give me protection."

Protect me (*mā*).

|| 9.4.62 ||

ajānatā te paramānubhāvaṁ

kṛtaṁ mayāghaṁ bhavataḥ priyāṇām

vidhehi tasyāpacitiṁ vidhātar

mucyeta yan-nāmny udite nārako 'pi

O supreme controller! Without knowledge of your unlimited prowess, I have offended your most dear devotees. O Lord by whose name a person in hell becomes liberated! Please do something to nullify this offense.

Agham means offense. *Apacitam* means counteraction.

|| 9.4.63 ||

śrī-bhagavān uvāca

ahaṁ bhakta-parādhīno

hy asvatantra iva dvija

sādhubhir grasta-hṛdayo

bhaktair bhakta-jana-priyaḥ

The Lord said: O *brāhmaṇa*! I am completely under the control of my devotees. I am not at all independent. My heart is controlled by the pure devotees. What to speak of my devotee, even those who are devotees of my devotee are very dear to me.

Just as Brahmā and Śiva cannot save you because they are dependent on me, so I also am dependent, and cannot save you. "You become dependent on your devotees by your nature but this is not desired by the devotees. You are thus independent." That is true, I am independent, but by my will I become dependent on my devotees, because I cannot give up my various sentiments towards them. This is expressed by the word *iva.* "But seeing my suffering, you do not become compassionate." That is true. I do not have such a quality in my mind. My heart is controlled by the best devotees without desire even for liberation. Seeing that liberation which I want to give them is not attractive to them, I forcefully give my own heart. Accepting that, they make that one with their own hearts and fix it there with devotion. Therefore my mercy exists in their mercy. The Lord's mercy follows the mercy of the devotees. This is well known to all people and is known to you. Those protected by the devotees are dear to me, what to speak of the devotees themselves. O ignorant *brāhmaṇa*! Do you not consider this?

|| 9.4.64 ||

nāham ātmānam āśāse

mad-bhaktaiḥ sādhubhir vinā

śriyaṁ cātyantikīṁ brahman

yeṣāṁ gatir ahaṁ parā

O *brāhmaṇa*! Without the devotees, who take shelter of only me, I do not desire to enjoy my own bliss and by six great qualities.

"How much are the devotees your object of affection?" Listen. I am called *ātmārāma* because I enjoy. But I do not desire that enjoyment *(ātmānam*) without the devotees. More than my own bliss from my *svarūpa,* I desire the bliss of the *svarūpa* of my devotees. Though both of us have spiritual forms, but the mature forms of the spiritual function called mercy exists in the *bhakti* within the devotee, since it is the essence of the *cit-śakti,* gives bliss even to my *svarūpa,* and attracts my *svarūpa.* I eternally possess my six great qualities but, without the devotees, I consider these to be barren. I am the one object (*gatiḥ*) of those devotees.

|| 9.4.65 ||

ye dārāgāra-putrāpta-

prāṇān vittam imaṁ param

hitvā māṁ śaraṇaṁ yātāḥ

kathaṁ tāṁs tyaktum utsahe

Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?

"You are affectionate to *brāhmaṇas.* Therefore do not ignore me, a *brāhmaṇa*." That is true. But how can I ignore the devotees? I will have to give them up automatically if I protect you who offended the devotee. That is expressed in this verse. For me, the devotees have given up attachment to wife and children, objects of affection, difficult to give up. What have you, a *brāhmaṇa,* given up? Please tell me. You cannot say that Ambarīṣa did not give up anything. When you engaged the demon to kill him, he did not move a step, since he did not consider his body important. But you, who prayed to Brahmā and Śiva for protection, ran all over the universe to protect your body, though you are an *ātmārāma* with complete detachment. I know the true value of him and you. What else should I tell you, such a fool?

|| 9.4.66 ||

mayi nirbaddha-hṛdayāḥ

sādhavaḥ sama-darśanāḥ

vaśe kurvanti māṁ bhaktyā

sat-striyaḥ sat-patiṁ yathā

As chaste women bring their gentle husbands under control by service, the pure devotees, who see others suffering as their own and completely attached to me in the core of the heart, bring me under their full control.

I am hard to control (*durvaśa*) by Brahmavādīs like you, Durvāsā, but I am controlled by the devotees. Since their hearts are fixed in me, they are without material desire (*sādhavaḥ),* and see others suffering as their own (*sama-darśanāḥ*).

|| 9.4.67 ||

mat-sevayā pratītaṁ te

sālokyādi-catuṣṭayam

necchanti sevayā pūrṇāḥ

kuto 'nyat kāla-viplutam

My devotees, who are always satisfied to be engaged in my service, are not interested even in the four principles of liberation [sālokya, sārūpya, sāmīpya and sārṣṭi], although these are automatically achieved by their service. What then is to be said of any perishable happiness?

This verse shows their high position because of their lack of material desire. Though these types of liberation are achieved (*pratītam*) automatically, they do not desire them. These types of liberation are not destroyed by time, whereas other things such as attaining Brahmaloka are destroyed.

|| 9.4.68 ||

sādhavo hṛdayaṁ mahyaṁ

sādhūnāṁ hṛdayaṁ tv aham

mad-anyat te na jānanti

nāhaṁ tebhyo manāg api

The pure devotee is my very heart: what pains him pains me. I am the heart of the pure devotee: what pleases him pleases me. My devotees do not know anything else but me, and I do not know more than they do.

Though I want to give you the suitable result for causing pain to my devotee, I do not do so. Understand that this is because I am affectionate to *brāhmaṇas.* That is expressed in this verse. The devotees are my heart: you, who wanted to afflict my Ambarīṣa, have afflicted my heart. “If I have offended you then I fall at your feet for forgiveness.” I am the devotees’ heart: when the devotee’s heart is pleased, I am pleased. Go to Ambarīṣa and please him. “But he invited me and then did not feed me, and instead he ate. Do you not see his fault?” They do not know anything except me. Ambarīṣa does what I desire him to do. “Therefore I ask you. Please reply. Between a *brāhmaṇa* and a Dvadaśī, which is more respectable as *dharma*?” Please go. Ask Ambarīṣa. He will teach you, since you are so ignorant of the conclusions of the scriptures on *dharma.* Do not have any shame about this. I also have no knowledge. I do not know anything more than they do. Since the *śruti* says that drinking water is both eating and not eating, Ambarīṣa has equally respected the *brāhmaṇa* and the Dvadaśī. But you are ignorant. You do not know that. This is hinted. And he had not ask Ambarīṣa about this, in order that he could understand the superiority of *bhakti* concerning the Dvādaśī over all *dharma*, by showing him the result of his actions.

|| 9.4.69 ||

upāyaṁ kathayiṣyāmi

tava vipra śṛṇuṣva tat

ayaṁ hy ātmābhicāras te

yatas taṁ yāhi mā ciram

sādhuṣu prahitaṁ tejaḥ

prahartuḥ kurute 'śivam

O *brāhmaṇa*! I will tell you the method for your protection. Please listen. Go immediately to Ambarīṣa because of whom you uttered a curse. One's so-called prowess, when employed against the devotee, certainly harms the person who employs it.

I will clearly tell you the method of deliverance. Please listen. Go to Ambarīṣa whom you cursed in order to kill. He is merciful and will save you. No one else can. You should not think that Ambarīṣa will harm you since he is a devotee (*sādhuṣu).*

|| 9.4.70 ||

tapo vidyā ca viprāṇāṁ

niḥśreyasa-kare ubhe

te eva durvinītasya

kalpete kartur anyathā

For a *brāhmaṇa,* austerity and learning are certainly auspicious, but when acquired by a person of bad conduct, such austerity and learning give opposite results.

“How is it possible that a *kṣatriya* like Ambarīṣa is capable of delivering me, endowed with austerity and knowledge?” Austerity and knowledge cannot exist in you, since you are not qualified. Rather they become the opposite. Knowledge and austerity in a person of bad conduct produce opposite results.

|| 9.4.71 ||

brahmaṁs tad gaccha bhadraṁ te

nābhāga-tanayaṁ nṛpam

kṣamāpaya mahā-bhāgaṁ

tataḥ śāntir bhaviṣyati

O *brāhmaṇa*! You should therefore go immediately to King Ambarīṣa, the son of Mahārāja Nābhāga. I wish you all good fortune. Satisfy the great devotee and you will have peace.

Thus ends the commentary on the Fourth Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Five

Ambarīṣa Saves Durvāsā

|| 9.5.1 ||

śrī-śuka uvāca

evaṁ bhagavatādiṣṭo

durvāsāś cakra-tāpitaḥ

ambarīṣam upāvṛtya

tat-pādau duḥkhito 'grahīt

Śukadeva Gosvāmī said: When thus advised by Lord Viṣṇu, Durvāsā, harassed by the Sudarśana cakra, approached Mahārāja Ambarīṣa and fell at his feet.

The Fifth Chapter describes Durvāsā touching Ambarīṣa's feet, Ambarīṣa's prayers to the *cakra,* Ambarīṣa feeding Durvāsā, Durvāsā praising Ambarīṣa, and Ambarīṣa going to the forest.

|| 9.5.2 ||

tasya sodyamam āvīkṣya

pāda-sparśa-vilajjitaḥ

astāvīt tad dharer astraṁ

kṛpayā pīḍito bhṛśam

Seeing Durvāsā attempting to praise him, Mahārāja Ambarīṣa was ashamed and, seeing him suffering, was greatly aggrieved. Thus he offered prayers to the weapon of the Lord.

Seeing his attempts at praising, Ambarīṣa was embarrassed.

|| 9.5.3 ||

ambarīṣa uvāca

tvam agnir bhagavān sūryas

tvaṁ somo jyotiṣāṁ patiḥ

tvam āpas tvaṁ kṣitir vyoma

vāyur mātrendriyāṇi ca

Mahārāja Ambarīṣa said: O Sudarśana cakra! You are fire, you are the most powerful sun, and you are the moon, the master of all luminaries. You are water, earth and sky, you are the air, you are the five sense objects [sound, touch, form, taste and smell], and you are the senses.

|| 9.5.4 ||

sudarśana namas tubhyaṁ

sahasrārācyuta-priya

sarvāstra-ghātin viprāya

svasti bhūyā iḍaspate

O Sudarśana! I offer respects to you. O thousand-spoked wheel! O dearest of the Lord! O destroyer of all weapons! O master of the earth! Give auspiciousness to this *brāhmaṇa*.

O thousand-spoked wheel! O master of the earth (*idaspate*)!

|| 9.5.5 ||

tvaṁ dharmas tvam ṛtaṁ satyaṁ

tvaṁ yajño 'khila-yajña-bhuk

tvaṁ loka-pālaḥ sarvātmā

tvaṁ tejaḥ pauruṣaṁ param

You are religion, you are truth, you are sweet words, you are sacrifice, and you are the enjoyer of the fruits of sacrifice. You are the maintainer of the entire universe; you are soul of all beings. You are prowess and the power of Viṣṇu.

Ṛtam means sweet words as in the example *ṛtaṁ ca sunṛtā vāṇī satyaṁ ca sama-darśanam.(SB 11.19.37) Pauruṣam* means "the power of Viṣṇu."

|| 9.5.6 ||

namaḥ sunābhākhila-dharma-setave

hy adharma-śīlāsura-dhūma-ketave

trailokya-gopāya viśuddha-varcase

mano-javāyādbhuta-karmaṇe gṛṇe

SYNONYMS

O Sudarśana, with an auspicious hub! I offer respects to you, the upholder of all *bhakti*, an inauspicious comet for the irreligious demons, the maintainer of the three worlds, possessor of pure effulgence, traveling as quick as the mind, performer of astounding works.

I offer respects to the maintainer of *bhakti dharma*. "I, the *cakra,* will give pain to the irreligious *brāhmaṇa* who afflicted you." I offer respects to the comet for irreligious demons. By these to statements, irreligious *brāhmaṇas* and religious demons are excluded from protection and destruction respectively. O wheel with beautiful hub! I offer respects since I am incapable of offering prayers.

|| 9.5.7 ||

tvat-tejasā dharma-mayena saṁhṛtaṁ

tamaḥ prakāśaś ca dṛśo mahātmanām

duratyayas te mahimā girāṁ pate

tvad-rūpam etat sad-asat parāvaram

O master of speech! By your effulgence, composed of *dharma,* the darkness of the world is dissipated, and the knowledge belonging great souls is manifested. Indeed, no one can surpass your effulgence. All things, manifested and unmanifested, superior and inferior, are but you various forms.

"You must cure this *brāhmaṇa* who thought he had some effulgence and powers." You destroy darkness by your effulgence, in the form of *vibhūtis* like the sun. You reveal knowledge belonging to the great souls and all sight, by your effulgence. The universe is your form, since you are the Lord. Other powerful entities cannot show their power in another powerful object.

|| 9.5.8 ||

yadā visṛṣṭas tvam anañjanena vai

balaṁ praviṣṭo 'jita daitya-dānavam

bāhūdarorv-aṅghri-śirodharāṇi

vṛścann ajasraṁ pradhane virājase

O indefatigable one! When, sent by the Supreme Lord, you enter among the soldiers of the demons, you stay on the battlefield and incessantly cut off their arms, bellies, thighs, legs and heads.

"I desire to play with this *brāhmaṇa*." No, your place of play is the battle field of demons. O unconquered *cakra*! Sent by the Lord (*anañjanena*) you enter the ranks of the demonic troops. Another version has *praviṣṭorjita-daitya-dānavam*: you enter the troops of the strong demons. The *sandhi* is poetic license. You cut off their arms and other limbs in the battle (*pradhane*).

|| 9.5.9 ||

sa tvaṁ jagat-trāṇa khala-prahāṇaye

nirūpitaḥ sarva-saho gadā-bhṛtā

viprasya cāsmat-kula-daiva-hetave

vidhehi bhadraṁ tad anugraho hi naḥ

O protector of the universe! As the form of all strength, you are engaged by the Supreme Lord in killing the criminals. For the benefit of our entire dynasty, as a favor to us, favor this poor *brāhmaṇa.*

"I have been engaged by the Lord for killing your enemies." That is not the only engagement. O deliverer of the universe! As the form of all strength (*sarva-sahaḥ*) you have been engaged by the Lord for killing the criminals. *Sarva-sahaḥ* can also mean "the *cakra* which tolerates all of our offenses." Therefore tolerate the offense of the *brāhmaṇa.* This *brāhmaṇa* is not my enemy. Do something auspicious for this *brāhmaṇa* so that our dynasty can have good fortune (*daiva-hetave*).

|| 9.5.10 ||

yady asti dattam iṣṭaṁ vā

sva-dharmo vā svanuṣṭhitaḥ

kulaṁ no vipra-daivaṁ ced

dvijo bhavatu vijvaraḥ

If our family has given charity to the proper persons, if we have performed sacrifices, if we have properly carried out our occupational duties, and if we have sheltered *brāhmaṇas,* may this *brāhmaṇa* be freed from the burning caused by Sudarśana.

Seeing that the *cakra* would not give up pursuing Durvāsā, Ambarīṣa makes an oath. *Vipra-devam* means "if we are respectful to *brāhmaṇas*."

|| 9.5.11 ||

yadi no bhagavān prīta

ekaḥ sarva-guṇāśrayaḥ

sarva-bhūtātma-bhāvena

dvijo bhavatu vijvaraḥ

If the one Supreme Lord, the reservoir of all transcendental qualities, is pleased with us, since he has love for all beings as his very self, may this *brāhmaṇa* be freed from the pain of being burned.

Seeing the *cakra* disregard his oath, he made a stronger oath. If the Lord is pleased with us, by his having love for all beings as if they were his self, may the *brāhmaṇa* be free from being burned.

|| 9.5.12 ||

śrī-śuka uvāca

iti saṁstuvato rājño

viṣṇu-cakraṁ sudarśanam

aśāmyat sarvato vipraṁ

pradahad rāja-yācñayā

Śukadeva Gosvāmī said: When the King offered prayers, the Sudarśana *cakra* which was burning *the brāhmaṇa* completely became peaceful because of the request.

Though the *cakra* was burning the *brāhmaṇa* completely, it became peaceful.

|| 9.5.13 ||

sa mukto 'strāgni-tāpena

durvāsāḥ svastimāṁs tataḥ

praśaśaṁsa tam urvīśaṁ

yuñjānaḥ paramāśiṣaḥ

Durvāsā, freed from the fire of the Sudarśana *cakra,* became joyful, offered Ambarīṣa the highest blessings, and praised the King.

|| 9.5.14 ||

durvāsā uvāca

aho ananta-dāsānāṁ

mahattvaṁ dṛṣṭam adya me

kṛtāgaso 'pi yad rājan

maṅgalāni samīhase

Durvāsā said: O King! Today I have witnessed the greatness of the Lord's devotees, for although I desired your bad fortune, you have prayed for my good fortune.

Though I desired your misfortune (*krṭāgasaḥ*), you desired my good fortune.

|| 9.5.15 ||

duṣkaraḥ ko nu sādhūnāṁ

dustyajo vā mahātmanām

yaiḥ saṅgṛhīto bhagavān

sātvatām ṛṣabho hariḥ

What is impossible to do, and what is impossible to give up, for devotees who have achieved the Supreme Lord, the master of the pure devotees?

What mercy is impossible for them to give, and what offense is impossible for them to overlook? Just as others take wealth, they take the Lord. But the Lord, after being taken, steals their hearts.

|| 9.5.16 ||

yan-nāma-śruti-mātreṇa

pumān bhavati nirmalaḥ

tasya tīrtha-padaḥ kiṁ vā

dāsānām avaśiṣyate

What is impossible for the servants of the Lord, whose feet are like holy places? Merely by hearing their names a person becomes completely purified.

|| 9.5.17 ||

rājann anugṛhīto 'haṁ

tvayātikaruṇātmanā

mad-aghaṁ pṛṣṭhataḥ kṛtvā

prāṇā yan me 'bhirakṣitāḥ

O King! I have been favored by you, who are so merciful since you have overlooked my offenses and saved my life.

|| 9.5.18 ||

rājā tam akṛtāhāraḥ

pratyāgamana-kāṅkṣayā

caraṇāv upasaṅgṛhya

prasādya samabhojayat

Expecting the return of Durvāsā Muni, the King had not taken his food. Therefore, when the sage returned, the King fell at his feet, pleased him, and fed him sumptuously.

|| 9.5.19 ||

so 'śitvādṛtam ānītam

ātithyaṁ sārva-kāmikam

tṛptātmā nṛpatiṁ prāha

bhujyatām iti sādaram

Durvāsā Muni, after eating varieties of palatable food brought with respect, was so satisfied that with great affection he requested the King to eat also, saying, "Please take your meal."

Durvāsā ate the food (*ātithyam*) brought with respect.

|| 9.5.20 ||

prīto 'smy anugṛhīto 'smi

tava bhāgavatasya vai

darśana-sparśanālāpair

ātithyenātma-medhasā

I am very pleased, being favored by my intelligence, by your hospitality, and by seeing, touching and speaking with you, a great devotee of the Lord.

I have been favored by seeing you, and thus I am pleased. *Asmi* is in the present tense. This indicates the previously I was not favored by seeing you, and not pleased, since I became blind with anger and created a demon to burn you, though you were sinless. If there is seeing of the devotee arising from *bhakti*, caused by actions of the devotee, then those events will give mercy to the *brāhmaṇas* having austerity and knowledge. There is no other way. I am the example of that. If I did not have intelligence to accept the hospitality of Ambarīṣa, how could I become saved? The pain inflicted by the *cakra* was my great benefactor, delivering me from *saṁsāra*, and showing the path of *bhakti.*

|| 9.5.21 ||

karmāvadātam etat te

gāyanti svaḥ-striyo muhuḥ

kīrtiṁ parama-puṇyāṁ ca

kīrtayiṣyati bhūr iyam

All the blessed women in the heavenly planets continuously chant about your spotless activities at every moment, and the people of this world will also chant your most purifying glories continuously.

Avadātam means pure.

|| 9.5.22 ||

śrī-śuka uvāca

evaṁ saṅkīrtya rājānaṁ

durvāsāḥ paritoṣitaḥ

yayau vihāyasāmantrya

brahmalokam ahaitukam

Śukadeva Gosvāmī said: Thus being satisfied, Durvāsā took permission and left, continuously glorifying the King. Through the sky, he went to Brahmaloka, which is devoid of dry reasoning.

Durvāsā went to Brahmaloka to speak to his friends who had realized Brahman about his deliverance, the great influence of *bhakti* and the devotees, and the Lord who is controlled by the devotees. *Ahaitukam* means the place which is devoid of dry reasoning.

|| 9.5.23 ||

saṁvatsaro 'tyagāt tāvad

yāvatā nāgato gataḥ

munis tad-darśanākāṅkṣo

rājāb-bhakṣo babhūva ha

As long as Durvāsā Muni had left the place of Mahārāja Ambarīṣa, and had not returned—for one complete year—the King, desiring to see him again, had fasted, maintaining himself simply by drinking water.

As long as the sage had gone and not returned, with one year passing, he fasted.

|| 9.5.24 ||

gate 'tha durvāsasi so 'mbarīṣo

dvijopayogātipavitram āharat

ṛṣer vimokṣaṁ vyasanaṁ ca vīkṣya

mene sva-vīryaṁ ca parānubhāvam

After one year, when Durvāsā Muni had returned, King Ambarīṣa ate pure food remnants of a *brāhmaṇa.* When the King saw that the *brāhmaṇa* Durvāsā had been released from the great danger of being burned, he understood that his power was the Lord’s power alone.

He took food purified by being remnants of a *brāhmaṇa*. He considered his qualities such as forbearance and his powers to be only the power of the Lord.

|| 9.5.25 ||

evaṁ vidhāneka-guṇaḥ sa rājā

parātmani brahmaṇi vāsudeve

kriyā-kalāpaiḥ samuvāha bhaktiṁ

yayāviriñcyān nirayāṁśś cakāra

In this way, Mahārāja Ambarīṣa, who was endowed with varieties of qualities, performed *bhakti* to Vāsudeva, who is also Brahman and Paramātmā, by all his activities. By this he saw all material pleasures as hell.

Vāsudeva contained Brahman, Paramātmā and Bhagavān. By activities such as cleaning the temple, he performed *bhakti.* By this *bhakti* (*yayā*) he considered all enjoyment (*āviriñcyāt*) as hell.

|| 9.5.26 ||

śrī-śuka uvāca

athāmbarīṣas tanayeṣu rājyaṁ

samāna-śīleṣu visṛjya dhīraḥ

vanaṁ viveśātmani vāsudeve

mano dadhad dhvasta-guṇa-pravāhaḥ

Śukadeva Gosvāmī said: Thereafter, the learned Mahārāja Ambarīṣa, having destroyed the agitation of the *guṇas*, divided his kingdom among his sons, who were equally qualified, and entered the forest to concentrate his mind fully upon Lord Vāsudeva.

He entered the forest to concentrate his mind on Vāsudeva.

|| 9.5.27 ||

ity etat puṇyam ākhyānam

ambarīṣasya bhūpate

saṅkīrtayann anudhyāyan

bhakto bhagavato bhavet

O King! The person who chants this narration or even thinks of this narration about the activities of Mahārāja Ambarīṣa certainly becomes a devotee of the Lord.

Even a householder can concentrate his mind perfectly on the Lord as illustrated in SB 9.4.18. Devotees attracted to *bhakti* have the nature of a merchant greedy for a great treasure. Just as the most wealthy merchant, thinking himself to be poor, crossed the ocean to earn money, the devotee makes all efforts to gain *bhakti.*

|| 9.5.28 ||

ambarīṣasya caritaṁ

ye śṛṇvanti mahātmanaḥ

muktiṁ prayānti te sarve

bhaktyā viṣṇoḥ prasādataḥ

By the grace of the Lord, people who with devotion hear about the activities of Mahārāja Ambarīṣa, the great devotee, certainly become liberated by the mercy of Viṣṇu.

Thus ends the commentary on the Fifth Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Six

The Descendents of Ikṣvāku

|| 9.6.1 ||

śrī-śuka uvāca

virūpaḥ ketumāñ chambhur

ambarīṣa-sutās trayaḥ

virūpāt pṛṣadaśvo 'bhūt

tat-putras tu rathītaraḥ

Śukadeva Gosvāmī said: Ambarīṣa had three sons, named Virūpa, Ketumān and Śambhu. From Virūpa came a son named Pṛṣadaśva, and from Pṛṣadaśva came a son named Rathītara.

The Sixth Chapter tells the stories of Śaśāda, Indravāha, Yuvanāśva, Māndhātā and the astonishing story of sage Saubhari.

|| 9.6.2 ||

rathītarasyāprajasya

bhāryāyāṁ tantave 'rthitaḥ

aṅgirā janayām āsa

brahma-varcasvinaḥ sutān

Rathītara had no sons, and therefore he requested the great sage Aṅgirā to beget sons for him. Because of this request, Aṅgirā begot sons with brahminical prowess in the womb of Rathītara's wife.

Tantave means “for producing children.”

|| 9.6.3 ||

ete kṣetra-prasūtā vai

punas tv āṅgirasāḥ smṛtāḥ

rathītarāṇāṁ pravarāḥ

kṣetropetā dvi-jātayaḥ

Having been born from the womb of Rathītara's wife, all these sons were known as the dynasty of Rathītara, but because they were born from the semen of Aṅgirā, they were also known as the dynasty of Aṅgirā. Among all

the progeny of Rathītara's line, these sons were the most prominent because, owing to their birth, they were considered *brāhmaṇas.*

Because of being born in Rathītara's wife they were part of Rathītara's line. Because they were born from Aṅgirā's semen they were part of his lineage. They were famous as Rathītara's sons because of being born in his wife, but they were considered *brāhmaṇas.* They can be described as having two lineages.

|| 9.6.4 ||

kṣuvatas tu manor jajñe

ikṣvākur ghrāṇataḥ sutaḥ

tasya putra-śata-jyeṣṭhā

vikukṣi-nimi-daṇḍakāḥ

When Vaivasvata Manu sneezed, Ikṣvāku was born from Manu's nostrils. King Ikṣvāku had one hundred sons, of whom Vikukṣi, Nimi and Daṇḍakā were the most prominent.

The dynasty from Ikṣvāku, Manu's son, was extensive.[143] This is now explained. Ikṣvāku was born out of Manu's nostril when he sneezed. Śrīdhara Svāmī says that when it is said that ten sons were born from Manu's wife Śraddhā, this is generalization, since Ikṣvāku was actually born from Manu's nostril.

|| 9.6.5 ||

teṣāṁ purastād abhavann

āryāvarte nṛpā nṛpa

pañca-viṁśatiḥ paścāc ca

trayo madhye 'pare 'nyataḥ

O King! Of the one hundred sons, twenty-five became kings in the eastern side of Āryāvarta. Another twenty-five sons became kings to the west of Āryāvarta, and the three principal sons became kings in the middle. The other sons became kings in various other places.

[143] Sudyumna, who was born as a daughter and then transformed into a man, and the nine other sons of Vaivasvata Manu have been described already. Now the tenth son, Ikṣvākau is described.

Āryāvarta is a pious land between the Vidya and Himalaya ranges. East of that, stretching to the ocean, in separate areas, twenty-five sons became kings. West of Āryāvarta twenty-five became kings. The three eldest sons became kings of the middle area. Others became kings in the north and south.

|| 9.6.6 ||

sa ekadāṣṭakā-śrāddhe

ikṣvākuḥ sutam ādiśat

māṁsam ānīyatāṁ medhyaṁ

vikukṣe gaccha mā ciram

When Mahārāja Ikṣvāku was performing his oblations for the *āṣṭakā-śraddha*, he ordered his son Vikukṣi to go immediately to the forest to bring some pure flesh.

Four verses explain why Vikukṣi became known as Śaśāda.

|| 9.6.7 ||

tatheti sa vanaṁ gatvā

mṛgān hatvā kriyārhaṇān

śrānto bubhukṣito vīraḥ

śaśaṁ cādad apasmṛtiḥ

Thereafter, Ikṣvāku's son Vikukṣi went to the forest and killed animals suitable for being offered as oblations. But when fatigued and hungry, he became forgetful and ate a rabbit he had killed.

|| 9.6.8 ||

śeṣaṁ nivedayām āsa

pitre tena ca tad-guruḥ

coditaḥ prokṣaṇāyāha

duṣṭam etad akarmakam

Vikukṣi offered the remnants of the flesh to King Ikṣvāku, who gave it to Vasiṣṭha for purification. But Vasiṣṭha said that it was polluted, unfit for the *śrāddha* ceremony.

The *guru* was Vasiṣṭha. It was polluted because Vikukṣi had already eaten part of the offering.

|| 9.6.9 ||

jñātvā putrasya tat karma

guruṇābhihitaṁ nṛpaḥ

deśān niḥsārayām āsa

sutaṁ tyakta-vidhiṁ ruṣā

When King Ikṣvāku, thus informed by Vasiṣṭha, understood what his son Vikukṣi had done, out of anger he ordered Vikukṣi to leave the country because Vikukṣi had violated the rules.

|| 9.6.10 ||

sa tu vipreṇa saṁvādaṁ

jñāpakena samācaran

tyaktvā kalevaraṁ yogī

sa tenāvāpa yat param

Instituting the instructions give by Vasiṣṭha, Mahārāja Ikṣvāku became renounced and achieved the supreme perfection after giving up his material body.

Ikṣvāku, executing the instructions given by Vasiṣṭha who gave knowledge, became detached.

|| 9.6.11 ||

pitary uparate 'bhyetya

vikukṣiḥ pṛthivīm imām

śāsad īje hariṁ yajñaiḥ

śaśāda iti viśrutaḥ

After his father's disappearance, Vikukṣi returned to the country and thus became the king, ruling the planet earth and worshipped the Lord by performing various sacrifices. Vikukṣi later became celebrated as Saśāda (rabbit eater).

Śāsat means “he protected.”

|| 9.6.12 ||

purañjayas tasya suta

indravāha itīritaḥ

kakutstha iti cāpy uktaḥ

śṛṇu nāmāni karmabhiḥ

The son of Saśāda was Purañjaya, who is also known as Indravāha and sometimes as Kakutstha. Please hear from me how he received different names for different activities.

He was called Purañjaya because he conquered the city of the demons. He was called Indravāha because Indra became his carrier. He was called Kakutsha because he stood on the back of a bull. Hear how these names arose by his activities.

|| 9.6.13 ||

kṛtānta āsīt samaro

devānāṁ saha dānavaiḥ

pārṣṇigrāho vṛto vīro

devair daitya-parājitaiḥ

Formerly, there was a devastating war between the *devatās* and the demons. The *devatās,* having been defeated, accepted Purañjaya as their assistant.

There was a war similar to the destruction of the universe. During that war Purañjaya was accepted as an ally by the *devatās.*

|| 9.6.14 ||

vacanād deva-devasya

viṣṇor viśvātmanaḥ prabhoḥ

vāhanatve vṛtas tasya

babhūvendro mahā-vṛṣaḥ

Indra became a great bull, and accepted to be the carrier of Purañjaya by the order of the Supreme Lord Viṣṇu, soul of the universe.

“If Indra becomes my carrier, then I will kill the demons.” Indra, out of shame, refused to be his carrier, but by the order of Viṣṇu, he became a huge bull and carried Purañjaya.

|| 9.6.15-16 ||

sa sannaddho dhanur divyam

ādāya viśikhāñ chitān

stūyamānas tam āruhya

yuyutsuḥ kakudi sthitaḥ

tejasāpyāyito viṣṇoḥ

puruṣasya mahātmanaḥ

pratīcyāṁ diśi daityānāṁ

nyaruṇat tridaśaiḥ puram

Well protected by armor and desiring to fight, Purañjaya took up a celestial bow and sharp arrows, and, while being highly praised by the *devatās*, he got up on the back of the bull [Indra] and sat on its hump. Empowered by Lord Viṣṇu, who is the Supersoul and the Supreme Person, Purañjaya, surrounded the city of the demons in the west along with the *devatās.*

Purañjaya, mounting the bull who was Indra is thus called Indravāha (he whose carrier is Indra). Because he sat on the hump of the bull he is called Kakutsha (situated on the hump). He surrounded the city with the *devatās.*

|| 9.6.17 ||

tais tasya cābhūt pradhanaṁ

tumulaṁ loma-harṣaṇam

yamāya bhallair anayad

daityān abhiyayur mṛdhe

There was a fierce, hair-raising battle between the demons and Purañjaya. Purañjaya sent all the demons who approached him in battle to the abode of death by his arrows.

He killed them all. Dative case (*yamāya*) is used to express an action leading to a destination.[144]

|| 9.6.18 ||

tasyeṣu-pātābhimukhaṁ

yugāntāgnim ivolbaṇam

visṛjya dudruvur daityā

hanyamānāḥ svam ālayam

Giving up the attack of arrows of Indravāha, which resembled the flames of devastation at the end of the millennium, the demons, being killed, fled to Pātāla.

Those demons who remained fled to Pātāla.

|| 9.6.19 ||

jitvā paraṁ dhanaṁ sarvaṁ

sastrīkaṁ vajra-pāṇaye

pratyayacchat sa rājarṣir

[144] *Gatyartha-karmaṇi* Pāṇini 2.3.12

iti nāmabhir āhṛtaḥ

After conquering the enemy, the saintly king Purañjaya gave everything, including the enemy's riches and wives, to Indra, who carries a thunderbolt. For this he is celebrated by different names because of his different activities.

By conquering the demons' city, he was known as Purañjana. He gave everything to Indra, and Indra gave it to Purañjaya. Therefore the King was known by various names. Another version has *āhutaḥ*, but the meaning is the same.

|| 9.6.20 ||

purañjayasya putro 'bhūd

anenās tat-sutaḥ pṛthuḥ

viśvagandhis tataś candro

yuvanāśvas tu tat-sutaḥ

The son of Purañjaya was known as Anenā, Anenā's son was Pṛthu, and Pṛthu's son was Viśvagandhi. Viśvagandhi's son was Candra, and Candra's son was Yuvanāśva.

|| 9.6.21 ||

śrāvastas tat-suto yena

śrāvastī nirmame purī

bṛhadaśvas tu śrāvastis

tataḥ kuvalayāśvakaḥ

The son of Yuvanāśva was Śrāvasta, who constructed a township known as Śrāvastī. The son of Śrāvasta was Bṛhadaśva, and his son was Kuvalayāśva.

|| 9.6.22 ||

yaḥ priyārtham utaṅkasya

dhundhu-nāmāsuraṁ balī

sutānām eka-viṁśatyā

sahasrair ahanad vṛtaḥ

To satisfy the sage Utaṅka, the powerful Kuvalayāśva killed a demon named Dhundhu with the assistance of his twenty-one thousand sons.

With the assistance of his twenty-one thousand sons, he killed the demon.

|| 9.6.23-24 ||

dhundhumāra iti khyātas

tat-sutās te ca jajvaluḥ

dhundhor mukhāgninā sarve

traya evāvaśeṣitāḥ

dṛḍhāśvaḥ kapilāśvaś ca

bhadrāśva iti bhārata

dṛḍhāśva-putro haryaśvo

nikumbhas tat-sutaḥ smṛtaḥ

O Mahārāja Parīkṣit, for this reason Kuvalayāśva is celebrated as Dhundhumāra "the killer of Dhundhu". All but three of his sons, however, were burned to ashes by the fire emanating from Dhundhu's mouth. The remaining sons were Dṛḍhāśva, Kapilāśva and Bhadrāśva. From Dṛḍhāśva came a son named Haryaśva, whose son is celebrated as Nikumbha.

|| 9.6.25 ||

bahulāśvo nikumbhasya

kṛśāśvo 'thāsya senajit

yuvanāśvo 'bhavat tasya

so 'napatyo vanaṁ gataḥ

The son of Nikumbha was Bahulāśva, the son of Bahulāśva was Kṛśāśva, the son of Kṛśāśva was Senajit, and the son of Senajit was Yuvanāśva. Yuvanāśva had no sons, and thus he retired from family life and went to the forest.

|| 9.6.26 ||

bhāryā-śatena nirviṇṇa

ṛṣayo 'sya kṛpālavaḥ

iṣṭiṁ sma vartayāṁ cakrur

aindrīṁ te susamāhitāḥ

Yuvanāśva and his one hundred wives were morose. The sages in the forest, however, being very kind to the King, began very attentively performing an Indra-yajña.

|| 9.6.27 ||

rājā tad-yajña-sadanaṁ

praviṣṭo niśi tarṣitaḥ

dṛṣṭvā śayānān viprāṁs tān

papau mantra-jalaṁ svayam

Being thirsty one night, the King entered the arena of sacrifice, and when he saw all the *brāhmaṇas* lying down, he personally drank the sanctified water meant to be drunk by his wife.

Being thirsty, he drank water sanctified by mantras meant for his wife.

|| 9.6.28 ||

utthitās te niśamyātha

vyudakaṁ kalaśaṁ prabho

papracchuḥ kasya karmedaṁ

pītaṁ puṁsavanaṁ jalam

When the *brāhmaṇas* got up from bed and saw the water pot empty, they inquired who had done this act of drinking the water meant for begetting a child.

|| 9.6.29 ||

rājñā pītaṁ viditvā vai

īśvara-prahitena te

īśvarāya namaś cakrur

aho daiva-balaṁ balam

When the *brāhmaṇas* came to understand that the King, inspired by the supreme controller, had drunk the water, they all exclaimed "Alas! The power of providence is most powerful." In this way they offered their respectful obeisances unto the Lord.

They said, “The power of the Lord is most powerful.”

|| 9.6.30 ||

tataḥ kāla upāvṛtte

kukṣiṁ nirbhidya dakṣiṇam

yuvanāśvasya tanayaś

cakravartī jajāna ha

Thereafter, in due course of time, a son with all the good symptoms of a powerful king came forth from the lower right side of King Yuvanāśva's abdomen.

|| 9.6.31 ||

kaṁ dhāsyati kumāro 'yaṁ

stanye rorūyate bhṛśam

māṁ dhātā vatsa mā rodīr

itīndro deśinīm adāt

"Who will take care of this baby?" they said. Then Indra, who was worshiped in that sacrifice, came and solaced the baby. "Do not cry," Indra said. Then Indra put his index finger in the baby's mouth and said, "You may drink me."

The *brāhmaṇas* said, “Who will feed the child?” Then Indra, who was worshipped in the sacrifice, appeared. He said, “Drink me (*māṁ dhātā*). Do not cry.” He put his forefinger in the child’s mouth.

|| 9.6.32 ||

na mamāra pitā tasya

vipra-deva-prasādataḥ

yuvanāśvo 'tha tatraiva

tapasā siddhim anvagāt

Because Yuvanāśva, the father of the baby, was blessed by the *brāhmaṇas,* he did not fall a victim to death. After this incident, he performed severe austerities and achieved perfection in that very spot.

|| 9.6.33-34 ||

trasaddasyur itīndro 'ṅga

vidadhe nāma yasya vai

yasmāt trasanti hy udvignā

dasyavo rāvaṇādayaḥ

yauvanāśvo 'tha māndhātā

cakravarty avanīṁ prabhuḥ

sapta-dvīpavatīm ekaḥ

śaśāsācyuta-tejasā

O King Parīkṣit! Māndhātā, the son of Yuvanāśva, the cause of fear for Rāvaṇa and other criminals who caused anxiety, was known as Trasaddasyu (giving fear to the criminals). This name was given by King Indra. By the power of the Supreme Lord, the powerful son of Yuvanāśva, called Māndhātā, became the emperor and alone ruled the entire world, consisting of seven islands.

|| 9.6.35-36 ||

īje ca yajñaṁ kratubhir

ātma-vid bhūri-dakṣiṇaiḥ

sarva-devamayaṁ devaṁ

sarvātmakam atīndriyam

dravyaṁ mantro vidhir yajño

yajamānas tathartvijaḥ

dharmo deśaś ca kālaś ca

sarvam etad yad ātmakam

By performance of sacrifice with plentiful donations, Māndhātā, knower of the Lord, worshipped the Lord who is beyond the senses, who represents all *devatās,* who is the soul of all beings, is non-different from sacrifice, and is non-different from its ingredients, its *mantra*s, its rules, its sponsor, its priests, its results, its time and its place.

|| 9.6.37 ||

yāvat sūrya udeti sma

yāvac ca pratitiṣṭhati

tat sarvaṁ yauvanāśvasya

māndhātuḥ kṣetram ucyate

All places, from where the sun rises to where the sun sets, are known as the land Māndhātā, the son of Yuvanāśva.

Pratitiṣṭhati means “sets.”

|| 9.6.38 ||

śaśabindor duhitari

bindumatyām adhān nṛpaḥ

purukutsam ambarīṣaṁ

mucukundaṁ ca yoginam

teṣāṁ svasāraḥ pañcāśat

saubhariṁ vavrire patim

O King! Māndhātā begot three sons in the womb of Bindumatī, the daughter of Śaśabindu. These sons were Purukutsa, Ambarīṣa, and Mucukunda, a great mystic *yogī.* These three brothers had fifty sisters, who all accepted the great sage Saubhari as their husband.

|| 9.6.39-40 ||

yamunāntar-jale magnas

tapyamānaḥ paraṁ tapaḥ

nirvṛtiṁ mīna-rājasya

dṛṣṭvā maithuna-dharmiṇaḥ

jāta-spṛho nṛpaṁ vipraḥ

kanyām ekām ayācata

so 'py āha gṛhyatāṁ brahman

kāmaṁ kanyā svayaṁvare

Saubhari was engaged in austerity in the water of the River Yamunā, when he saw the pleasure of a big fish engaged in sexual affairs. Desire appearing in him, he went to King Māndhātā and begged for one of the King's daughters. In response to this request, the King said, "O *brāhmaṇa,* any of my daughters may accept any husband according to her personal selection."

'Why did the sage Saubhari performing great austerities, marry these daughters and why did the daughters accept an old withered sage as their husband?" After seeing the fish, he came out of the water, went to Mathurā and requested King Māndhātā.

|| 9.6.41-42 ||

sa vicintyāpriyaṁ strīṇāṁ

jaraṭho 'ham asan-mataḥ

valī-palita ejat-ka

ity ahaṁ pratyudāhṛtaḥ

sādhayiṣye tathātmānaṁ

sura-strīṇām abhīpsitam

kiṁ punar manujendrāṇām

iti vyavasitaḥ prabhuḥ

Saubhari thought: I am now feeble because of old age. My hair has become grey, my skin is wrinkled, and my head always trembles. Therefore women do not like me. Thus I have been rejected. I shall reform my body in such a way as to be desirable even to celestial women, what to speak of the daughters of worldly kings. In this way the powerful Saubhari decided.

My head trembles (*ejatkaḥ*). I have been refused (*pratyudāhṛtaḥ*) by the King. Then he decided (*vyavasitaḥ*) to change his body.

|| 9.6.43 ||

muniḥ praveśitaḥ kṣatrā

kanyāntaḥpuram ṛddhimat

vṛtaḥ sa rāja-kanyābhir

ekaṁ pañcāśatā varaḥ

Thereafter, the messenger of the palace took him inside the residential quarters of the princesses, full of splendor. All fifty princesses then accepted him as their husband, although he was only one man.

|| 9.6.44 ||

tāsāṁ kalir abhūd bhūyāṁs

tad-arthe 'pohya sauhṛdam

mamānurūpo nāyaṁ va

iti tad-gata-cetasām

Thereafter, the princesses, being attracted by Saubhari, gave up their sisterly relationship and quarreled among themselves over him, each one of them contending, "This man is just suitable for me, and not for you."

|| 9.6.45-46 ||

sa bahv-ṛcas tābhir apāraṇīya-

tapaḥ-śriyānarghya-paricchadeṣu

gṛheṣu nānopavanāmalāmbhaḥ-

saraḥsu saugandhika-kānaneṣu

mahārha-śayyāsana-vastra-bhūṣaṇa-

snānānulepābhyavahāra-mālyakaiḥ

svalaṅkṛta-strī-puruṣeṣu nityadā

reme 'nugāyad-dvija-bhṛṅga-vandiṣu

Because Saubhari was expert in chanting *mantras* perfectly, he enjoyed with his wives in luxurious homes, valuable furniture, fragrant gardens with lakes of clear water, parks, with garlands, palatable food, cosmetics, baths, ornaments, clothing, seats and valuable beds, along with other men and women, all created by his impossible austerities, while birds, bees and bards sang.

Bahvṛcaḥ means that he had powers from mantras to create his wealth. He had performed austerities impossible for others (*apāraṇīya-tapaḥ*). He enjoyed in houses, and even cities with great wealth, created by his austerity.

|| 9.6.47 ||

yad-gārhasthyaṁ tu saṁvīkṣya

sapta-dvīpavatī-patiḥ

vismitaḥ stambham ajahāt

sārvabhauma-śriyānvitam

Māndhātā, the king of the entire world consisting of seven islands, was struck with wonder when he saw the household opulence of Saubhari. Thus he gave up his false prestige in his position of wealth and power.

Stambham means pride.

|| 9.6.48 ||

evaṁ gṛheṣv abhirato

viṣayān vividhaiḥ sukhaiḥ

sevamāno na cātuṣyad

ājya-stokair ivānalaḥ

In this way, Saubhari, attached to family life, enjoyed sense objects by various types of happiness, but he was not at all satisfied, just as a fire never ceases blazing if constantly supplied with drops of ghee.

Stokaiḥ means "by drops."

|| 9.6.49 ||

sa kadācid upāsīna

ātmāpahnavam ātmanaḥ

dadarśa bahv-ṛcācāryo

mīna-saṅga-samutthitam

One day while Saubhari, who was expert in chanting *mantras,* was sitting down, he realized his fall down had been caused by his association with some fish.

Seven verses describe how Saubhari regained his sense after enjoying, caused by an offense to Garuḍa. He realized the cause of his being cheated of the bliss of the self (*ātmā apahnavam*) was himself (*ātmanaḥ*), arising from association with fish. To protect some fish he had prevented Garuḍa from eating them.

|| 9.6.50 ||

aho imaṁ paśyata me vināśaṁ

tapasvinaḥ sac-carita-vratasya

antarjale vāri-cara-prasaṅgāt

pracyāvitaṁ brahma ciraṁ dhṛtaṁ yat

Alas! While practicing austerity, even within the depths of the water, and while observing all the rules practiced by saintly persons, I lost the results of

my long austerities simply by association with the sexual affairs of fish. Everyone should observe this destruction.

Brahma means austerity.

|| 9.6.51 ||

saṅgaṁ tyajeta mithuna-vratīnāṁ mumukṣuḥ

sarvātmanā na visṛjed bahir-indriyāṇi

ekaś caran rahasi cittam ananta īśe

yuñjīta tad-vratiṣu sādhuṣu cet prasaṅgaḥ

A person desiring liberation must give up the association of persons interested in sex life and should not employ his external senses. He should always stay in a secluded place, completely fixing his mind at the lotus feet of the unlimited Lord, and if there is associate with devotees also engaged in meditation on the Lord it is permitted, and otherwise not.

Therefore, others should not become like me. In this way he regrets his condition in two verses. He should not engage his external senses. There is no injunction not to employ the internal senses, since such an order is impossible. There is no substance in giving impossible orders. If there is excellent association with devotees fixed in the Lord (*tat-vrateṣu*), he should take that association. Because I lacked that association, I associated with fish engaging in sex life, arising from finding fault in Garuḍa. If there is excellent association then take it, otherwise do not associate. This negative should be supplied.

|| 9.6.52 ||

ekas tapasvy aham athāmbhasi matsya-saṅgāt

pañcāśad āsam uta pañca-sahasra-sargaḥ

nāntaṁ vrajāmy ubhaya-kṛtya-manorathānāṁ

māyā-guṇair hṛta-matir viṣaye 'rtha-bhāvaḥ

In the beginning I was alone and engaged in performing the austerities of mystic yoga, but later, because of the association of fish, I became fifty members, and then increased to five thousand members. My intelligence destroyed by the *guṇas,* thinking enjoyment as the goal of life, I obtained no end to my desires in this and next life.

He explains further the fault of association. By association with fifty wives I became fifty. By sons I became five thousand since he had a hundred sons by each wife. Thinking that enjoyment is the goal of life (*artha-bhāvaḥ*), I obtained no end to desires for performing actions for this and next life (*ubhaya-kṛtya*).

|| 9.6.53 ||

evaṁ vasan gṛhe kālaṁ

virakto nyāsam āsthitaḥ

vanaṁ jagāmānuyayus

tat-patnyaḥ pati-devatāḥ

In this way he passed his life in household affairs for some time, but then he became detached from material enjoyment. He accepted the *vānaprastha* order and went to the forest. His devoted wives followed him, for they had no shelter other than their husband.

Nyāsam means giving up material association, taking *vāna-prastha*.

|| 9.6.54 ||

tatra taptvā tapas tīkṣṇam

ātma-darśanam ātmavān

sahaivāgnibhir ātmānaṁ

yuyoja paramātmani

Saubhari, knowing the self, performed severe penances in the forest for realizing the self. He gave up his body along with the fires and attained the Supreme Lord.

He gave up his body along with the household fires, and attained the Lord.

|| 9.6.55 ||

tāḥ sva-patyur mahārāja

nirīkṣyādhyātmikīṁ gatim

anvīyus tat-prabhāveṇa

agniṁ śāntam ivārciṣaḥ

O Mahārāja Parīkṣit! By observing their husband progressing in spiritual existence, Saubhari's wives followed him, just as the flames of a fire cease when the fire is extinguished.

Anvīyuḥ means “they followed.”

Thus ends the commentary on the Sixth Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Seven

The Story of Hariścandra

|| 9.7.1 ||

śrī-śuka uvāca

māndhātuḥ putra-pravaro

yo 'mbarīṣaḥ prakīrtitaḥ

pitāmahena pravṛto

yauvanāśvas tu tat-sutaḥ

hārītas tasya putro 'bhūn

māndhātṛ-pravarā ime

Śukadeva Gosvāmī said: The most prominent among the sons of Māndhātā was he who is celebrated as Ambarīṣa. Ambarīṣa was accepted as a son by his grandfather Yuvanāśva. Ambarīṣa's son was Yauvanāśva, and Yauvanāśva's son was Hārīta. In Māndhātā's dynasty, Ambarīṣa, Hārīta and Yauvanāśva were very prominent.

In the Seventh Chapter Hariścandra, a descendent of Māndhātā, cheats Varuṇa. Out of affection for his son, and then satisfies him with a human sacrifice. Yuvanāśva, the grandfather, accepted Ambarīṣa as his son. Ambariṣa's son was Yauvanāśva. Ambarīṣa, Yauvanāśva and Harītā were the chief descendents of Māndhātā.

|| 9.7.2 ||

narmadā bhrātṛbhir dattā

purukutsāya yoragaiḥ

tayā rasātalaṁ nīto

bhujagendra-prayuktayā

The serpent brothers of Narmadā gave their sister Narmadā to Purukutsa.[145] Being urged by Vāsuki, she took Purukutsa to the lower region of the universe.

In speaking of the dynasty of Purukutsa, first his marriage is described. The snakes gave her to Purukutsa in marriage. She brought him to Rasātala.

|| 9.7.3 ||

gandharvān avadhīt tatra

vadhyān vai viṣṇu-śakti-dhṛk

nāgāl labdha-varaḥ sarpād

abhayaṁ smaratām idam

There in Rasātala, Purukutsa, being empowered by Lord Viṣṇu, was able to kill all the Gandharvas who deserved to be killed. Purukutsa received the benediction from the serpents that anyone who remembers how he was brought to Rasātala will be free of fear of snakes.

He killed those who deserved to be killed. Those who remember how he was brought to Rasātala will have no fear of snakes.

|| 9.7.4 ||

[145] Māndhātā had three sons, Purukutsa, Ambarīṣa and Mucukunda.

trasaddasyuḥ paurukutso

yo 'naraṇyasya deha-kṛt

haryaśvas tat-sutas tasmāt

prāruṇo 'tha tribandhanaḥ

The son of Purukutsa was Trasaddasyu, who was the father of Anaraṇya. Anaraṇya's son was Haryaśva, the father of Prāruṇa. Prāruṇa was the father of Tribandhana.

Trasaddasyu was the father (*deha-krṭ*). His son was Anaraṇya.

|| 9.7.5-6 ||

tasya satyavrataḥ putras

triśaṅkur iti viśrutaḥ

prāptaś cāṇḍālatāṁ śāpād

guroḥ kauśika-tejasā

saśarīro gataḥ svargam

adyāpi divi dṛśyate

pātito 'vāk-śirā devais

tenaiva stambhito balāt

The son of Tribandhana was Satyavrata, who is celebrated by the name Triśaṅku. His father cursed him to become a *caṇḍāla.* Thereafter, by the influence of Viśvāmitra, he went to Svarga in the same body, but because of the prowess of the *devatās* he fell back downward. Nonetheless, by the power of Viśvāmitra, he did not fall all the way down; even today he can still be seen hanging in the sky, head downward.

He was called Triśaṅku because he had faults which caused suffering like three nails *(śaṅku*). This is told in *Hari-vaṁśa.* He displeased his father, he killed the milking cow of his *guru*, and he enjoyed unsanctified items. These were his three faults. He was cursed by his father out of anger because he stole the bride of a brāhmaṇa who was being married. By Viśvāmitra power (*kauśika-tejasā*) he did not fall but remained in the sky.

|| 9.7.7 ||

traiśaṅkavo hariścandro

viśvāmitra-vasiṣṭhayoḥ

yan-nimittam abhūd yuddhaṁ

pakṣiṇor bahu-vārṣikam

The son of Triśaṅku was Hariścandra. Because of Hariścandra there was a quarrel between Viśvāmitra and Vasiṣṭha, who for many years fought one another, having been transformed into birds.

Viśvāmitra stole everything belonging to Hariścandra on the pretext of taking donations at a Rājasūya sacrifice. Hearing this, Vaśiṣṭha became angry and cursed him to become an *āḍi* bird. Viśvāmitra cursed him to become a crane. Then they fought.

|| 9.7.8 ||

so 'napatyo viṣaṇṇātmā

nāradasyopadeśataḥ

varuṇaṁ śaraṇaṁ yātaḥ

putro me jāyatāṁ prabho

Hariścandra had no son and was therefore extremely morose. Once, therefore, following the advice of Nārada, he took shelter of Varuṇa and said to him "My lord! Please give me a son."

Saḥ refers to Hariścandra.

|| 9.7.9 ||

yadi vīro mahārāja

tenaiva tvāṁ yaje iti

tatheti varuṇenāsya

putro jātas tu rohitaḥ

O King Parīkṣit! Hariścandra begged Varuṇa, "My lord, if a son is born to me, with that son as an offering I shall perform a sacrifice to you." Varuṇa agreed. Because of Varuṇa's benediction, Hariścandra begot a son named Rohita.

Tatheti varuṇena means “because of Varuṇa who had agreed to give a boon.”

|| 9.7.10 ||

jātaḥ suto hy anenāṅga

māṁ yajasveti so 'bravīt

yadā paśur nirdaśaḥ syād

atha medhyo bhaved iti

Thereafter, Varuṇa said, “A son has been born. With this son you can offer me a sacrifice." In answer to this, Hariścandra said, "After ten days have passed since an animal's birth, the animal becomes fit to be sacrificed."

Varuṇa spoke. Out of affection for his son, Hariścandra, then spoke to cheat Varuṇa. “After ten days an animal becomes pure.”

|| 9.7.11 ||

nirdaśe ca sa āgatya

yajasvety āha so 'bravīt

dantāḥ paśor yaj jāyerann

atha medhyo bhaved iti

After ten days, Varuṇa came again and said to Hariścandra, "Now you can perform the sacrifice." Hariścandra replied, "When an animal grows teeth, then it becomes pure enough to be sacrificed."

|| 9.7.12 ||

dantā jātā yajasveti

sa pratyāhātha so 'bravīt

yadā patanty asya dantā

atha medhyo bhaved iti

When the teeth grew, Varuṇa came and said to Hariścandra, "Now the animal has grown teeth .Perform the sacrifice." Hariścandra replied, "When all its teeth have fallen out, then it will be fit for sacrifice."

|| 9.7.13 ||

paśor nipatitā dantā

yajasvety āha so 'bravīt

yadā paśoḥ punar dantā

jāyante 'tha paśuḥ śuciḥ

When the teeth had fallen out, Varuṇa returned and said to Hariścandra, "Perform the sacrifice." But Hariścandra replied, "When the animal's teeth grow in again, then he will be pure enough to be sacrificed."

|| 9.7.14 ||

punar jātā yajasveti

sa pratyāhātha so 'bravīt

sānnāhiko yadā rājan

rājanyo 'tha paśuḥ śuciḥ

When the teeth grew in again, Varuṇa came and said to Hariścandra, "Now perform the sacrifice." But Hariścandra then said, "O King, when the *kṣatriya* animal is fit for wearing armor, then he will be purified."

O king! O Varuṇa! When the *kṣatriya* animal is fit for wearing armor, it is pure.

|| 9.7.15 ||

iti putrānurāgeṇa

sneha-yantrita-cetasā

kālaṁ vañcayatā taṁ tam

ukto devas tam aikṣata

Because of affection for his son, with mind controlled by that affection, he asked Varuṇa to delay the time. Varuṇa waited for the time to come.

He, cheating time, begged Varuṇa. Varuṇa waited for the time.

|| 9.7.16 ||

rohitas tad abhijñāya

pituḥ karma cikīrṣitam

prāṇa-prepsur dhanuṣ-pāṇir

araṇyaṁ pratyapadyata

Rohita could understand that his father intended to offer him as the animal for sacrifice. Therefore, just to save himself from death, taking bow and arrows, he went to the forest.

|| 9.7.17 ||

pitaraṁ varuṇa-grastaṁ

śrutvā jāta-mahodaram

rohito grāmam eyāya

tam indraḥ pratyaṣedhata

When Rohita heard that his father had been attacked by Varuṇa and that his abdomen had grown very large, he wanted to return to the capital, but Indra forbade him to do so.

|| 9.7.18 ||

bhūmeḥ paryaṭanaṁ puṇyaṁ

tīrtha-kṣetra-niṣevaṇaiḥ

rohitāyādiśac chakraḥ

so 'py araṇye 'vasat samām

Indra advised Rohita that it was purifying to travel the earth with service to different pilgrimage sites. Rohita lived in the forest for one year.

Samām means a year.

|| 9.7.19 ||

evaṁ dvitīye tṛtīye

caturthe pañcame tathā

abhyetyābhyetya sthaviro

vipro bhūtvāha vṛtra-hā

In this way, at the end of the second, third, fourth and fifth years, when Rohita wanted to return to his capital, Indra approached him as an old *brāhmaṇa* and forbade him to return.

In the second year again, when Rohita approached him, Indra out of compassion forbade him to return to the city.

|| 9.7.20 ||

ṣaṣṭhaṁ saṁvatsaraṁ tatra

caritvā rohitaḥ purīm

upavrajann ajīgartād

akrīṇān madhyamaṁ sutam

śunaḥśephaṁ paśuṁ pitre

pradāya samavandata

Thereafter, in the sixth year, after wandering in the forest, Rohita returned to the capital of his father. He purchased from Ajīgarta his second son, named Śunaḥśepha. Then he offered Śunaḥśepha to his father, Hariścandra, to be used as the sacrificial animal and offered Hariścandra his respects.

|| 9.7.21 ||

tataḥ puruṣa-medhena

hariścandro mahā-yaśāḥ

muktodaro 'yajad devān

varuṇādīn mahat-kathaḥ

Thereafter, the famous King Hariścandra, whose story is famous among great persons, worshiped the *devatās* headed by Varuṇa by sacrificing a man. In this way his dropsy created by Varuṇa was cured.

Mahat-kathaḥ means his story is famous among the famous persons.

|| 9.7.22 ||

viśvāmitro 'bhavat tasmin

hotā cādhvaryur ātmavān

jamadagnir abhūd brahmā

vasiṣṭho 'yāsyaḥ sāma-gaḥ

In that great human sacrifice, Viśvāmitra was the chief priest to offer oblations, the perfectly self-realized Jamadagni had the responsibility for chanting the *mantras* from the Yajur Veda, Vasiṣṭha was the chief brahminical priest, and the sage Ayāsya was the reciter of the hymns of the Sāma Veda.

The sage Ayāsya was the *udgātā (sāmagaḥ).*

|| 9.7.23 ||

tasmai tuṣṭo dadāv indraḥ

śātakaumbhamayaṁ ratham

śunaḥśephasya māhātmyam

upariṣṭāt pracakṣyate

Indra, pleased with Hariścandra, offered him a gift of a golden chariot. Śunaḥśepha's glories will be presented later.

“Later” means in relation to the story about the son of Viśvāmitra.

|| 9.7.24 ||

satyaṁ sāraṁ dhṛtiṁ dṛṣṭvā

sabhāryasya ca bhūpateḥ

viśvāmitro bhṛśaṁ prīto

dadāv avihatāṁ gatim

The great sage Viśvāmitra, seeing the fortitude and essence of truth in Mahārāja Hariścandra and his wife, gave them imperishable knowledge.

Gatim means knowledge.

|| 9.7.25-26 ||

manaḥ pṛthivyāṁ tām adbhis

tejasāpo 'nilena tat

khe vāyuṁ dhārayaṁs tac ca

bhūtādau taṁ mahātmani

tasmiñ jñāna-kalāṁ dhyātvā

tayājñānaṁ vinirdahan

hitvā tāṁ svena bhāvena

nirvāṇa-sukha-saṁvidā

anirdeśyāpratarkyeṇa

tasthau vidhvasta-bandhanaḥ

Mahārāja Hariścandra merged his mind with the earth. Then he amalgamated the earth with water, the water with fire, the fire with the air, and the air with ether. He amalgamated the ether with the *ahaṅkāra* and the *ahaṅkāra* with *mahat-tattva.* He meditated on *vidyā* within *mahat-tattva* and by that *vidyā* destroyed *avidyā.* Giving up *vidyā,* free of bondage, he became situated in his *svarūpa* endowed with bliss of Brahman, inconceivable and imperceptible.

The knowledge is explained. Śruti says *annamayam hi saumya manaḥ*: the mind is food. Because the mind is food, and earth is food, he merged his mind into earth. He merged earth into water, and water, in fire. He merged fire into air, and air into ether. He merged ether into *ahaṅkāra*, and merged *ahaṅkāra* into *mahat-tattva*. He meditated on *vidyā* (*jñāna-kalām*) in *mahat-tattva.* He destroyed *avidyā* by *vidyā.* Giving up *vidyā* he remained situated in his *svarūpa* which was endowed with a wealth of happiness of Brahman.

Thus ends the commentary on the Seventh Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eight

Kapila Destroys Sagara's Sons

|| 9.8.1 ||

śrī-śuka uvāca

harito rohita-sutaś

campas tasmād vinirmitā

campāpurī sudevo 'to

vijayo yasya cātmajaḥ

Śukadeva Gosvāmī said: The son of Rohita was Harita, and Harita's son was Campa, who constructed the town of Campāpurī. The son of Campa was Sudeva, and his son was Vijaya.

The Eighth Chapter tells the story of King Sagara, how his sons were destroyed by committing offense to Kapila and how Amśumān pleased him and brought the sacrifice horse back to the city. The city of Campā-purī was built by Harita. From him Sudeva was born.

|| 9.8.2 ||

bharukas tat-sutas tasmād

vṛkas tasyāpi bāhukaḥ

so 'ribhir hṛta-bhū rājā

sabhāryo vanam āviśat

The son of Vijaya was Bharuka, Bharuka's son was Vṛka, and Vṛka's son was Bāhuka. When the enemies of King Bāhuka took away all his land, he entered the forest with his wife.

|| 9.8.3 ||

vṛddhaṁ taṁ pañcatāṁ prāptaṁ

mahiṣy anumariṣyatī

aurveṇa jānatātmānaṁ

prajāvantaṁ nivāritā

Bāhuka died when he was old, and one of his wives wanted to die with him. At that time, however, the sage Aurva, knowing her to be pregnant, forbade her to die.

She was forbidden by the sage who knew her to be pregnant (*prajāvantam*).

|| 9.8.4 ||

ājñāyāsyai sapatnībhir

garo datto 'ndhasā saha

saha tenaiva sañjātaḥ

sagarākhyo mahā-yaśāḥ

sagaraś cakravarty āsīt

sāgaro yat-sutaiḥ kṛtaḥ

Knowing that she was pregnant, the co-wives of the wife of Bāhuka gave her poison with her food. The famous son was born along with the poison. Therefore he became famous as Sagara, "one who is born with poison". Sagara later became the emperor. His sons dug up the ocean.

They gave her poison with her food (*andhasā*).

|| 9.8.5-6 ||

yas tālajaṅghān yavanāñ

chakān haihaya-barbarān

nāvadhīd guru-vākyena

cakre vikṛta-veṣiṇaḥ

muṇḍāñ chmaśru-dharān kāṁścin

mukta-keśārdha-muṇḍitān

anantar-vāsasaḥ kāṁścid

abahir-vāsaso 'parān

Sagara Mahārāja did not kill uncivilized men like the Tālajaṅghas, Yavanas, Śakas, Haihayas and Barbaras. Instead, following the order of his *guru* Aurva, some of them he made dress awkwardly, some of them he shaved clean but allowed to wear mustaches, some of them he left wearing loose hair, some he half-shaved, some he left without underwear, and some he left without external garments.

A series of tribes are listed. By the words of his *guru* Aurva, they were made to dress in novel ways.

|| 9.8.7 ||

so 'śvamedhair ayajata

sarva-veda-surātmakam

aurvopadiṣṭa-yogena

harim ātmānam īśvaram

tasyotsṛṣṭaṁ paśuṁ yajñe

jahārāśvaṁ purandaraḥ

Following the instructions of the sage Aurva, by horse sacrifices Sagara Mahārāja worshipped the Lord who is the supreme controller, the soul of the Vedas and the *devatās,* and the soul of all beings. But Indra stole the sacrificial horse.

|| 9.8.8 ||

sumatyās tanayā dṛptāḥ

pitur ādeśa-kāriṇaḥ

hayam anveṣamāṇās te

samantān nyakhanan mahīm

The sons of Sumati, who were very proud of their prowess, following the order of their father Sagara, searched for the lost horse. While doing so, they dug up the earth everywhere.

King Sagara had two wives, Sumati and Keśinī. Six verses describe the prowess and death of Sumati's sons.

|| 9.8.9-10 ||

prāg-udīcyāṁ diśi hayaṁ

dadṛśuḥ kapilāntike

eṣa vāji-haraś caura

āste mīlita-locanaḥ

hanyatāṁ hanyatāṁ pāpa

iti ṣaṣṭi-sahasriṇaḥ

udāyudhā abhiyayur

unmimeṣa tadā muniḥ

Thereafter, in the northeastern direction, they saw the horse near the hermitage of Kapila. "Here is the man who has stolen the horse," they said. "He is staying there with closed eyes. This sinful man should be killed!" The sixty thousand sons of Sagara, raising their weapons, attacked the sage. The sage opened his eyes.

|| 9.8.11 ||

sva-śarīrāgninā tāvan

mahendra-hṛta-cetasaḥ

mahad-vyatikrama-hatā

bhasmasād abhavan kṣaṇāt

The sons of Sagara had lost their intelligence because of Indra, and disrespected a great person. Consequently, by fire emanating from their own bodies, they were immediately burned to ashes.

The third material element fire increased in their bodies because of their offense and burned them. Because they thought that Kapila was Indra, they became bewildered**.**

|| 9.8.12 ||

na sādhu-vādo muni-kopa-bharjitā

nṛpendra-putrā iti sattva-dhāmani

kathaṁ tamo roṣamayaṁ vibhāvyate

jagat-pavitrātmani khe rajo bhuvaḥ

That the sons were burned by Kapila's anger is not accepted by the wise. How can *tamas* filled with anger exist in the body of Kapila which is *śuddha-sattva* and which purifies the universe? It is like saying that earthly dust contaminates the sky.

Those who say that Kapila became angry are ignorant. To say that the sons were burned by the anger of Kapila is not accepted by the wise. It is said by the ignorant, since his body is *śuddha-sattva,* and thus by seeing, it the world becomes purified. *Tamas* cannot exist in him. An example is given to show the impossibility. How is it possible for dust to exist in sky? The ignorant say the sky is dirty. Similarly they say Kapila got angry.

|| 9.8.13 ||

yasyeritā sāṅkhyamayī dṛḍheha naur

yayā mumukṣus tarate duratyayam

bhavārṇavaṁ mṛtyu-pathaṁ vipaścitaḥ

parātma-bhūtasya kathaṁ pṛthaṅ-matiḥ

In this material world Kapila enunciated the Sāṅkhya philosophy, which is a boat by which persons eager for liberation cross the path of death, ocean of the material world, which is difficult to cross. In such an omniscient person, who is Paramātmā, how can there be any distinction between enemy and friend?

Sāṅkhya philosophy is propagated by him. How can material conceptions exist in Kapila who is omniscient (*vipaścitaḥ*), a form of Paramātmā.

|| 9.8.14 ||

yo 'samañjasa ity uktaḥ

sa keśinyā nṛpātmajaḥ

tasya putro 'ṁśumān nāma

pitāmaha-hite rataḥ

Another son of Sagara Mahārāja was named Asamañjasa, who was born from the King's second wife, Keśinī. The son of Asamañjasa was known as Aṁśumān, and he worked for the benefit of Sagara Mahārāja, his grandfather.

Another son of King Sagara who was called Asamañjasa was the son of Keśinī.

|| 9.8.15-16 ||

asamañjasa ātmānaṁ

darśayann asamañjasam

jāti-smaraḥ purā saṅgād

yogī yogād vicālitaḥ

ācaran garhitaṁ loke

jñātīnāṁ karma vipriyam

sarayvāṁ krīḍato bālān

prāsyad udvejayañ janam

Formerly, in his previous birth, Asamañjasa had been a *yogī,* but by bad association he had fallen from his position. He was able to remember his past birth. Nonetheless, he wanted to display himself as a miscreant, and therefore he would do things that were abominable in the eyes of the public and unfavorable to his relatives. He would afflict the people, and would throw playing boys into the River Sarayū.

In a previous birth he had fallen from *yoga.* He performed condemned acts in this life to avoid bad association.

|| 9.8.17 ||

evaṁ vṛttaḥ parityaktaḥ

pitrā sneham apohya vai

yogaiśvaryeṇa bālāṁs tān

darśayitvā tato yayau

Because Asamañjasa engaged in such abominable activities, his father gave up affection for him and had him exiled. Then Asamañjasa exhibited his mystic power by reviving the boys and showing them to the King and their parents. After this, Asamañjasa left Ayodhyā.

|| 9.8.18 ||

ayodhyā-vāsinaḥ sarve

bālakān punar āgatān

dṛṣṭvā visismire rājan

rājā cāpy anvatapyata

O King Parīkṣit! When all the inhabitants of Ayodhyā saw that their boys had come back to life, they were astounded, and King Sagara lamented the absence of his son.

|| 9.8.19 ||

aṁśumāṁś codito rājñā

turagānveṣaṇe yayau

pitṛvya-khātānupathaṁ

bhasmānti dadṛśe hayam

Thereafter, Aṁśumān, ordered by the King to search for the horse, followed the same path dug up by his uncles. He saw the horse near pile of ashes.

Aṁśumān was the son of Asamañjasa. He went on the path dug up by his ancestors. He saw the horse near (*anti*) the ashes.

|| 9.8.20 ||

tatrāsīnaṁ muniṁ vīkṣya

kapilākhyam adhokṣajam

astaut samāhita-manāḥ

prāñjaliḥ praṇato mahān

The great Aṁśumān, seeing the sage Kapila, Viṣṇu himself, offered respects with folded hands and recited prayers with attention.

|| 9.8.21 ||

aṁśumān uvāca

na paśyati tvāṁ param ātmano 'jano

na budhyate 'dyāpi samādhi-yuktibhiḥ

kuto 'pare tasya manaḥ-śarīra-dhī-

visarga-sṛṣṭā vayam aprakāśāḥ

Aṁśumān said: Even Lord Brahmā is to this very day unable to see you , who are superior to the *jīva,* and cannot know you by meditation or by logic. So what to speak of others like us, who have been created by Brahmā's mind, body and intelligence, and who are ignorant.

It is not surprising that the offending sons of Sagara were burned, because they did not know who you were. Even Brahmā (*ajanaḥ)* does not see you, who are superior to the *jīva* (*ātmanaḥ)* cannot see you or know you. How can we, who are more inexperienced, who are created as *devatās* and others, by Brahmā's mind, body and intelligence, and are ignorant (*aprakāśāḥ*), know you?

|| 9.8.22 ||

ye deha-bhājas tri-guṇa-pradhānā

guṇān vipaśyanty uta vā tamaś ca

yan-māyayā mohita-cetasas tvāṁ

viduḥ sva-saṁsthaṁ na bahiḥ-prakāśāḥ

Persons with material bodies, dominated by the three *guṇas*, see only objects of the *gunās* in waking and dream states, and see only *tamas* in deep sleep. Their minds bewildered by your *māyā,* with knowledge only of external objects, they do not know you, situated in yourself.

Those with material bodies, dominated by the three *guṇas*, see only objects of waking and dream states, or in deep sleep the see only *tamas.* They see nothing beyond the *guṇas.* Knowing only the external world they do not know you who are situated in yourself (*sva-saṁstham*).

|| 9.8.23 ||

taṁ tvāṁ ahaṁ jñāna-ghanaṁ svabhāva-

pradhvasta-māyā-guṇa-bheda-mohaiḥ

sanandanādyair munibhir vibhāvyaṁ

kathaṁ vimūḍhaḥ paribhāvayāmi

How can I, so bewildered, think of you, who are concentrated knowledge, who are realized naturally by sages like Sananda who have destroyed illusion and the conception of difference caused by the *guṇas* of *māyā*?

Naturally not by *sādhana* the sages have destroyed illusion and difference arising from the *guṇas* of *māyā*.

;

|| 9.8.24 ||

praśānta māyā-guṇa-karma-liṅgam

anāma-rūpaṁ sad-asad-vimuktam

jñānopadeśāya gṛhīta-dehaṁ

namāmahe tvāṁ puruṣaṁ purāṇam

I offer respects to you, the ancient person, who have forms which teach knowledge, who are free of cause and effect, who are devoid of material form, qualities and actions, and who are devoid of material names.

You are free of forms actions and qualities related to m*āyā* (*praśānta-māyā-guṇa-karma-liṅgam*). You are thus devoid of names related to *māyā* (*anāma-rūpam).*

.

|| 9.8.25 ||

tvan-māyā-racite loke

vastu-buddhyā gṛhādiṣu

bhramanti kāma-lobherṣyā-

moha-vibhrānta-cetasaḥ

Those whose hearts are bewildered by the influence of lust, greed, envy and illusion wander about in their houses in this world made by your *māyā,* thinking that it is the only reality.

|| 9.8.26 ||

adya naḥ sarva-bhūtātman

kāma-karmendriyāśayaḥ

moha-pāśo dṛḍhaś chinno

bhagavaṁs tava darśanāt

O soul of all living entities! O Lord! Simply by seeing you, the strong ropes of illusion, which are the shelter of lust, actions and the senses, have been cut.

Āśayaḥ means shelter.

|| 9.8.27 ||

śrī-śuka uvāca

itthaṁ gītānubhāvas taṁ

bhagavān kapilo muniḥ

aṁśumantam uvācedam

anugrāhya dhiyā nṛpa

Śukadeva Gosvāmī said: O King! The great sage Kapila, the powerful incarnation of Viṣṇu, whose was thus glorified, being very merciful to Aṁśumān, spoke to him with intelligence.

|| 9.8.28 ||

śrī-bhagavān uvāca

aśvo 'yaṁ nīyatāṁ vatsa

pitāmaha-paśus tava

ime ca pitaro dagdhā

gaṅgāmbho 'rhanti netarat

The Lord said: O son! Take this sacrificial horse belonging to your grandfather! Your ancestors, who have been burnt to ashes, can be delivered only by Ganges water, and not by any other means.

There is no other means of deliverance for them.

|| 9.8.29 ||

taṁ parikramya śirasā

prasādya hayam ānayat

sagaras tena paśunā

yajña-śeṣaṁ samāpayat

Aṁśumān circumambulated Kapila and pleased him by bowing his head. Aṁśumān brought back the horse, and with this horse Mahārāja Sagara performed the rest of the sacrifice.

|| 9.8.30 ||

rājyam aṁśumate nyasya

niḥspṛho mukta-bandhanaḥ

aurvopadiṣṭa-mārgeṇa

lebhe gatim anuttamām

After delivering charge of his kingdom to Aṁśumān, Sagara Maharaja, freed from all material desires and bondage, following the means instructed by Aurva, achieved the supreme destination.

Thus ends the commentary on the Eighth Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Nine

Bhagīratha Brings the Gaṅgā

|| 9.9.1 ||

śrī-śuka uvāca

aṁśumāṁś ca tapas tepe

gaṅgānayana-kāmyayā

kālaṁ mahāntaṁ nāśaknot

tataḥ kālena saṁsthitaḥ

Śukadeva Gosvāmī said: King Aṁśumān, like his grandfather, performed austerities for a long time, with a desire to bring the Gaṅgā. Nonetheless, he could not do so, and in due course of time, he died.

The Ninth Chapter describes how Bhagīratha brought the Gaṅgā, Saudasa took up the mentality of a Rākṣaṣa and Khaṭvāṅga attained the Lord in a moment. The word *ca* indicates that just as King Sagara gave the kingdom to his grandson and renounced, so Aṁśumān gave the kingdom to his son Dilīpa and renounced.

|| 9.9.2||

dilīpas tat-sutas tadvad

aśaktaḥ kālam eyivān

bhagīrathas tasya sutas

tepe sa sumahat tapaḥ

Like Aṁśumān, Dilīpa, his son, was unable to bring the Gaṅgā to this material world, and he also died in due course of time. Then Dilīpa's son, Bhagīratha, performed very severe austerities to bring the Gaṅgā to this material world.

Like Aṁśumān *(tadvat*), Dilīpa could not bring the Gaṅgā.

|| 9.9.3 ||

darśayām āsa taṁ devī

prasannā varadāsmi te

ity uktaḥ svam abhiprāyaṁ

śaśaṁsāvanato nṛpaḥ

Gaṅgā appeared before King Bhagīratha and said, "I am pleased. I will grant you a boon." The King bowed his head before her and explained his desire

Devī refers to Gaṅgā. His desire was to deliver his ancestors.

|| 9.9.4 ||

ko 'pi dhārayitā vegaṁ

patantyā me mahī-tale

anyathā bhū-talaṁ bhittvā

nṛpa yāsye rasātalam

Mother Gaṅgā replied: When I fall from the sky to the earth, who will bear the force? If I am not sustained, I shall break the earth and end up in Rasātala.

Gaṅgā speaks.

|| 9.9.5 ||

kiṁ cāhaṁ na bhuvaṁ yāsye

narā mayy āmṛjanty agham

mṛjāmi tad aghaṁ kvāhaṁ

rājaṁs tatra vicintyatām

O King, I do not wish to go down to the planet earth, for there the people will wash their sins into my water. How will I wash away those sins? You must consider some method of doing this.

They will wash off their sins in me. You must think of a method of purifying me of their sins.

|| 9.9.6 ||

śrī-bhagīratha uvāca

sādhavo nyāsinaḥ śāntā

brahmiṣṭhā loka-pāvanāḥ

haranty aghaṁ te 'ṅga-saṅgāt

teṣv āste hy agha-bhid dhariḥ

Bhagīratha said: The peaceful devotees without material attachments, fixed in the Lord, who are purifiers of the world, will remove the sin from your water

by bathing in it. The Lord, the destroyer of sin, will destroy the sins that they accumulate.

By bathing in your waters they will remove those sins. Who will remove the sins from them? The Lord, destroyer of sin, will remove them. Without the Lord, sin is not destroyed by holy places or atonements. The story of Ajāmila proves this conclusively.

|| 9.9.7 ||

dhārayiṣyati te vegaṁ

rudras tv ātmā śarīriṇām

yasminn otam idaṁ protaṁ

viśvaṁ śāṭīva tantuṣu

Śiva, the soul of all beings, in whom the universe exists like a cloth with vertical and horizontal threads, will sustain the force of your current.

Even now you remain on his head, so he will sustain your force. In him this universe exists like cloth with vertical and horizontal threads. Śiva as the controller is shown by this example.

|| 9.9.8 ||

ity uktvā sa nṛpo devaṁ

tapasātoṣayac chivam

kālenālpīyasā rājaṁs

tasyeśaś cāśv atuṣyata

After saying this, Bhagīratha satisfied Lord Śiva by performing austerities. O King Parīkṣit, Lord Śiva was quickly satisfied with Bhagīratha.

|| 9.9.9 ||

tatheti rājñābhihitaṁ

sarva-loka-hitaḥ śivaḥ

dadhārāvahito gaṅgāṁ

pāda-pūta-jalāṁ hareḥ

Lord Śiva accepted the proposal by saying, "Let it be so." Then, with great attention, he sustained the Gaṅgā purified by the feet of Lord Viṣṇu.

Wherever Gaṅgā flows, I will remain below her. Let her fall on my head at her will.

|| 9.9.10 ||

bhagīrathaḥ sa rājarṣir

ninye bhuvana-pāvanīm

yatra sva-pitṝṇāṁ dehā

bhasmībhūtāḥ sma śerate

The saintly king Bhagīratha brought the Gaṅgā, which can purify the world, to that place on earth where the bodies of his forefathers lay burnt to ashes.

|| 9.9.11 ||

rathena vāyu-vegena

prayāntam anudhāvatī

deśān punantī nirdagdhān

āsiñcat sagarātmajān

She flowed behind Bhagīratha mounted on his chariot moving as fast as the wind, and purified many places. She then sprinkled water on the sons of Sagara who had been burned to ashes.

|| 9.9.12 ||

yaj-jala-sparśa-mātreṇa

brahma-daṇḍa-hatā api

sagarātmajā divaṁ jagmuḥ

kevalaṁ deha-bhasmabhiḥ

By their ashes being sprinkled with that water, the sons of Sagara who had been destroyed as punishment for offending a *brāhmaṇa*, attained to Svarga.

|| 9.9.13 ||

bhasmībhūtāṅga-saṅgena

svar yātāḥ sagarātmajāḥ

kiṁ punaḥ śraddhayā devīṁ

sevante ye dhṛta-vratāḥ

Simply by Gaṅgā coming in contact with the ashes of their burnt bodies, the sons of Sagara Mahārāja were elevated to Svarga. Therefore, what is to be said of those who worship Gaṅgā faithfully with a determined vow?

|| 9.9.14 ||

na hy etat param āścaryaṁ

svardhunyā yad ihoditam

ananta-caraṇāmbhoja-

prasūtāyā bhava-cchidaḥ

What has been stated here, the deliverance of Sagara’s sons, is not surprising, for the Gaṅgā which destroys material existence flows from the lotus feet of the Lord.

What has been stated here, the deliverance of Sagara’s sons, is not surprising.

|| 9.9.15 ||

sanniveśya mano yasmiñ

chraddhayā munayo 'malāḥ

traiguṇyaṁ dustyajaṁ hitvā

sadyo yātās tad-ātmatām

Pure sages concentrating their minds on the Lord with faith, giving up the world of three *guṇas* which is difficult to surpass, quickly attain bodies like the Lord's.

Yasmin means "on the Lord."

|| 9.9.16-17 ||

śruto bhagīrathāj jajñe

tasya nābho 'paro 'bhavat

sindhudvīpas tatas tasmād

ayutāyus tato 'bhavat

ṛtūparṇo nala-sakho

yo 'śva-vidyām ayān nalāt

dattvākṣa-hṛdayaṁ cāsmai

sarvakāmas tu tat-sutam

Bhagīratha had a son named Śruta, whose son was Nābha. This son was different from the other Nābha described. Nābha had a son named Sindhudvīpa, from Sindhudvīpa came Ayutāyu, and from Ayutāyu came Ṛtūparṇa, who became a friend of Nala. Ṛtūparṇa taught Nala the art of gambling, and Nala gave Ṛtūparṇa lessons in controlling and maintaining horses. The son of Ṛtūparṇa was Sarvakāma.

Ayāt means receiving. Ṛtūparṇa gave the secret of gambling to Nala.

|| 9.9.18 ||

tataḥ sudāsas tat-putro

damayantī-patir nṛpaḥ

āhur mitrasahaṁ yaṁ vai

kalmāṣāṅghrim uta kvacit

vasiṣṭha-śāpād rakṣo 'bhūd

anapatyaḥ sva-karmaṇā

Sarvakāma had a son named Sudāsa, whose son, known as Saudāsa, was the husband of Damayantī. Saudāsa is sometimes known as Mitrasaha or Kalmāṣapāda. Because of his own misdeed, Mitrasaha was sonless and was cursed by Vasiṣṭha to become a Rākṣasa.

|| 9.9.19 ||

śrī-rājovāca

kiṁ nimitto guroḥ śāpaḥ

saudāsasya mahātmanaḥ

etad veditum icchāmaḥ

kathyatāṁ na raho yadi

King Parīkṣit said: Why did Vasiṣṭha, the *guru* of Saudāsa, curse that great soul? I wish to know of this. If it is not secret, please describe it to me.

|| 9.9.20-21 ||

śrī-śuka uvāca

saudāso mṛgayāṁ kiñcic

caran rakṣo jaghāna ha

mumoca bhrātaraṁ so 'tha

gataḥ praticikīrṣayā

sañcintayann aghaṁ rājñaḥ

sūda-rūpa-dharo gṛhe

gurave bhoktu-kāmāya

paktvā ninye narāmiṣam

Śukadeva Gosvāmī said: Once Saudāsa, while hunting, killed a Rākṣasa but released its brother. That brother, however, left with the idea of taking revenge. Thinking to harm the King, he became the cook at the King's house. One day, the King's *guru,* Vasiṣṭha Muni, was invited for dinner, and the Rākṣasa cook served him human flesh.

Kiñcit should be *kañcit.* He killed some Rākṣaṣa and released its brother. The brother who disguised himself as a cook of the King, served human flesh to the King’ṣ *guru.*

|| 9.9.22 ||

parivekṣyamāṇaṁ bhagavān

vilokyābhakṣyam añjasā

rājānam aśapat kruddho

rakṣo hy evaṁ bhaviṣyasi

While examining the food given to him, Vasiṣṭha, by his mystic power, could understand that it was unfit to eat, being the flesh of a human being. He was very angry at this and immediately cursed Saudāsa to become a man-eater.

Abhakṣyam means it was human flesh.

|| 9.9.23-24 ||

rakṣaḥ-kṛtaṁ tad viditvā

cakre dvādaśa-vārṣikam

so 'py apo-'ñjalim ādāya

guruṁ śaptuṁ samudyataḥ

vārito madayantyāpo

ruśatīḥ pādayor jahau

diśaḥ kham avanīṁ sarvaṁ

paśyañ jīvamayaṁ nṛpaḥ

When Vasiṣṭha understood that the human flesh had been served by the Rākṣasa, not by the King, he made the curse last twelve years. Meanwhile, King Saudāsa took water to curse Vasiṣṭha, but his wife, Madayantī, forbade him to do so. Then the King, seeing living entities in the ten directions, in the sky and on the surface of the earth, threw the water full of anger on his own feet.

Since he was omniscient he realized that the Rākṣaṣa had cooked the human flesh and not the King. Considering this, he made the curse last twelve years. Saudāsa was preparing to curse him. He threw that water, taking the form of the fire of anger, on his own feet, since it would burn up all the directions if thrown elsewhere. Thus he was called Kalmasapāda, meaning “having a spot on his leg” and Mitrasaha, meaning “enduring the words of his wife.”

|| 9.9.25 ||

rākṣasaṁ bhāvam āpannaḥ

pāde kalmāṣatāṁ gataḥ

vyavāya-kāle dadṛśe

vanauko-dampatī dvijau

Saudāsa thus took on the nature of a man-eater and received on his leg a black spot, for which he was known as Kalmāṣapāda. Once King Kalmāṣapāda saw a *brāhmaṇa* couple engaged in sexual intercourse in the forest.

|| 9.9.26-27 ||

kṣudhārto jagṛhe vipraṁ

tat-patny āhākṛtārthavat

na bhavān rākṣasaḥ sākṣād

ikṣvākūṇāṁ mahā-rathaḥ

madayantyāḥ patir vīra

nādharmaṁ kartum arhasi

dehi me 'patya-kāmāyā

akṛtārthaṁ patiṁ dvijam

Being very hungry, King Saudāsa seized the *brāhmaṇa.* The unsatisfied wife said to the King: O hero, you are not actually a man-eater; rather, you are among the descendants of Mahārāja Ikṣvāku, a great fighter, the husband of Madayantī. O hero! You should not act irreligiously. I desire to have a son. Return my husband, who has not yet impregnated me.

Aṛtārtham means “having an incomplete sex act.”

|| 9.9.28 ||

deho 'yaṁ mānuṣo rājan

puruṣasyākhilārthadaḥ

tasmād asya vadho vīra

sarvārtha-vadha ucyate

O King! O hero! This human body is meant for all benefits. If you kill this body untimely, you will kill all the benefits of human life.

|| 9.9.29 ||

eṣa hi brāhmaṇo vidvāṁs

tapaḥ-śīla-guṇānvitaḥ

ārirādhayiṣur brahma

mahā-puruṣa-saṁjñitam

sarva-bhūtātma-bhāvena

bhūteṣv antarhitaṁ guṇaiḥ

Here is a learned *brāhmaṇa,* qualified with character and austerity, desiring to worship the Supreme Lord, the Supersoul who lives within all living entities and invisible in the material *guṇas.*

The Lord is invisible (*antarhitam*) by seeing the *guṇas* such as *sattva.*

|| 9.9.30 ||

so 'yaṁ brahmarṣi-varyas te

rājarṣi-pravarād vibho

katham arhati dharma-jña

vadhaṁ pitur ivātmajaḥ

My lord, aware of the religious principles! As a son never deserves to be killed by his father, how can the best of sages among *brāhmaṇas* be killed by you, the best of saintly kings?

Te mean “by you.”

|| 9.9.31 ||

tasya sādhor apāpasya

bhrūṇasya brahma-vādinaḥ

kathaṁ vadhaṁ yathā babhror

manyate san-mato bhavān

You are well respected. How can you kill this *brāhmaṇa,* who is a saintly, sinless person, having a son, who is well versed in Vedic knowledge? This is like killing a cow.

This *brāhmaṇa* is learned in the Vedas and has a son (*bhrūnasy*a). *Amara-koṣa* says *bhrūṇa* means a young boy or an embryo. *Babhroḥ* means “of a cow.”

|| 9.9.32 ||

yady ayaṁ kriyate bhakṣyas

tarhi māṁ khāda pūrvataḥ

na jīviṣye vinā yena

kṣaṇaṁ ca mṛtakaṁ yathā

Without my husband, I cannot live for a moment. If you want to eat my husband, it would be better to eat me first, for without my husband I am as good as a dead body.

Seeing the King has not changed his mind, she again spoke. By his not living (*yena*) I will not live. I will be just like a corpse.

|| 9.9.33 ||

evaṁ karuṇa-bhāṣiṇyā

vilapantyā anāthavat

vyāghraḥ paśum ivākhādat

saudāsaḥ śāpa-mohitaḥ

Being condemned by the curse of Vasiṣṭha, King Saudāsa devoured the *brāhmaṇa,* exactly as a tiger eats its prey, disregarding the *brāhmaṇa's* wife who spoke so pitiably, and lamented.

While she spoke pitiably and lamented, he disregarded her and ate the *brāhmaṇa.*

|| 9.9.34 ||

brāhmaṇī vīkṣya didhiṣuṁ

puruṣādena bhakṣitam

śocanty ātmānam urvīśam

aśapat kupitā satī

When the chaste wife of the *brāhmaṇa* saw that her husband, who was about to discharge semen, had been eaten by the man-eater, she lamented for herself and angrily cursed the King.

Didhiṣum means “impregnating.”

|| 9.9.35 ||

yasmān me bhakṣitaḥ pāpa

kāmārtāyāḥ patis tvayā

tavāpi mṛtyur ādhānād

akṛta-prajña darśitaḥ

O sinful person! Fool! Because you have eaten my husband when I was sexually inclined, I shall also see that you die when you attempt to discharge semen in your wife.

Your death from engaging in sex will be seen by me.

|| 9.9.36 ||

evaṁ mitrasahaṁ śaptvā

pati-loka-parāyaṇā

tad-asthīni samiddhe 'gnau

prāsya bhartur gatiṁ gatā

Thus the wife of the *brāhmaṇa* cursed King Saudāsa, known as Mitrasaha. Then, being inclined to go with her husband, after placing her husband's bones in the blazing fire, she went with him to the same destination.

|| 9.9.37 ||

viśāpo dvādaśābdānte

maithunāya samudyataḥ

vijñāpya brāhmaṇī-śāpaṁ

mahiṣyā sa nivāritaḥ

After twelve years, when King Saudāsa was released from the curse by Vasiṣṭha, he wanted to have sexual intercourse with his wife. But the Queen reminded him about the curse by the *brāhmaṇī,* and checked him from sexual intercourse.

|| 9.9.38 ||

ata ūrdhvaṁ sa tatyāja

strī-sukhaṁ karmaṇāprajāḥ

vasiṣṭhas tad-anujñāto

madayantyāṁ prajām adhāt

After being thus instructed, the King gave up the happiness of sexual intercourse and by destiny remained sonless. Later, with the King's permission, the great saint Vasiṣṭha begot a child in the womb of Madayantī.

|| 9.9.39 ||

sā vai sapta samā garbham

abibhran na vyajāyata

jaghne 'śmanodaraṁ tasyāḥ

so 'śmakas tena kathyate

Madayantī bore the child within the womb for seven years and did not give birth. Therefore Vasiṣṭha struck her abdomen with a stone, and then the child was born. Consequently, the child was known as Aśmaka "the child born from stone".

Abibhrat means “held.” She did not give birth. Vasiṣṭha then struck her abdomen with a stone. The son (*saḥ*) was thus called Aśmaka.

|| 9.9.40 ||

aśmakād bāliko jajñe

yaḥ strībhiḥ parirakṣitaḥ

nārī-kavaca ity ukto

niḥkṣatre mūlako 'bhavat

From Aśmaka, Bālika took birth. Because Bālika was surrounded by women and was therefore saved from the anger of Paraśurāma, he was known as Nārīkavaca "one who is protected by women". When Paraśurāma vanquished all the *kṣatriyas*, Bālika became the progenitor of more *kṣatriyas*. Therefore he was known as Mūlaka, the root of the *kṣatriya* dynasty.

Surrounded by women, he was saved from Paraśurāma. He was called Mūlaka because of starting the *kṣatriya* dynasty again.

|| 9.9.41 ||

tato daśarathas tasmāt

putra aiḍaviḍis tataḥ

rājā viśvasaho yasya

khaṭvāṅgaś cakravarty abhūt

From Bālika came a son named Daśaratha, from Daśaratha came a son named Aiḍaviḍi, and from Aiḍaviḍi came King Viśvasaha. The son of King Viśvasaha was the famous Mahārāja Khaṭvāṅga.

|| 9.9.42 ||

yo devair arthito daityān

avadhīd yudhi durjayaḥ

muhūrtam āyur jñātvaitya

sva-puraṁ sandadhe manaḥ

King Khaṭvāṅga, unconquerable in any fight, on the request of the *devatās* killed the demons. Understanding that he had only one moment more to live, he immediately went to his own residence, and engaged his mind fully on the lotus feet of the Lord.

The pleased *devatās* offered him a boon. Khaṭvāṅga said, "First tell me how long I have left to live." The *devatās* said, "You have only a moment left." Understanding that, he quickly came to his city in a plane given by the *devatās* and concentrated his mind on the Supreme Lord.

|| 9.9.43 ||

na me brahma-kulāt prāṇāḥ

kula-daivān na cātmajāḥ

na śriyo na mahī rājyaṁ

na dārāś cātivallabhāḥ

Mahārāja Khaṭvāṅga thought: My life is not as dear to me as the *brāhmaṇas,* who are worshiped by my family. My kingdom, land, wife, children and wealth are not dear to me.

Within that moment, he first thought to himself. That is described in five verses. Nothing is dear to be like the *brāhmaṇa* family, which is the deity of my family.

|| 9.9.44 ||

na bālye 'pi matir mahyam

adharme ramate kvacit

nāpaśyam uttamaślokād

anyat kiñcana vastv aham

I was never attracted, even in my childhood, to irreligious principles. I did not find any object acceptable except the Supreme Lord.

Mahyam means “my.” I did not see any object (*vastu*) acceptable to me except the Lord.

|| 9.9.45 ||

devaiḥ kāma-varo datto

mahyaṁ tri-bhuvaneśvaraiḥ

na vṛṇe tam ahaṁ kāmaṁ

bhūtabhāvana-bhāvanaḥ

The *devatās*, the directors of the three worlds, wanted to give me whatever benediction I desired. I did not accept those enjoyments, since I was thinking only of the Lord, the maintainer of the living entities.

I did not accept these benedictions, since I was thinking of the Lord, who maintains all beings.

|| 9.9.46 ||

ye vikṣiptendriya-dhiyo

devās te sva-hṛdi sthitam

na vindanti priyaṁ śaśvad

ātmānaṁ kim utāpare

The *devatās* whose senses and intelligence are agitated, do not know the Lord situated constantly in their hearts. What then to speak of others?

The reason he did not accept the boon is given.

|| 9.9.47 ||

atheśa-māyā-raciteṣu saṅgaṁ

guṇeṣu gandharva-puropameṣu

rūḍhaṁ prakṛtyātmani viśva-kartur

bhāvena hitvā tam ahaṁ prapadye

Giving up powerful attachment to things made of the *guṇas* created by the Lord's *māyā*, which are like an illusory Gandharva city, I spontaneously surrender in my mind to the Lord, with devotion to the creator of the universe.

Giving up increased attachment to material objects which are like a Gandharva city, since they are temporary, I surrender to the Lord with devotion (*bhāvena*) in my mind (*ātmani*) spontaneously (*prakṛtyā*).

|| 9.9.48 ||

iti vyavasito buddhyā

nārāyaṇa-gṛhītayā

hitvānya-bhāvam ajñānaṁ

tataḥ svaṁ bhāvam āsthitaḥ

Deciding in this way, while giving up ignorance by intelligence controlled by Nārāyaṇa, he became situated in the mood of surrender.

By intelligence held by Nārāyaṇa, with no other ownership, he gave up ignorance and became fixed in surrender in the mood of a servant mentioned in the previous verse (*svam bhāvam*).

|| 9.9.49 ||

yat tad brahma paraṁ sūkṣmam

aśūnyaṁ śūnya-kalpitam

bhagavān vāsudeveti

yaṁ gṛṇanti hi sātvatāḥ

He surrendered to the Lord, who is famous as Brahman, without qualities, who is conceived as impersonal since he has no material qualities, but who is also endowed with all spiritual qualities, whom the devotees call Vāsudeva.

To whom does one surrender in servitude? This is described in this verse. He is famous as Brahman. He is extremely subtle, having a form without qualities. He is conceived as being void, since he is devoid of material attachment and lust. The devotees praise him as Vāsudeva. Giving up his body, Khaṭvāṅga attained the Lord. It has already been said:

khaṭvāṅgo nāma rājarṣir jñātveyattām ihāyuṣaḥ

muhūrtāt sarvam utsṛjya gatavān abhayaṁ harim

The sage among kings Khaṭvāṅga, knowing how long he had to live, from that moment gave up everything on earth and surrendered to the Lord, the shelter of fearlessness. SB 2.1.13

Thus ends the commentary on the Ninth Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Ten

Pastimes of Rāma

|| 9.10.1 ||

śrī-śuka uvāca

khaṭvāṅgād dīrghabāhuś ca

raghus tasmāt pṛthu-śravāḥ

ajas tato mahā-rājas

tasmād daśaratho 'bhavat

Śukadeva Gosvāmī said: The son of Mahārāja Khaṭvāṅga was Dīrghabāhu, and his son was the celebrated Mahārāja Raghu. From Mahārāja Raghu came Aja, and from Aja was born Mahārāja Daśaratha.

In the Tenth Chapter, Śukadeva makes all men drink the nectar of Rāma's birth, actions and qualities.

|| 9.10.2 ||

tasyāpi bhagavān eṣa

sākṣād brahmamayo hariḥ

aṁśāṁśena caturdhāgāt

putratvaṁ prārthitaḥ suraiḥ

rāma-lakṣmaṇa-bharata-

śatrughnā iti saṁjñayā

The Lord who is Brahman, and whom you saw in the womb, on the request of the *devatās*, has appeared as a son taking four forms--Rāma, Lakṣmaṇa, Bharata and Śatrughna--as the totality of all forms and their expansions.

Eśaḥ indicates "that form which you saw in your mother's womb." *Aṁśāṁśena* means "as the totality of *aṁśas* and their *aṁśas*."

|| 9.10.3 ||

tasyānucaritaṁ rājann

ṛṣibhis tattva-darśibhiḥ

śrutaṁ hi varṇitaṁ bhūri

tvayā sītā-pater muhuḥ

O King Parīkṣit! The transcendental activities of Rāmacandra have been described by great saintly persons who have seen the truth, and you have heard again and again about them.

The pastimes of Rāma which Śeṣa and Ganeśa cannot fully describe or record will be glorified in two chapters by this verse.

|| 9.10.4 ||

gurv-arthe tyakta-rājyo vyacarad anuvanaṁ padma-padbhyāṁ priyāyāḥ

pāṇi-sparśākṣamābhyāṁ mṛjita-patha-rujo yo harīndrānujābhyām

vairūpyāc chūrpaṇakhyāḥ priya-viraha-ruṣāropita-bhrū-vijṛmbha-

trastābdhir baddha-setuḥ khala-dava-dahanaḥ kosalendro 'vatān naḥ

Rāmacandra, King of Kosala, gave up the kingdom to keep his father's promise and walked from forest to forest on his lotus feet which were so delicate they could not tolerate the touch of Sitā's hand. His fatigue while walking was relieved by Hanumān and Lakṣmaṇa. He created fear in the ocean by moving his eyebrow in anger caused by separation from Sitā due his severing Sūrpaṇakha's nose and ear, and built a bridge over the ocean. May Rāmacandra, who burned the forest of demons, protect us!

He gave up the kingdom to keep the promise of his father (*guru*), walking from forest to forest by his two feet soft as lotuses. Those feet were so soft that they could not tolerate the touch of Śīta's hands, which were most soft. His fatigue from walking on the road was removed by Hanumān or Sugrīva and Lakṣmaṇa. Angered by separation from his dear wife because she was stolen by Rāvaṇa because his sister Sūrpaṇakha had her ear and nose cut off, he instilled fear in the ocean by moving his eyebrow. He burned the forest of demons like Rāvaṇa.

|| 9.10.5 ||

viśvāmitrādhvare yena

mārīcādyā niśā-carāḥ

paśyato lakṣmaṇasyaiva

hatā nairṛta-puṅgavāḥ

In the arena of the sacrifice performed by Viśvāmitra, Rāmacandra killed best of demons such as Mārīca acting in ignorance in the presence of Lakṣmaṇa.

The pastimes which were summarized are not explained in more detail in two chapters. *Niśā-carāḥ* means “persons who act in ignorance.” *Nairṛta-puṅgavāḥ* means “the best of the demons.”

|| 9.10.6-7 ||

yo loka-vīra-samitau dhanur aiśam ugraṁ

sītā-svayaṁvara-gṛhe triśatopanītam

ādāya bāla-gaja-līla ivekṣu-yaṣṭiṁ

sajjyī-kṛtaṁ nṛpa vikṛṣya babhañja madhye

jitvānurūpa-guṇa-śīla-vayo 'ṅga-rūpāṁ

sītābhidhāṁ śriyam urasy abhilabdhamānām

mārge vrajan bhṛgupater vyanayat prarūḍhaṁ

darpaṁ mahīm akṛta yas trir arāja-bījām

During Sītā’s selection of a groom, Rāma casually took the bow of Śiva, carried by three hundred men, just as a baby elephant takes a piece of sugar cane, strung it, bent it, and broke it in the middle, amidst the heroes of the world, and having attained Sītā, who had previously gained respect on his chest as Lakṣmī, destroyed the profound pride of Paraśurāma who made the earth vacant of the seed of kings twenty-one times while he traveled on the road.

In the society of heroes of the world, he took the bow of Śiva casually like a piece of sugar cane, carried by three hundred men, strung it, bent it and broke it in the middle. Having obtained Sītā who had previously gained respect on his chest, he extinguished the pride of Paraśurāma, who had destroyed the seed of kings twenty-one times.

|| 9.10.8 ||

yaḥ satya-pāśa-parivīta-pitur nideśaṁ

straiṇasya cāpi śirasā jagṛhe sabhāryaḥ

rājyaṁ śriyaṁ praṇayinaḥ suhṛdo nivāsaṁ

tyaktvā yayau vanam asūn iva mukta-saṅgaḥ

Carrying on his head the order of his father, who was bound by a promise and controlled by Kaikeyī, Rāmacandra left behind his kingdom, wealth, friends, well-wishers and residence, and just as a liberated soul joyfully gives up his life airs, he joyfully went to the forest with Sītā.

Pleased with her, the king had previously promised to Kaikeyī that he would give what ever she desired. When Rāma was to be enthroned as the king, she asked that Rāma be banished to the forest and Bharata be made the king. Along with his wife, Rāma carried the order on his head because the King was bound by the ropes of truth to his wife--- the King had to keep his promise to Kaikeyā (*straiṇasya*). Though the pleasures were difficult to give up by normal persons, Rāma gave up all the pleasures of the kingdom with joy, like a *yogī* who gives up his life airs with joy.

|| 9.10.9 ||

rakṣaḥ-svasur vyakṛta rūpam aśuddha-buddhes

tasyāḥ khara-triśira-dūṣaṇa-mukhya-bandhūn

jaghne caturdaśa-sahasram apāraṇīya-

kodaṇḍa-pāṇir aṭamāna uvāsa kṛcchram

Rāmacandra disfigured Rāvaṇa's sister, who was polluted with lusty desires, by cutting off her nose and ears. Carrying his invincible bow and arrows in his hand, he also killed her fourteen thousand Rākṣaṣa friends, headed by Khara, Triśira and Dūṣaṇa. While wandering in the forest, he accepted a life of hardship.

He disfigured the sister of Rāvaṇa, Sūrpaṇakha, by cutting off her nose and ears, and, holding his bow unendurable by others, killed her friends. Wandering in the forest, he lived in hardship.

|| 9.10.10 ||

sītā-kathā-śravaṇa-dīpita-hṛc-chayena

sṛṣṭaṁ vilokya nṛpate daśa-kandhareṇa

jaghne 'dbhutaiṇa-vapuṣāśramato 'pakṛṣṭo

mārīcam āśu viśikhena yathā kam ugraḥ

O King! Seeing the deer, Mārīca in disguise, send by Rāvaṇa, who was enflamed with desire on hearing about Sītā, Rāma, attracted away from the hermitage by the deer's fabulous golden body, killed it with his sharp arrow just as Śiva killed Dakṣa.

Then, seeing Mārīca in the form of a deer sent by Rāvaṇa, who though of stealing her on hearing about her from Sūrpaṇakha, in order to lure Rāma from the hermitage, Rāma, lured far away from the hermitage by the astonishing golden deer, killed Mārīca, just as Śiva killed Dakṣa (*kam).*

|| 9.10.11 ||

rakṣo-'dhamena vṛkavad vipine 'samakṣaṁ

vaideha-rāja-duhitary apayāpitāyām

bhrātrā vane kṛpaṇavat priyayā viyuktaḥ

strī-saṅgināṁ gatim iti prathayaṁś cacāra

When Sītā was stolen by wolf-like Rāvaṇa in the forest in Rāma's absence, Rāma, feeling separation from his wife like a suffering man, wandered in the forest with his brother, announcing to the world the result of association with women.

When Sītā was stolen by Rāvaṇa (*adhamena)* who was like a wolf, when others were not looking *(asamakṣyam*), Rāma experienced separation known as *vipralambha* from Sītā. Rāma is the *āśraya ālambana* for *śṛṇgāra-rasa.* Rāma relished *vipralambha* or separation as part of *rasa*, and displayed *anubhāvas, sattvika-bhāvas*, and *sañcāri-bhāvas* such as lamentation, fainting and madness. Why did he do this? He showed to material men the unhappy consequence of association with women. It was a show only and not actual. However, persons with spiritual vision know that it is impossible for the Lord who is *param brahman,* whose mind, intelligence and senses are all spiritual, to experience material suffering. This is against the scripture and is understood by *śruti* and the discussion on Rāma in the Fifth Canto concerning his form in Kimpuruṣa-varṣa. *Rāma-tāpanī Upaniṣad* says *cinmaye 'smin mahāviṣṇau jāte dāśarathe harau:* Rāma, born to Daśaratha, is the Supreme Lord, completely spiritual.

|| 9.10.12 ||

dagdhvātma-kṛtya-hata-kṛtyam ahan kabandhaṁ

sakhyaṁ vidhāya kapibhir dayitā-gatiṁ taiḥ

buddhvātha vālini hate plavagendra-sainyair

velām agāt sa manujo 'ja-bhavārcitāṅghriḥ

After performing last rites for Jatāyu who acted on Rāma’s behalf, killing the demon Kabandha, making friends with the monkeys, killing Vāli, and understanding where Sītā was from the monkeys, Rāma, whose feet are worshipped by Brahmā and Śiva, went to the shore of the ocean.

Rāma performed rites according to scripture for Jatāyu who was killed fighting Rāvaṇa, while acting for Rāma’s cause. He burned Jatāyu as he would his own son. He killed Kabandha who spread his arms to capture Rāma. After killing Vāli and understanding from the monkeys where Sītā was, he (*manujaḥ*) went to the shore of the ocean.

|| 9.10.13 ||

yad-roṣa-vibhrama-vivṛtta-kaṭākṣa-pāta-

sambhrānta-nakra-makaro bhaya-gīrṇa-ghoṣaḥ

sindhuḥ śirasy arhaṇaṁ parigṛhya rūpī

pādāravindam upagamya babhāṣa etat

Simply by his frowning glance cast over the ocean, all the living entities within it, including the crocodiles and sharks, were agitated by fear. Then the personified ocean, stopping its roaring sound out of fear and holding all paraphernalia to worship him on his head, approached the Lord's lotus feet, and spoke as follows.

Though Rāma fasted and waited for three days, the ocean did not come. Then he remembered his powers. The crocodiles and *makaras* became disturbed by his frowning (*vivṛtta)* glance manifested through anger. The ocean stopped its sound out of fear. The ocean, bringing *arghya* and other ingredients of worship, approached his feet.

|| 9.10.14 ||

na tvāṁ vayaṁ jaḍa-dhiyo nu vidāma bhūman

kūṭa-stham ādi-puruṣaṁ jagatām adhīśam

yat-sattvataḥ sura-gaṇā rajasaḥ prajeśā

manyoś ca bhūta-patayaḥ sa bhavān guṇeśaḥ

Being fools, we do not understand you, with fixed form, the original person, controller of the universe. You are the controller of *prakṛti,* from whose *sattva-guṇa* arise the *devatās,* from whose *rajoguṇa* arise the Prajāpatis and from whose *tamoguṇa* arise the Rudras.

I am ignorant since I am grossly material and unconscious. Without your punishment I cannot understand you, just as animals do not respect humans if they are not beaten with a stick. "But now you understand me." No, none of us can understand since we are under the *guṇas.* The word *yad* (from whom) should be added to each phrase. *Manyoḥ* means from *tamas*. You are the controller of *pradhāna*, the *guṇas* personified.

|| 9.10.15 ||

kāmaṁ prayāhi jahi viśravaso 'vamehaṁ

trailokya-rāvaṇam avāpnuhi vīra patnīm

badhnīhi setum iha te yaśaso vitatyai

gāyanti dig-vijayino yam upetya bhūpāḥ

At your will, cross the ocean. Conquer Rāvaṇa, who made the three worlds cry, who was the urine of his father Viśravā. O hero! Regain your wife. For spreading your fame, construct a bridge here. Approaching that bridge, the great heroes and kings will glorify your fame.

Rāvaṇa, who made the three worlds cry, was like the urine of Viśravā his father. Approaching that bridge, great heroes and kings will glorify your fame.

|| 9.10.16 ||

baddhvodadhau raghu-patir vividhādri-kūṭaiḥ

setuṁ kapīndra-kara-kampita-bhūruhāṅgaiḥ

sugrīva-nīla-hanumat-pramukhair anīkair

laṅkāṁ vibhīṣaṇa-dṛśāviśad agra-dagdhām

After constructing a bridge over the ocean by throwing into the water the peaks of mountains whose trees and other vegetation had been shaken by the hands of great monkeys, with the help of Vibhīṣaṇa, the Lord, along with the

monkey soldiers, headed by Sugrīva, Nīla and Hanumān, entered Rāvaṇa's kingdom, Laṅkā, which had previously been burnt by Hanumān.

He built the bridge with mountain peaks, having branches of trees shaken by the hands of monkeys. By the intelligence (*dṛśā*) of Vibhīṣaṇa, he entered Laṅkā.

|| 9.10.17 ||

sā vānarendra-bala-ruddha-vihāra-koṣṭha-

śrī-dvāra-gopura-sado-valabhī-viṭaṅkā

nirbhajyamāna-dhiṣaṇa-dhvaja-hema-kumbha-

śṛṅgāṭakā gaja-kulair hradinīva ghūrṇā

The monkey soldiers occupied all the sporting grounds, granaries, treasuries, doors and city gates, assembly houses, palace turrets and even the resting houses of the pigeons. When the city's crossroads, platforms, flags and golden waterpots on its domes were all destroyed, the entire city of Laṅkā appeared like a river disturbed by a herd of elephants.

The city's playgrounds, granaries, treasuries, doors, city gates, assembly houses, turrets (*balabhī*) and pigeon houses (*viṭāṅgkāh)* were occupied by the monkeys. The platforms and crossroads *(śṛṇgāṭakāḥ*) were broken, like a river agitated by elephants.

|| 9.10.18 ||

rakṣaḥ-patis tad avalokya nikumbha-kumbha-

dhūmrākṣa-durmukha-surāntaka-narāntakādīn

putraṁ prahastam atikāya-vikampanādīn

sarvānugān samahinod atha kumbhakarṇam

When Rāvaṇa, the master of the Rākṣasas, saw the disturbances created by the monkey soldiers, he called Nikumbha, Kumbha, Dhūmrākṣa, Durmukha, Surāntaka, Narāntaka and other Rākṣasas, his son Indrajit, Prahasta, Atikāya, Vikampana and finally Kumbhakarṇa and engaged them in fighting.

His son was Indrajit. He called them all in order to fight.

|| 9.10.19 ||

tāṁ yātudhāna-pṛtanām asi-śūla-cāpa-

prāsarṣṭi-śaktiśara-tomara-khaḍga-durgām

sugrīva-lakṣmaṇa-marutsuta-gandhamāda-

nīlāṅgadarkṣa-panasādibhir anvito 'gāt

Rāmacandra, surrounded by Lakṣmaṇa and monkey soldiers like Sugrīva, Hanumān, Gandhamāda, Nīla, Aṅgada, Jāmbavān and Panasa, attacked the soldiers of the Rākṣasas, who were equipped with invincible weapons like swords, lances, bows, missiles, spears, pikes, arrows, knives and javelins.

Anvitaḥ means Rāma, surrounded by the others.

|| 9.10.20 ||

te 'nīkapā raghupater abhipatya sarve

dvandvaṁ varūtham ibha-patti-rathāśva-yodhaiḥ

jaghnur drumair giri-gadeṣubhir aṅgadādyāḥ

sītābhimarṣa-hata-maṅgala-rāvaṇeśān

Aṅgada and the other commanders of the soldiers of Rāmacandra met enemy troops equipped with elephants, infantry, horses and chariots, whose leader had lost all fortune because of stealing Sītā, and attacked them with trees, mountain peaks, clubs and arrows.

The troops of Rāma, headed by Aṅgada and others met in combat (*dvandvam*) with the troops and attacked them with trees and mountains. Their leader Rāvaṇa had lost all good fortune because he had stolen Sītā.

|| 9.10.21 ||

rakṣaḥ-patiḥ sva-bala-naṣṭim avekṣya ruṣṭa

āruhya yānakam athābhisasāra rāmam

svaḥ-syandane dyumati mātalinopanīte

vibhrājamānam ahanan niśitaiḥ kṣurapraiḥ

Thereafter, when Rāvaṇa, the king of the Rākṣasas, observed that his soldiers had been destroyed, he was extremely angry. He mounted his airplane, and preceded toward Rāmacandra, who sat on the effulgent, heavenly chariot brought by Mātali, the chariot driver of Indra. Then Rāvaṇa struck Lord Rāmacandra with sharp arrows.

Yānakam means a pleasure vehicle or chariot. He attacked Rāma who was shining in an effulgent, heavenly chariot brought by the charioteer of Indra.

|| 9.10.22 ||

rāmas tam āha puruṣāda-purīṣa yan naḥ

kāntāsamakṣam asatāpahṛtā śvavat te

tyakta-trapasya phalam adya jugupsitasya

yacchāmi kāla iva kartur alaṅghya-vīryaḥ

Rāmacandra said to Rāvaṇa: You are the stool of a Rākṣaṣa. Like a dog, you kidnapped my wife in my absence. Therefore as Yamarāja punishes sinful men, I, whose attempt never fails, shall today punish you, performer of actions most abominable and shameless.

O stool of a Rākṣaṣa! You are foul because you stole my wife. You are like a dog who enters the house when no one is there and steals ghee. Today, I, like Yamarāja, will give the results of your sin to you who have performed condemned actions.

|| 9.10.23 ||

evaṁ kṣipan dhanuṣi sandhitam utsasarja

bāṇaṁ sa vajram iva tad-dhṛdayaṁ bibheda

so 'sṛg vaman daśa-mukhair nyapatad vimānād

dhāheti jalpati jane sukṛtīva riktaḥ

After thus rebuking Rāvaṇa, Rāmacandra fixed an arrow to his bow and released it. The arrow pierced Rāvaṇa's heart like a thunderbolt and Rāvaṇa fell from his plane, vomiting blood from his ten mouths, just as a pious man falls to earth from the heavenly planets after exhausting his pious activities. Onlookers exclaimed “Alas! Alas!”

The arrow (*saḥ*) pierced Rāvaṇa's heart. He fell from his airplane like a pious man falls from Svarga after exhausting his pious acts.

|| 9.10.24 ||

tato niṣkramya laṅkāyā

yātudhānyaḥ sahasraśaḥ

mandodaryā samaṁ tatra

prarudantya upādravan

Thereafter, thousands of women whose husbands had fallen in the battle, headed by Mandodarī, the wife of Rāvaṇa, came out of Laṅkā. Continuously crying, they approached the dead bodies of Rāvaṇa and the other Rākṣasas.

Mandodarī was the wife of Rāvaṇa.

|| 9.10.25 ||

svān svān bandhūn pariṣvajya

lakṣmaṇeṣubhir arditān

ruruduḥ susvaraṁ dīnā

ghnantya ātmānam ātmanā

Striking their breasts in affliction, the miserable women embraced their husbands who had been killed by the arrows of Lakṣmaṇa and cried piteously.

|| 9.10.26 ||

hā hatāḥ sma vayaṁ nātha

loka-rāvaṇa rāvaṇa

kaṁ yāyāc charaṇaṁ laṅkā

tvad-vihīnā parārditā

O my lord, O Rāvaṇa who made others cry! We are all vanquished. Without you, who will be the protector of Laṅkā, defeated by the enemy?

|| 9.10.27 ||

na vai veda mahā-bhāga

bhavān kāma-vaśaṁ gataḥ

tejo 'nubhāvaṁ sītāyā

yena nīto daśām imām

O greatly fortunate one! Under the influence of lust, you could not understand the influence of mother Sītā, which has brought about this condition.

|| 9.10.28 ||

vkṛtaiṣā vidhavā laṅkā

vayaṁ ca kula-nandana

dehaḥ kṛto 'nnaṁ gṛdhrāṇām

ātmā naraka-hetave

O pleasure of the Rākṣaṣa dynasty, because of you the state of Laṅkā and also we ourselves now have no protector. By your deeds you have made your body fit to be eaten by vultures and your soul fit to go to hell.

You have made your body food to be eaten by vultures, and your soul fit for experiencing hell.

|| 9.10.29 ||

śrī-śuka uvāca

svānāṁ vibhīṣaṇaś cakre

kosalendrānumoditaḥ

pitṛ-medha-vidhānena

yad uktaṁ sāmparāyikam

Śukadeva Gosvāmī said: Vibhīṣaṇa, with the approval from Rāmacandra, performed the prescribed funeral ceremonies for his family members with oblations to the Pitṛs.

Sāmparāyikam means death rites.

|| 9.10.30 ||

tato dadarśa bhagavān

aśoka-vanikāśrame

kṣāmāṁ sva-viraha-vyādhiṁ

śiṁśapā-mūlam-āśritām

Thereafter, Lord Rāmacandra saw Sītā sitting in a small cottage beneath a *śiṁśapa* tree in a forest of Aśoka trees. She was thin, aggrieved because of separation from Rāma.

|| 9.10.31 ||

rāmaḥ priyatamāṁ bhāryāṁ

dīnāṁ vīkṣyānvakampata

ātma-sandarśanāhlāda-

vikasan-mukha-paṅkajām

Seeing his dear wife in misery, Rāmacandra was very compassionate. When Rāmacandra came before her, her face blossomed like a lotus in joy.

|| 9.10.32 ||

āropyāruruhe yānaṁ

bhrātṛbhyāṁ hanumad-yutaḥ

vibhīṣaṇāya bhagavān

dattvā rakṣo-gaṇeśatām

laṅkām āyuś ca kalpāntaṁ

yayau cīrṇa-vrataḥ purīm

After giving Vibhīṣaṇa the power to rule the Rākṣasa population of Laṅkā for the duration of one *kalpa,* Lord Rāmacandra placed Sītā on an airplane and then ascended the plane with Sugrīva and Lakṣmaṇa, along with Hanumān. The period for his living in the forest having ended, the Lord returned to Ayodhyā.

Putting Sītā on the airplane, Rāma ascended with the two brothers, Sugrīva and Lakṣmaṇa. *Hanumad yutaḥ* means “with Hanumān.”

|| 9.10.33 ||

avakīryamāṇaḥ sukusumair

lokapālārpitaiḥ pathi

upagīyamāna-caritaḥ

śatadhṛty-ādibhir mudā

He was showered with flowers by the *devatās* on the way and praised by persons like Brahmā in joy.

|| 9.10.34 ||

go-mūtra-yāvakaṁ śrutvā

bhrātaraṁ valkalāmbaram

mahā-kāruṇiko 'tapyaj

jaṭilaṁ sthaṇḍile-śayam

Rāmacandra heard that, in his absence, his brother Bharata was eating barley cooked in the urine of a cow, covering his body with the bark of trees, wearing matted locks of hair, and lying on a mattress of *kuśa.* The most merciful Lord lamented this.

Go-mūtra-yāvakam means “barley cooked in cow urine.”

|| 9.10.35-38 ||

bharataḥ prāptam ākarṇya

paurāmātya-purohitaiḥ

pāduke śirasi nyasya

rāmaṁ pratyudyato 'grajam

nandigrāmāt sva-śibirād

gīta-vāditra-niḥsvanaiḥ

brahma-ghoṣeṇa ca muhuḥ

paṭhadbhir brahmavādibhiḥ

svarṇa-kakṣa-patākābhir

haimaiś citra-dhvajai rathaiḥ

sad-aśvai rukma-sannāhair

bhaṭaiḥ puraṭa-varmabhiḥ

śreṇībhir vāra-mukhyābhir

bhṛtyaiś caiva padānugaiḥ

pārameṣṭhyāny upādāya

paṇyāny uccāvacāni ca

pādayor nyapatat premṇā

praklinna-hṛdayekṣaṇaḥ

When Bharata understood that Rāmacandra was returning to the capital, Ayodhyā, he immediately took upon his head Rāmacandra's wooden shoes and came out from his camp at Nandigrāma with ministers, priests and citizens.

With the sound of instruments, *brāhmaṇas* loudly chanting Vedic hymns, with a procession of chariots decorated by flags with golden embroidery and by other flags of various sizes and patterns, drawn by beautiful horses with harnesses of golden rope, with soldiers bedecked with golden armor, with servants walking on foot, and beautiful women, bearing valuable umbrellas, whisks, and other paraphernalia befitting a royal reception, Bharata, his heart softened in ecstasy and his eyes full of tears, fell at the feet of Rāmacandra.

Sva-śivairāt means “from his military camp.” He was accompanied by *brāhmaṇas* chanting of the Vedas loudly, along with instrumental music. The chariots had flags

whose edges were embellished with gold. The soldiers had gold armor. They carried item like umbrellas and c*āmaras,* symbols of royalty. *Panyāni* means valuable.

|| 9.10.39-40 ||

pāduke nyasya puratāḥ

prāñjalir bāṣpa-locanaḥ

tam āśliṣya ciraṁ dorbhyāṁ

snāpayan netrajair jalaiḥ

rāmo lakṣmaṇa-sītābhyāṁ

viprebhyo ye 'rha-sattamāḥ

tebhyaḥ svayaṁ namaścakre

prajābhiś ca namaskṛtaḥ

After placing the wooden shoes before Rāmacandra, Bharata stood with folded hands, his eyes full of tears, and Rāmacandra bathed Bharata with tears while embracing him with both arms for a long time. Accompanied by Sītā and Lakṣmaṇa, Rāmacandra then offered his respectful obeisances unto the learned *brāhmaṇas*, who were most respectable. The citizens of Ayodhyā offered their respectful obeisances unto the Lord.

|| 9.10.41 ||

dhunvanta uttarāsaṅgān

patiṁ vīkṣya cirāgatam

uttarāḥ kosalā mālyaiḥ

kiranto nanṛtur mudā

The citizens of Ayodhyā, upon seeing their King return after a long absence, showered him with flower garlands, waved their upper cloths, and danced in great jubilation.

Uttarāḥ kosalāḥ means the citizens of Ayodhyā. They waved their upper cloths and danced.

|| 9.10.42-43 ||

pāduke bharato 'gṛhṇāc

cāmara-vyajanottame

vibhīṣaṇaḥ sasugrīvaḥ

śveta-cchatraṁ marut-sutaḥ

dhanur-niṣaṅgāñ chatrughnaḥ

sītā tīrtha-kamaṇḍalum

abibhrad aṅgadaḥ khaḍgaṁ

haimaṁ carmarkṣa-rāṇ nṛpa

O King! Bharata carried Lord Rāmacandra's wooden shoes, Sugrīva and Vibhīṣaṇa carried a whisk and an excellent fan, Hanumān carried a white umbrella, Śatrughna carried a bow and two quivers, and Sītādevī carried a pot filled with water from holy places. Aṅgada carried a sword, and Jāmbavān, King of the bears, carried a golden shield.

This verse describes how they entered the city of Ayodhyā. Bharata was in front, carrying the shoes. Vibhīṣaṇa and Sugrīva were on the sides, carrying *cāmara* and fan. Hanumān followed behind holding an umbrella.

|| 9.10.44 ||

puṣpaka-stho nutaḥ strībhiḥ

stūyamānaś ca vandibhiḥ

vireje bhagavān rājan

grahaiś candra ivoditaḥ

O King Parīkṣit! As the Lord sat on his airplane of flowers, praised by women by reciters, he appeared like the moon with the stars and planets.

|| 9.10.45-46 ||

bhrātrābhinanditaḥ so 'tha

sotsavāṁ prāviśat purīm

praviśya rāja-bhavanaṁ

guru-patnīḥ sva-mātaram

gurūn vayasyāvarajān

pūjitaḥ pratyapūjayat

vaidehī lakṣmaṇaś caiva

yathāvat samupeyatuḥ

Having been welcomed by Bharata, Rāmacandra entered the city of Ayodhyā in the midst of a festival. When he entered the palace, he offered obeisances to all the mothers, including Kaikeyī and his own mother, Kauśalyā. He also offered obeisances to the spiritual preceptors, such as Vasiṣṭha. Friends of his own age and younger friends worshiped him. Lakṣmaṇa and mother Sītā also offered suitable respects.

Guru-patnīḥ means Kaikeyi and others. *Svātaram* means Kauśalyā. He offered respects to his *gurus* also. He was worshipped by those of his own age and those younger. Lakṣmaṇa and Sītā offered suitable respects as well by bowing down.

|| 9.10.47 ||

putrān sva-mātaras tās tu

prāṇāṁs tanva ivotthitāḥ

āropyāṅke 'bhiṣiñcantyo

bāṣpaughair vijahuḥ śucaḥ

Upon seeing their sons, the mothers of Rāma, Lakṣmaṇa, Bharata and Śatrughna immediately arose, like unconscious bodies returning to consciousness. The mothers placed their sons on their laps and bathed them with tears, thus relieving themselves of the grief of long separation.

|| 9.10.48 ||

jaṭā nirmucya vidhivat

kula-vṛddhaiḥ samaṁ guruḥ

abhyaṣiñcad yathaivendraṁ

catuḥ-sindhu-jalādibhiḥ

The family priest Vasiṣṭha had Rāmacandra cleanly shaved of his matted locks. Then, with the cooperation of the elderly members of the family, he performed the bathing ceremony for Rāmacandra with the water of the four seas and with other substances, just as it was performed for King Indra.

|| 9.10.49 ||

evaṁ kṛta-śiraḥ-snānaḥ

suvāsāḥ sragvy-alaṅkṛtaḥ

svalaṅkṛtaiḥ suvāsobhir

bhrātṛbhir bhāryayā babhau

Rāmacandra, fully bathed and his head clean-shaven, dressed himself nicely and was decorated with a garland and ornaments. Thus he shone brightly, surrounded by his brothers and wife, who were similarly dressed and ornamented.

|| 9.10.50 ||

agrahīd āsanaṁ bhrātrā

praṇipatya prasāditaḥ

prajāḥ sva-dharma-niratā

varṇāśrama-guṇānvitāḥ

jugopa pitṛvad rāmo

menire pitaraṁ ca tam

Being pleased by the full surrender of Bharata, Rāmacandra then accepted the throne of the state. He cared for the citizens exactly like a father, and the citizens, engaged in their occupational duties of *varṇa* and *āśrama,* accepted him as their father.

|| 9.10.51 ||

tretāyāṁ vartamānāyāṁ

kālaḥ kṛta-samo 'bhavat

rāme rājani dharma-jñe

sarva-bhūta-sukhāvahe

Rāmacandra became King during Tretā-yuga,[146] but the age was like Satya-yuga since Rāma was knowledgeable of *dharma* and gave happiness to all beings.

|| 9.10.52 ||

vanāni nadyo girayo

varṣāṇi dvīpa-sindhavaḥ

sarve kāma-dughā āsan

prajānāṁ bharatarṣabha

O best of the Bharata dynasty! During the reign of Rāmacandra the forests, the rivers, the hills and mountains, the states, the seven islands and the seven seas were all favorable in supplying the necessities of life for all living beings.

|| 9.10.53 ||

nādhi-vyādhi-jarā-glāni-

duḥkha-śoka-bhaya-klamāḥ

mṛtyuś cānicchatāṁ nāsīd

rāme rājany adhokṣaje

When Rāmacandra, Supreme Lord, was the king of this world, all bodily and mental suffering, disease, old age, debility, lamentation, distress, fear and fatigue and death were completely absent, if so desired.

|| 9.10.54 ||

eka-patnī-vrata-dharo

rājarṣi-caritaḥ śuciḥ

sva-dharmaṁ gṛha-medhīyaṁ

śikṣayan svayam ācarat

[146] This Tretā-yuga was in the twenty-fourth cycle of *yugas* of Vaivasvata Manu. The present cycle is the twenty-eighth.

Rāmacandra, a pure king of saintly character, with a vow of accepting only one wife, taught good behavior for householders by his personal activities.

|| 9.10.55 ||

premṇānuvṛttyā śīlena

praśrayāvanatā satī

bhiyā hriyā ca bhāva-jñā

bhartuḥ sītāharan manaḥ

By her character and her love and service, by submissiveness, shyness and fear, understanding the love of her husband, Sītā attracted the mind of the Lord.

Thus ends the commentary on the Tenth Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eleven

Character of Rāma

|| 9.11.1 ||

śrī-śuka uvāca

bhagavān ātmanātmānaṁ

rāma uttama-kalpakaiḥ

sarva-devamayaṁ devam

īje 'thācāryavān makhaiḥ

Śukadeva Gosvāmī said: The Supreme Lord, Rāmacandra, accepted an *ācārya* and performed sacrifices with the best paraphernalia. Thus he worshiped himself, by himself.

The Eleventh Chapter describes the sacrifices performed by Rāma, his rejection of Sītā, her entrance into the earth, and sending his brothers to conquer the directions.

“He worshipped himself by himself” means that he worshipped himself by sacrifices which were not different from him, since he is the process and the result of sacrifice.

|| 9.11.2 ||

hotre 'dadād diśaṁ prācīṁ

brahmaṇe dakṣiṇāṁ prabhuḥ

adhvaryave pratīcīṁ vā

uttarāṁ sāmagāya saḥ

Rāmacandra gave the east to the *hotā* priest, the south to the *brahmā* priest, the west to the *adhvaryu* priest, and the north to the *udgātā* priest, the reciter of the Sāma Veda.

|| 9.11.3 ||

ācāryāya dadau śeṣāṁ

yāvatī bhūs tad-antarā

manyamāna idaṁ kṛtsnaṁ

brāhmaṇo 'rhati niḥspṛhaḥ

Thereafter, thinking that because *brāhmaṇas* with no material desires should possess the whole earth, Rāmacandra delivered the remaining land between the east, west, north and south to the *ācārya.*

He thought that the land between the directions, the remaining land, should given to the *brāhmaṇas,* since the whole earth should go to the *brāhmaṇas* because they are without desire.

|| 9.11.4 ||

ity ayaṁ tad-alaṅkāra-

vāsobhyām avaśeṣitaḥ

tathā rājñy api vaidehī

saumaṅgalyāvaśeṣitā

After thus giving everything in charity to the *brāhmaṇas*, Rāmacandra retained only his personal garments and ornaments, and similarly the Queen, mother Sītā, was left with only her nose ring and nothing else.

Rāma gave away all ornaments and clothing except what he was wearing, whereas Sītā gave away even the ornaments she was wearing. Only her nose ornament and bracelet remained.

|| 9.11.5 ||

te tu brāhmaṇa-devasya

vātsalyaṁ vīkṣya saṁstutam

prītāḥ klinna-dhiyas tasmai

pratyarpyedaṁ babhāṣire

All the *brāhmaṇas* were very pleased with Rāmacandra, who was greatly affectionate to the b*rāhmaṇas* and worthy of praise. Thus, with melted hearts they returned all the property received from him and spoke as follows.

|| 9.11.6 ||

aprattaṁ nas tvayā kiṁ nu

bhagavan bhuvaneśvara

yan no 'ntar-hṛdayaṁ viśya

tamo haṁsi sva-rociṣā

O Lord! Master of the entire universe! What have you not given to us? Since you have entered the core of our hearts and dissipated the darkness of our ignorance by your effulgence, what is the use of the earth to us?

What did you not give? You gave everything. Since you have entered our hearts, what is the use of the earth to us?

|| 9.11.7 ||

namo brahmaṇya-devāya

rāmāyākuṇṭha-medhase

uttamaśloka-dhuryāya

nyasta-daṇḍārpitāṅghraye

We offer our respects to you, Rāma, the most famous among the famous, who favor the *brāhmaṇas*, who possess eternal intelligence, and who offer your lotus feet to the non-violent devotees.

Nyasta-daṇḍārpitāṅghraye means “unto the Lord whose feet are offered to the devotees who have given up violence.”

|| 9.11.8 ||

kadācil loka-jijñāsur

gūḍho rātryām alakṣitaḥ

caran vāco 'śṛṇod rāmo

bhāryām uddiśya kasyacit

Once while Lord Rāmacandra was walking at night incognito, hiding himself by a disguise, to learn the opinion of the people, he heard a man speaking about his wife, Sītādevī.

|| 9.11.9 ||

nāhaṁ bibharmi tvāṁ duṣṭām

asatīṁ para-veśma-gām

straiṇo hi bibhṛyāt sītāṁ

rāmo nāhaṁ bhaje punaḥ

Speaking to his unchaste wife, the man said: You have gone to another man's house, and therefore you are unchaste and polluted. I shall not maintain you any more. A henpecked husband like Lord Rāma may accept a wife like Sītā, who went to another man's house, but I shall not accept you again.

|| 9.11.10 ||

iti lokād bahu-mukhād

durārādhyād asaṁvidaḥ

patyā bhītena sā tyaktā

prāptā prācetasāśramam

Fearing ignorant men who gossip and are difficult to control, Rāmacandra abandoned Sītā, who then went to the hermitage of Vālmīki.

Asaṁvisaḥ means ignorant persons. *Prācetasaḥ* is Vālmīki.

|| 9.11.11 ||

antarvatny āgate kāle

yamau sā suṣuve sutau

kuśo lava iti khyātau

tayoś cakre kriyā muniḥ

When the time came, the pregnant Sītā gave birth to twin sons, later celebrated as Lava and Kuśa. The ritualistic ceremonies for their birth were performed by Vālmīki.

Antarvatnī means pregnant.

|| 9.11.12 ||

aṅgadaś citraketuś ca

lakṣmaṇasyātmajau smṛtau

takṣaḥ puṣkala ity āstāṁ

bharatasya mahīpate

O King! Lakṣmaṇa had two sons, named Aṅgada and Citraketu, and Bharata also had two sons, named Takṣa and Puṣkala.

|| 9.11.13-14 ||

subāhuḥ śrutasenaś ca

śatrughnasya babhūvatuḥ

gandharvān koṭiśo jaghne

bharato vijaye diśām

tadīyaṁ dhanam ānīya

sarvaṁ rājñe nyavedayat

śatrughnaś ca madhoḥ putraṁ

lavaṇaṁ nāma rākṣasam

hatvā madhuvane cakre

mathurāṁ nāma vai purīm

Śatrughna had two sons, named Subāhu and Śrutasena. When Lord Bharata went to conquer all directions, he had to kill millions of Gandharvas. Taking all their wealth, he offered it to Rāmacandra. Śatrughna killed a Rākṣasa named Lavaṇa, who was the son of Madhu Rākṣasa. Thus he established in the great forest known as Madhuvana the town known as Mathurā.

|| 9.11.15 ||

munau nikṣipya tanayau

sītā bhartrā vivāsitā

dhyāyantī rāma-caraṇau

vivaraṁ praviveśa ha

Being forsaken by her husband, Sītā entrusted her two sons to the care of Vālmīki. Then, meditating upon the lotus feet of Rāmacandra, she entered into the earth.

Unable to bear the pain of separation from her husband she entered a hole in the earth.

|| 9.11.16 ||

tac chrutvā bhagavān rāmo

rundhann api dhiyā śucaḥ

smaraṁs tasyā guṇāṁs tāṁs tān

nāśaknod roddhum īśvaraḥ

After hearing the news of mother Sītā's entering the earth, the Supreme Lord Rāma, though capable of checking his grief by intelligence, on remembering her good qualities, he could not do so, though he was the Lord.

Though Rāma was the Supreme Lord, he could not check his grief, since his nature is to be controlled by *prema.*

|| 9.11.17 ||

strī-puṁ-prasaṅga etādṛk

sarvatra trāsam-āvahaḥ

apīśvarāṇāṁ kim uta

grāmyasya gṛha-cetasaḥ

Such attraction between man and woman is a cause of *saṁsāra* even for Brahmā and others in this life and the next*.* What to speak of the common people who are attached to their houses?

Others, attached to lust, remember women and sink in *saṁsāra.* Irregular *sandhi* in *strī-puṁ-prasaṅga* is poetic license. This attachment exists even for Brahmā and others, producing *saṁsāra* (*trāsam*) in this world and the next (*sarvatra*) since it is material and arises from lust. *Trāsam-āvahaḥ* should also be in the genitive case. This is indicated by the word *etādṛk:* it appears to be the case of Rāma and Sītā also. There is an appearance of material association in their relationship but it is not factual, since their relationship is spiritual and arises from *prema*. Therefore this statement applies to the *devatās* but not to the Lord.

|| 9.11.18 ||

tata ūrdhvaṁ brahmacaryaṁ

dhāryann ajuhot prabhuḥ

trayodaśābda-sāhasram

agnihotram akhaṇḍitam

After mother Sītā entered the earth, Rāmacandra observed complete celibacy and performed an uninterrupted sacrifice for thirteen thousand years.

Then Rāma along with the inhabitants of Ayodhyā, performed his disappearance pastime.

|| 9.11.19 ||

smaratāṁ hṛdi vinyasya

viddhaṁ daṇḍaka-kaṇṭakaiḥ

sva-pāda-pallavaṁ rāma

ātma-jyotir agāt tataḥ

Rāmacandra, whose lotus feet were sometimes pierced by thorns when he lived in Daṇḍakāraṇya, placed those lotus feet in the hearts of those who thought of him. Then he entered his own abode.

He places his feet pierced by the thorns in the hearts of devotees not situated in Ayodhyā. “Let them faint, being pierced by thousands of thorns in their hearts.” Thus it seems Rāma did not have compassion for them. This is an example of *vyāja-stuti*: criticism meant as praise. He attained his own spiritual abode, beyond the material ream, where there is his own light not that of *māya.*

|| 9.11.20 ||

nedaṁ yaśo raghupateḥ sura-yācñayātta-

līlā-tanor adhika-sāmya-vimukta-dhāmnaḥ

rakṣo-vadho jaladhi-bandhanam astra-pūgaiḥ

kiṁ tasya śatru-hanane kapayaḥ sahāyāḥ

Rāmacandra's reputation for having killed Rāvaṇa with showers of arrows at the request of the *devatās* and for having built a bridge over the ocean does not constitute the factual glory of Rāma, whose spiritual body is always engaged in various pastimes and who has no equal or superior. He had no need to take help from the monkeys to gain victory over Rāvaṇa.

One should taste the astonishing sweetness in his human pastimes, not his display of power. *Ātta-līlā-tanoḥ* means Rāma has an eternal form for his pastimes. *Ātta* means "completely obtained." Killing Rāvaṇa is not to be praised since Rāma has power (*dhāmnaḥ)* with no equal or superior. What is the use of monkeys helping him? Everything becomes suitable because Rāma possesses sweetness in his human pastimes**.**

|| 9.11.21 ||

yasyāmalaṁ nṛpa-sadaḥsu yaśo 'dhunāpi

gāyanty agha-ghnam ṛṣayo dig-ibhendra-paṭṭam

taṁ nākapāla-vasupāla-kirīṭa-juṣṭa-

pādāmbujaṁ raghupatiṁ śaraṇaṁ prapadye

In the assembly of kings, even today, the sages glorify Rāma's spotless fame, which destroys all sin and which spreads in all directions. I surrender to Rāma, whose lotus feet are served by the crowns of the *devatās* and earthly kings.

This verse describes the excellence of Rāma for a surrendering person. Sages like Mārkaṇḍeya glorify his spotless fame in the assembly of kings like Yudhiṣṭhira even today. *Paṭṭa* means "reaching." Thus his fame reaches in all directions. His feet are served by the crowns of the *devatās* and earthly kings *(vasupāla*). Another version has *juṣṭam* and *raghupateḥ.*

|| 9.11.22 ||

sa yaiḥ spṛṣṭo 'bhidṛṣṭo vā

saṁviṣṭo 'nugato 'pi vā

kosalās te yayuḥ sthānaṁ

yatra gacchanti yoginaḥ

The inhabitants of Kosala, who touched, saw, sat together with Rāma in friendship, and followed after Rāma, went to Vaikuṇṭha where the devotees go.

Saṁviṣṭaḥ means “sitting or lying together out of friendship.” The inhabitants of Kosala attained Vaikuṇṭha, where the *bhakti-yogīs* go.

|| 9.11.23 ||

puruṣo rāma-caritaṁ

śravaṇair upadhārayan

ānṛśaṁsya-paro rājan

karma-bandhair vimucyate

O King! Anyone who hears with the ears the narrations concerning the characteristics of Rāmacandra's pastimes will be freed from envy and be liberated from the bondage of *karma.*

Āmṛśaṁsya-paraḥ means “without cruelty, without envy.”

|| 9.11.24 ||

śrī-rājovāca

kathaṁ sa bhagavān rāmo

bhrātṝn vā svayam ātmanaḥ

tasmin vā te 'nvavartanta

prajāḥ paurāś ca īśvare

Mahārāja Parīkṣit said: How did the Lord conduct himself, and how did he behave in relationship with his brothers, who were expansions of his own self? And how did his brothers and the inhabitants of Ayodhyā treat him?

How did he act with his own brothers? How did he act? How did his brothers and the citizens act towards him? There are three questions.

|| 9.11.25 ||

śrī-bādarāyaṇir uvāca

athādiśad dig-vijaye

bhrātṝṁs tri-bhuvaneśvaraḥ

ātmānaṁ darśayan svānāṁ

purīm aikṣata sānugaḥ

Śukadeva Gosvāmī said Rāmacandra, lord of the three worlds, ordered his younger brothers to go out and conquer the entire world, while he personally remained in the capital to give audience to all the citizens and supervise the city with his other assistants.

He ordered his brothers to conquer the world. His brothers gave up his personal association and followed his order. That was their conduct towards him. Rāma out of affection to his brothers gave them dominion over those lands. That was his conduct towards them. His conduct towards his relatives and the citizens was letting them see him directly and glancing on them with mercy. He supervised the city. That was his own conduct.

|| 9.11.26 ||

āsikta-mārgāṁ gandhodaiḥ

kariṇāṁ mada-śīkaraiḥ

svāminaṁ prāptam ālokya

mattāṁ vā sutarām iva

When the citizens saw the Lord personally on the streets of Ayodhyā which were sprinkled with perfumed water and juice from rutting elephants, they thought that the land had become perfect.

This describes the city that Rāma inspected. *Sutarām mattām iva* means “everything is perfect.” *Va* indicates a conjecture. Another version has *vāsitagām iva:* the land was flourishing like a cow in heat.

|| 9.11.27 ||

prāsāda-gopura-sabhā-

caitya-deva-gṛhādiṣu

vinyasta-hema-kalaśaiḥ

patākābhiś ca maṇḍitām

The place was decorated with golden pots and flags placed in the palaces, the palace gates, the assembly houses, the platforms for meeting places, the temples and all such places.

|| 9.11.28 ||

pūgaiḥ savṛntai rambhābhiḥ

paṭṭikābhiḥ suvāsasām

ādarśair aṁśukaiḥ sragbhiḥ

kṛta-kautuka-toraṇām

The city was decorated with excellent cloth and with betel nut trees and banana trees with fruits, and it had gates covered with cloth, mirrors and garlands.

|| 9.11.29 ||

tam upeyus tatra tatra

paurā arhaṇa-pāṇayaḥ

āśiṣo yuyujur deva

pāhīmāṁ prāk tvayoddhṛtām

Wherever Rāmacandra visited, the people approached him with paraphernalia of worship and gave the Lord blessings. "O Lord! As you rescued the earth from the bottom of the sea in your incarnation as a boar, may you now maintain it."

This verse describes the conduct of the citizens to Rāma. In the form of Varāha, previously you delivered the earth.

|| 9.11.30 ||

tataḥ prajā vīkṣya patiṁ cirāgataṁ

didṛkṣayotsṛṣṭa-gṛhāḥ striyo narāḥ

āruhya harmyāṇy aravinda-locanam

atṛpta-netrāḥ kusumair avākiran

Not having seen the Lord for a long time, the citizens, both men and women, eager to see him, left their homes and got up on the roofs of the palaces. Being incompletely satiated with seeing the face of the lotus-eyed Rāmacandra, they showered flowers upon him.

|| 9.11.31-34 ||

atha praviṣṭaḥ sva-gṛhaṁ

juṣṭaṁ svaiḥ pūrva-rājabhiḥ

anantākhila-koṣāḍhyam

anarghyoruparicchadam

vidrumodumbara-dvārair

vaidūrya-stambha-paṅktibhiḥ

sthalair mārakataiḥ svacchair

bhrājat-sphaṭika-bhittibhiḥ

citra-sragbhiḥ paṭṭikābhir

vāso-maṇi-gaṇāṁśukaiḥ

muktā-phalaiś cid-ullāsaiḥ

kānta-kāmopapattibhiḥ

dhūpa-dīpaiḥ surabhibhir

maṇḍitaṁ puṣpa-maṇḍanaiḥ

strī-pumbhiḥ sura-saṅkāśair

juṣṭaṁ bhūṣaṇa-bhūṣaṇaiḥ

Thereafter, Lord Rāmacandra entered the palace used by his forefathers, furnished with various treasures and furniture, with coral thresholds, rows of cat’s eye columns, walls of emerald and clear, sparkling crystal, colorful garlands, flags, bright with the rays emanating from gems and cloth, with

pearls, lamps and fragrant incense, and celestial men and women decorated with flowers, whose bodies glorified their ornaments, all of which fulfilled one's desires, since they were spiritual.

How did Rāma conduct himself? The answer is now repeated, but described in detail. The palace had doors with thresholds made of coral. All the phrases are connected with the word "decorated" in verse 34. It was bright with the rays from the cloth and jewels. All the objects fulfilled all one's desires since they were spiritual (*cit-ullāsaiḥ*). *Cit-ullāsaiḥ* modifies all objects in the list.

|| 9.11.35 ||

tasmin sa bhagavān rāmaḥ

snigdhayā priyayeṣṭayā

reme svārāma-dhīrāṇām

ṛṣabhaḥ sītayā kila

Rāmacandra, the Supreme Lord, chief of self-controlled, resided in that palace with his dear, pleasing wife Sītā.

|| 9.11.36 ||

bubhuje ca yathā-kālaṁ

kāmān dharmam apīḍayan

varṣa-pūgān bahūn nṝṇām

abhidhyātāṅghri-pallavaḥ

Without transgressing the religious principles, Rāmacandra, whose lotus feet are worshiped by devotees in meditation, enjoyed desired objects as long as he wanted.

Nṛṇām means "by men."

Thus ends the commentary on the Eleventh Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twelve

The Descendents of Kuśa

|| 9.12.1 ||

śrī-śuka uvāca

kuśasya cātithis tasmān

niṣadhas tat-suto nabhaḥ

puṇḍarīko 'tha tat-putraḥ

kṣemadhanvābhavat tataḥ

Śukadeva Gosvāmī said: The son of Rāmacandra was Kuśa, the son of Kuśa was Atithi, the son of Atithi was Niṣadha, and the son of Niṣadha was Nabha. The son of Nabha was Puṇḍarīka, and from Puṇḍarīka came a son named Kṣemadhanvā.

The Twelfth Chapter finishes describing the dynasty from Ikṣvāku's son Vikṣuksi[147] with list of the Kuśa dynasty (coming from Rāmacandra) up to Sumitra.

|| 9.12.2 ||

devānīkas tato 'nīhaḥ

pāriyātro 'tha tat-sutaḥ

tato balasthalas tasmād

vajranābho 'rka-sambhavaḥ

SYNONYMS

The son of Kṣemadhanvā was Devānīka, Devānīka's son was Anīha, Anīha's son was Pāriyātra, and Pāriyātra's son was Balasthala. The son of Balasthala was Vajranābha, born from the effulgence of the sun-god.

[147] This description starts in SB 9.6.4.

Vajranābha was born from the rays of the sun.

|| 9.12.3-4 ||

sagaṇas tat-sutas tasmād

vidhṛtiś cābhavat sutaḥ

tato hiraṇyanābho 'bhūd

yogācāryas tu jaimineḥ

śiṣyaḥ kauśalya ādhyātmaṁ

yājñavalkyo 'dhyagād yataḥ

yogaṁ mahodayam ṛṣir

hṛdaya-granthi-bhedakam

The son of Vajranābha was Sagaṇa, and his son was Vidhṛti. The son of Vidhṛti was Hiraṇyanābha, who became a disciple of Jaimini and became a great *ācārya* of *yoga.* It is from Hiraṇyanābha that the sage Yājñavalkya learned the elevated system of *adhyātma-yoga*, which cuts the knot in the heart.

Hiraṇyanābha was the disciple of Jaimini and became an authority on *yoga.* From him (*yataḥ*) intelligent Yājñavalkya learned *ādhyātma-yoga*.

|| 9.12.5 ||

puṣpo hiraṇyanābhasya

dhruvasandhis tato 'bhavat

sudarśano 'thāgnivarṇaḥ

śighras tasya maruḥ sutaḥ

The son of Hiraṇyanābha was Puṣpa, and the son of Puṣpa was Dhruvasandhi. The son of Dhruvasandhi was Sudarśana, whose son was Agnivarṇa. The son of Agnivarṇa was named Śīghra, and his son was Maru.

|| 9.12.6 ||

so 'sāv āste yoga-siddhaḥ

kalāpa-grāmam āsthitaḥ

kaler ante sūrya-vaṁśaṁ

naṣṭaṁ bhāvayitā punaḥ

Having achieved perfection in the power of *yoga,* Maru still lives in a place known as Kalāpa village. At the end of Kali-yuga, he will revive the lost Sūrya dynasty by begetting a son.

Maru producing a son Prasuśruta then retired to Kalāpa villageand remains there today. In the future he will again produce a son and start the dynasty of the sun.

|| 9.12.7 ||

tasmāt prasuśrutas tasya

sandhis tasyāpy amarṣaṇaḥ

mahasvāṁs tat-sutas tasmād

viśvabāhur ajāyata

From Maru was born a son named Prasuśruta, from Prasuśruta came Sandhi, from Sandhi came Amarṣaṇa, and from Amarṣaṇa a son named Mahasvān. From Mahasvān, Viśvabāhu took his birth.

Tasmāt means “from Maru**.”**

|| 9.12.8 ||

tataḥ prasenajit tasmāt

takṣako bhavitā punaḥ

tato bṛhadbalo yas tu

pitrā te samare hataḥ

From Viśvabāhu came a son named Prasenajit, from Prasenajit came Takṣaka, and from Takṣaka came Bṛhadbala, who was killed in a fight by your father.

Bṛhadbala was killed by Abhimanyu.

|| 9.12.9 ||

ete hīkṣvāku-bhūpālā

atītāḥ śṛṇv anāgatān

bṛhadbalasya bhavitā

putro nāmnā bṛhadraṇaḥ

All these kings in the dynasty of Ikṣvāku have passed away. Now please listen as I describe the kings who will be born in the future. From Bṛhadbala will come Bṛhadraṇa.

|| 9.12.10 ||

ūrukriyaḥ sutas tasya

vatsavṛddho bhaviṣyati

prativyomas tato bhānur

divāko vāhinī-patiḥ

The son of Bṛhadraṇa will be Ūrukriya, who will have a son named Vatsavṛddha. Vatsavṛddha will have a son named Prativyoma, and Prativyoma will have a son named Bhānu, from whom Divāka, a great commander of soldiers, will take birth.

|| 9.12.11 ||

sahadevas tato vīro

bṛhadaśvo 'tha bhānumān

pratīkāśvo bhānumataḥ

supratīko 'tha tat-sutaḥ

Thereafter, from Divāka will come a son named Sahadeva, and from Sahadeva a great hero named Bṛhadaśva. From Bṛhadaśva will come Bhānumān, and from Bhānumān will come Pratīkāśva. The son of Pratīkāśva will be Supratīka.

|| 9.12.12 ||

bhavitā marudevo 'tha

sunakṣatro 'tha puṣkaraḥ

tasyāntarikṣas tat-putraḥ

sutapās tad amitrajit

Thereafter, from Supratīka will come Marudeva; from Marudeva, Sunakṣatra; from Sunakṣatra, Puṣkara; and from Puṣkara, Antarikṣa. The son of Antarikṣa will be Sutapā, and his son will be Amitrajit.

|| 9.12.13 ||

bṛhadrājas tu tasyāpi

barhis tasmāt kṛtañjayaḥ

raṇañjayas tasya sutaḥ

sañjayo bhavitā tataḥ

From Amitrajit will come a son named Bṛhadrāja, from Bṛhadrāja will come Barhi, and from Barhi will come Kṛtañjaya. The son of Kṛtañjaya will be known as Raṇañjaya, and from him will come a son named Sañjaya.

|| 9.12.14 ||

tasmāc chākyo 'tha śuddhodo

lāṅgalas tat-sutaḥ smṛtaḥ

tataḥ prasenajit tasmāt

kṣudrako bhavitā tataḥ

From Sañjaya will come Śākya, from Śākya will come Śuddhoda, and from Śuddhoda will come Lāṅgala. From Lāṅgala will come Prasenajit, and from Prasenajit, Kṣudraka.

|| 9.12.15 ||

raṇako bhavitā tasmāt

surathas tanayas tataḥ

sumitro nāma niṣṭhānta

ete bārhadbalānvayāḥ

From Kṣudraka will come Raṇaka, from Raṇaka will come Suratha, and from Suratha will come Sumitra, ending the dynasty. This is a description of the dynasty of Bṛhadbala.

Sumitra will be the end of those named in the past and who will be future kings (*nāma-niṣṭhā*). From him there will be no more descendents. *Nāma-niṣṭhā* can also mean "Sumitra, even by the mention of whose name no one can remain constantly (*niṣṭhā*) with fame." He is the end of Brhadbala's line of sons.

|| 9.12.16 ||

ikṣvākūṇām ayaṁ vaṁśaḥ

sumitrānto bhaviṣyati

yatas taṁ prāpya rājānaṁ

saṁsthāṁ prāpsyati vai kalau

The last king in the dynasty of Ikṣvāku will be Sumitra, because with Sumitra there will the termination of the kings in Kali-yuga.

Thus ends the commentary on the Twelfth Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Thirteen

The Descendents of Nimi

|| 9.13.1 ||

śrī-śuka uvāca

nimir ikṣvāku-tanayo

vasiṣṭham avṛtartvijam

ārabhya satraṁ so 'py āha

śakreṇa prāg vṛto 'smi bhoḥ

Śukadeva Gosvāmī said: In beginning a sacrifice, Nimi, the son of Ikṣvāku, requested the Vasiṣṭha to take the post of chief priest. At that time, Vasiṣṭha replied, "My dear Mahārāja Nimi, I have already accepted the same post in a sacrifice begun by Lord Indra.

The Thirteenth Chapter completes the description of the sun dynasty by describing the descendants from Ikṣvāku's son Nimi, containing stories of Viṣṇu and his devotees.

|| 9.13.2 ||

taṁ nirvartyāgamiṣyāmi

tāvan māṁ pratipālaya

tūṣṇīm āsīd gṛha-patiḥ

so 'pīndrasyākaron makham

"I shall return here after finishing the sacrifice for Indra. Kindly wait for me until then." Mahārāja Nimi remained silent, and Vasiṣṭha performed the sacrifice for Lord Indra.

Pratipālaya means "wait for me." *Gṛha-patiḥ* refers to King Nimi.

|| 9.13.3 ||

nimiś calam idaṁ vidvān

satram ārabhatātmavān

ṛtvigbhir aparais tāvan

nāgamad yāvatā guruḥ

Mahārāja Nimi, being intelligent, understood that this life is flickering, and instead of waiting for Vasiṣṭha, began performing the sacrifice with other priests.

Knowing that this life is uncertain, since he was very intelligent (*ātmavān),* he performed the sacrifice with other priests.

|| 9.13.4 ||

śiṣya-vyatikramaṁ vīkṣya

taṁ nirvartyāgato guruḥ

aśapat patatād deho

nimeḥ paṇḍita-māninaḥ

After completing the sacrifice for King Indra, the *guru* Vasiṣṭha returned and found that his disciple Mahārāja Nimi had disobeyed his instructions. Thus Vasiṣṭha cursed him, saying, "May the material body of Nimi, who considers himself learned, immediately fall."

Having completed Indra's sacrifice Vasiṣṭha returned, and saw that his disciple Nimi had ignored his instruction.

|| 9.13.5 ||

nimiḥ pratidadau śāpaṁ

gurave 'dharma-vartine

tavāpi patatād deho

lobhād dharmam ajānataḥ

Mahārāja Nimi countercursed his *guru* who was on the path of irreligion. "Your body should also fall, because of your greed and ignorance of *dharma*."

His *guru* was on the path of *adharma* since he had greed for donations from Indra and Nimi.

|| 9.13.6 ||

ity utsasarja svaṁ dehaṁ

nimir adhyātma-kovidaḥ

mitrā-varuṇayor jajñe

urvaśyāṁ prapitāmahaḥ

After saying this, Mahārāja Nimi, who was expert in the science of spiritual knowledge, gave up his body. Vasiṣṭha, the great-grandfather, gave up his body also, but through the semen discharged by Mitra and Varuṇa when they saw Urvaśī, he was born again.

Vasiṣṭha (prapitāmaḥ) gave up his body but was born from Mitra and Varuṇa. On seeing Urvaśī they discharged semen which was kept in a pot. *Śruti* says *kumbhe retaḥ siṣicatuḥ samānam:* they discharged their semen in a pot in equal amounts. (*Ṛg Veda* 7.33.13)

|| 9.13.7 ||

gandha-vastuṣu tad-dehaṁ

nidhāya muni-sattamāḥ

samāpte satra-yāge ca

devān ūcuḥ samāgatān

The body relinquished by Mahārāja Nimi was preserved in fragrant substances. At the end of the Satra sacrifice the great sages made a request to all the *devatās* assembled there.

Tad-deham means the body of Nimi.

|| 9.13.8 ||

rājño jīvatu deho 'yaṁ

prasannāḥ prabhavo yadi

tathety ukte nimiḥ prāha

mā bhūn me deha-bandhanam

"If you are satisfied with this sacrifice and if you are actually able to do so, kindly bring Mahārāja Nimi's body back to life." The *devatās* agreed, but Mahārāja Nimi said, "Please do not imprison me again in a material body."

If you are pleased and capable, then bring his body to life. The *devatās* said "Let it be so (*tathā*)."

|| 9.13.9 ||

yasya yogaṁ na vāñchanti

viyoga-bhaya-kātarāḥ

bhajanti caraṇāmbhojaṁ

munayo hari-medhasaḥ

The sages who recognize the Lord, suffering fear of separation from the body, therefore do not desire to attain a material body. Rather they worship the Lord's lotus feet.

Since it is impossible to worship the lotus feet of the Lord without a body, please give me a spiritual body as an associate of the Lord. This is the esoteric meaning of his request.

|| 9.13.10 ||

dehaṁ nāvarurutse 'haṁ

duḥkha-śoka-bhayāvaham

sarvatrāsya yato mṛtyur

matsyānām udake yathā

I do not wish to accept a material body, for such a body is the source of all distress, lamentation and fear, everywhere in the universe, just a fish in water will die from other aquatics.

I do not desire to accept a body. Even in water the fish dies from other water creatures. Other creatures in other places also die by their very nature.

|| 9.13.11 ||

devā ūcuḥ

videha uṣyatāṁ kāmaṁ

locaneṣu śarīriṇām

unmeṣaṇa-nimeṣābhyāṁ

lakṣito 'dhyātma-saṁsthitaḥ

The *devatās* said: Let Mahārāja Nimi live without a gross body, and being situated in a subtle body, let him be manifest or unmanifest to common materially embodied people as he wishes.

The sages requested that the King's body should be revived. The King requested to not have a material body. Since the *devatās* could not fulfill the third request for a spiritual body, they spoke with a desire to give the first two requests. Let him dwell without a body (*videhaḥ*). And let him be visible to men, in a subtle body. By these to benedictions he would live and be free from bondage of a material body. Thus the two requests were fulfilled.

|| 9.13.12 ||

arājaka-bhayaṁ nṝṇāṁ

manyamānā maharṣayaḥ

dehaṁ mamanthuḥ sma nimeḥ

kumāraḥ samajāyata

Thereafter, understanding the dangerous situation for the people without a king, the sages churned Mahārāja Nimi's material body, from which, as a result, a son was born.

|| 9.13.13 ||

janmanā janakaḥ so 'bhūd

vaidehas tu videhajaḥ

mithilo mathanāj jāto

mithilā yena nirmitā

Because he was born in an unusual way, the son was called Janaka, and because he was born from the dead body of his father, he was known as Vaideha. Because he was born from the churning of his father's material body, he was known as Mithila, by whom the city called Mithilā was constructed.

Because of his extraordinary birth he was called Janaka.

|| 9.13.14 ||

tasmād udāvasus tasya

putro 'bhūn nandivardhanaḥ

tataḥ suketus tasyāpi

devarāto mahīpate

O King Parīkṣit, from Mithila came a son named Udāvasu; from Udāvasu, Nandivardhana; from Nandivardhana, Suketu; and from Suketu, Devarāta.

|| 9.13.15 ||

tasmād bṛhadrathas tasya

mahāvīryaḥ sudhṛt-pitā

sudhṛter dhṛṣṭaketur vai

haryaśvo 'tha marus tataḥ

From Devarāta came a son named Bṛhadratha and from Bṛhadratha a son named Mahāvīrya, who became the father of Sudhṛti. The son of Sudhṛti was known as Dhṛṣṭaketu, and from Dhṛṣṭaketu came Haryaśva. From Haryaśva came a son named Maru.

Mahāvīrya was the father of Sudhṛta.

|| 9.13.16 ||

maroḥ pratīpakas tasmāj

jātaḥ kṛtaratho yataḥ

devamīḍhas tasya putro

viśruto 'tha mahādhṛtiḥ

The son of Maru was Pratīpaka, and the son of Pratīpaka was Kṛtaratha. From Kṛtaratha came Devamīḍha; from Devamīḍha, Viśruta; and from Viśruta, Mahādhṛti.

|| 9.13.17 ||

kṛtirātas tatas tasmān

mahāromā ca tat-sutaḥ

svarṇaromā sutas tasya

hrasvaromā vyajāyata

From Mahādhṛti was born a son named Kṛtirāta, from Kṛtirāta was born Mahāromā, from Mahāromā came a son named Svarṇaromā, and from Svarṇaromā came Hrasvaromā.

|| 9.13.18 ||

tataḥ śīradhvajo jajñe

yajñārthaṁ karṣato mahīm

sītā śīrāgrato jātā

tasmāt śīradhvajaḥ smṛtaḥ

From Hrasvaromā came a son named Śīradhvaja (also called Janaka). When Śīradhvaja was plowing a field for sacrifice, from the front of his plow appeared a daughter named Sītā. Thus he was known as Śīradhvaja.

While plowing the field Sītā, the wife of Rāma, appeared from the front of his plow. Therefore he was called Śiradhvaja, one who has fame *(dhvaja*) because of a plow (*śīra*).

|| 9.13.19 ||

kuśadhvajas tasya putras

tato dharmadhvajo nṛpaḥ

dharmadhvajasya dvau putrau

kṛtadhvaja-mitadhvajau

The son of Śīradhvaja was Kuśadhvaja, and the son of Kuśadhvaja was King Dharmadhvaja, who had two sons, namely Kṛtadhvaja and Mitadhvaja.

|| 9.13.20-21 ||

kṛtadhvajāt keśidhvajaḥ

khāṇḍikyas tu mitadhvajāt

kṛtadhvaja-suto rājann

ātma-vidyā-viśāradaḥ

khāṇḍikyaḥ karma-tattva-jño

bhītaḥ keśidhvajād drutaḥ

bhānumāṁs tasya putro 'bhūc

chatadyumnas tu tat-sutaḥ

O Mahārāja Parīkṣit! The son of Kṛtadhvaja was Keśidhvaja, and the son of Mitadhvaja was Khāṇḍikya. The son of Kṛtadhvaja was expert in knowledge of ātma, and the son of Mitadhvaja was expert in Vedic ritualṣ. Khāṇḍikya fled in fear of Keśidhvaja. The son of Keśidhvaja was Bhānumān, and the son of Bhānumān was Śatadyumna.

Khāṇḍikya fled (*drutaḥ*) from Keśidhvaja. Keśidhvaja’s son was Bhānumān.

|| 9.13.22 ||

śucis tu tanayas tasmāt

sanadvājaḥ suto 'bhavat

ūrjaketuḥ sanadvājād

ajo 'tha purujit sutaḥ

The son of Śatadyumna was named Śuci. From Śuci, Sanadvāja was born, and from Sanadvāja came a son named Ūrjaketu. The son of Ūrjaketu was Aja, and the son of Aja was Purujit.

|| 9.13.23 ||

ariṣṭanemis tasyāpi

śrutāyus tat supārśvakaḥ

tataś citraratho yasya

kṣemādhir mithilādhipaḥ

The son of Purujit was Ariṣṭanemi, and his son was Śrutāyu. Śrutāyu begot a son named Supārśvaka, and Supārśvaka begot Citraratha. The son of Citraratha was Kṣemādhi, who became the king of Mithilā.

|| 9.13.24 ||

tasmāt samarathas tasya

sutaḥ satyarathas tataḥ

āsīd upagurus tasmād

upagupto 'gni-sambhavaḥ

The son of Kṣemādhi was Samaratha, and his son was Satyaratha. The son of Satyaratha was Upaguru, and the son of Upaguru was Upagupta, a partial expansion of the fire-god.

Agni-sambhavaḥ means born as a partial expansions of Agni.

|| 9.13.25 ||

vasvananto 'tha tat-putro

yuyudho yat subhāṣaṇaḥ

śrutas tato jayas tasmād

vijayo 'smād ṛtaḥ sutaḥ

The son of Upagupta was Vasvananta, the son of Vasvananta was Yuyudha, the son of Yuyudha was Subhāṣaṇa, and the son of Subhāṣaṇa was Śruta. The son of Śruta was Jaya, from whom there came Vijaya. The son of Vijaya was Ṛta.

|| 9.13.26 ||

śunakas tat-suto jajñe

vītahavyo dhṛtis tataḥ

bahulāśvo dhṛtes tasya

kṛtir asya mahāvaśī

The son of Ṛta was Śunaka, the son of Śunaka was Vītahavya, the son of Vītahavya was Dhṛti, and the son of Dhṛti was Bahulāśva. The son of Bahulāśva was Kṛti, and his son was Mahāvaśī.

|| 9.13.27 ||

ete vai maithilā rājann

ātma-vidyā-viśāradāḥ

yogeśvara-prasādena

dvandvair muktā gṛheṣv api

O King! All the kings of the dynasty of Mithila, skilled in *ātmā-vidyā*, were free from the duality of material existence, though staying at home.

Thus ends the commentary on the Thirteenth Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Fourteen

The Story of Purūravā

|| 9.14.1 ||

śrī-śuka uvāca

athātaḥ śrūyatāṁ rājan

vaṁśaḥ somasya pāvanaḥ

yasminn ailādayo bhūpāḥ

kīrtyante puṇya-kīrtayaḥ

Śukadeva Gosvāmī: O King, thus far you have heard the description of the dynasty of the sun-god. Now hear the purifying description of the dynasty of the moon-god, in which famous kings like Aila (Purūravā) are glorified.

The Fourteenth Chapter describes how Budha (Mercury) was born by the Moon in Tārā, the wife of his *guru* Bṛhaspati (Jupiter), and how his son Aula produced six sons in Urvaśī.

|| 9.14.2 ||

sahasra-śirasaḥ puṁso

nābhi-hrada-saroruhāt

jātasyāsīt suto dhātur

atriḥ pitṛ-samo guṇaiḥ

From the lake of navel of Garbhodakaśāyī Viṣṇu sprang a lotus, on which Lord Brahmā was generated. Atri, the son of Lord Brahmā, was as qualified as his father.

|| 9.14.3 ||

tasya dṛgbhyo 'bhavat putraḥ

somo 'mṛtamayaḥ kila

viprauṣadhy-uḍu-gaṇānāṁ

brahmaṇā kalpitaḥ patiḥ

From Atri's tears of jubilation was born a son named Soma, the moon, who was full of soothing rays. Lord Brahmā appointed him the director of the *brāhmaṇas*, medicinal herbs and the stars.

Dṛgbhyaḥ means “from tears of joy.” Therefore the moon is composed of *amṛta.* Another version has *dṛśaḥ.*

atreḥ patny anasūyā trīñ jajñe suyaśasaḥ sutān

dattaṁ durvāsasaṁ somam ātmeśa-brahma-sambhavān

Anasūyā, the wife of Atri Muni, gave birth to three very famous sons—Soma, Dattātreya and Durvāsā. Soma was a partial representation of Lord Brahmā, Dattātreya was a partial representation of Lord Viṣṇu, and Durvāsā was a partial representation of Lord Śiva. SB 4.1.15

Some say that Anasūyā again gave birth to the Moon through his tears. Others say that at the time of conception he impregnated his wife with his tears of joy. Others say that her son is called his son though he actually was not.

|| 9.14.4 ||

so 'yajad rājasūyena

vijitya bhuvana-trayam

patnīṁ bṛhaspater darpāt

tārāṁ nāmāharad balāt

After conquering the three worlds, the moon-god, performed a Rājasūya sacrifice. Because of pride, he kidnapped Bṛhaspati's wife, Tārā.

|| 9.14.5 ||

yadā sa deva-guruṇā

yācito 'bhīkṣṇaśo madāt

nātyajat tat-kṛte jajñe

sura-dānava-vigrahaḥ

Although requested again and again by Bṛhaspati, the *guru* of the *devatās*, Soma did not return Tārā out of pride. Consequently, a fight ensued between the *devatās* and the demons.

|| 9.14.6 ||

śukro bṛhaspater dveṣād

agrahīt sāsuroḍupam

haro guru-sutaṁ snehāt

sarva-bhūta-gaṇāvṛtaḥ

Because of enmity between Bṛhaspati and Śukra, Śukra (*guru* of the demons) took the side of the moon-god and was joined by the demons. But Lord Śiva, because of affection for the son of his *guru,* joined the side of Bṛhaspati and was accompanied by all the ghosts and hobgoblins.

Śukra sided with the moon along with the demons. The *sandhi* is poetic license. Śiva obtained knowledge from Aṅgirā, son of Bṛhaspati, according to Śrīdhara Svāmī.

|| 9.14.7 ||

sarva-deva-gaṇopeto

mahendro gurum anvayāt

surāsura-vināśo 'bhūt

samaras tārakāmayaḥ

Indra, accompanied by *devatās*, joined the side of Bṛhaspati. Thus there was a great fight, destroying both demons and *devatās*, only for the sake of Tārā, Bṛhaspati's wife.

|| 9.14.8 ||

nivedito 'thāṅgirasā

somaṁ nirbhartsya viśva-kṛt

tārāṁ sva-bhartre prāyacchad

antarvatnīm avait patiḥ

When Lord Brahmā was fully informed by Aṅgirā about the entire incident, he severely chastised the moon-god, Soma. Thus Lord Brahmā delivered Tārā to her husband, who could then understand that she was pregnant.

Brahmā scolded the moon, took Tārā from him, and gave her to Bṛhaspati. Bṛhaspati understood that she was pregnant.

|| 9.14.9 ||

tyaja tyajāśu duṣprajñe

mat-kṣetrād āhitaṁ paraiḥ

nāhaṁ tvāṁ bhasmasāt kuryāṁ

striyaṁ sāntānike 'sati

O foolish woman! Your womb, which was meant for me to impregnate, has been impregnated by someone other than me. Immediately deliver your child! Be assured that after the child is delivered, I shall not burn you to ashes, though you are unchaste, since you are a woman wanting a son.

Bṛhaspati spoke. Deliver the child produced by another from the womb which is meant for my children. But she feared that when the child is born, he would turn her to ashes. No, since you desired a son, I desire you to have the son. Another version has *sanative* in the vocative.

|| 9.14.10 ||

tatyāja vrīḍitā tārā

kumāraṁ kanaka-prabham

spṛhām āṅgirasaś cakre

kumāre soma eva ca

By Bṛhaspati's order, Tārā, who was ashamed, gave birth to the child with a golden bodily hue. Both Bṛhaspati and the moon-god desired the child.

|| 9.14.11 ||

mamāyaṁ na tavety uccais

tasmin vivadamānayoḥ

papracchur ṛṣayo devā

naivoce vrīḍitā tu sā

A quarrel started between Bṛhaspati and the moon-god, both of whom claimed, "This is my child, not yours!" All the sages and *devatās* present asked Tārā whose child the newborn baby actually was, but because she was ashamed she said nothing.

|| 9.14.12 ||

kumāro mātaraṁ prāha

kupito 'līka-lajjayā

kiṁ na vacasy asad-vṛtte

ātmāvadyaṁ vadāśu me

The child then became very angry and said, "O unchaste woman! What is the use of your unnecessary shame? Why do you not admit your fault? Immediately speak."

Why do you not say your fault (*avadyam*)?

|| 9.14.13 ||

brahmā tāṁ raha āhūya

samaprākṣīc ca sāntvayan

somasyety āha śanakaiḥ

somas taṁ tāvad agrahīt

Lord Brahmā, calling Tārā to a secluded place, calmed her and then asked her. Eventually she admitted it was Soma's child, and Soma then took the child.

Rahaḥ means alone.

|| 9.14.14 ||

tasyātma-yonir akṛta

budha ity abhidhāṁ nṛpa

buddhyā gambhīrayā yena

putreṇāpoḍurāṇ mudam

O King! Because of the great intelligence of the child, Lord Brahmā called him Budha. The moon-god, the ruler of the stars, enjoyed great jubilation because of this son.

|| 9.14.15-16 ||

tataḥ purūravā jajñe

ilāyāṁ ya udāhṛtaḥ

tasya rūpa-guṇaudārya-

śīla-draviṇa-vikramān

śrutvorvaśīndra-bhavane

gīyamānān surarṣiṇā

tad-antikam upeyāya

devī smara-śarārditā

Thereafter, from Budha, through the womb of Ilā (Sudyumna), a son was born named Purūravā, who was mentioned previously.[148] When his beauty, personal qualities, magnanimity, behavior, wealth and power were described by Nārada in the court of Lord Indra, the celestial woman Urvaśī became attracted to him. Pierced by the arrow of Cupid, she thus approached him.

|| 9.14.17-18 ||

mitrā-varuṇayoḥ śāpād

āpannā nara-lokatām

niśamya puruṣa-śreṣṭhaṁ

kandarpam iva rūpiṇam

dhṛtiṁ viṣṭabhya lalanā

upatasthe tad-antike

[148] Sudyumna was the son of Śraddhadeva, Vaivasvata Manu. SB 9.1.22

sa tāṁ vilokya nṛpatir

harṣeṇotphulla-locanaḥ

uvāca ślakṣṇayā vācā

devīṁ hṛṣṭa-tanūruhaḥ

Because of being cursed by Mitra and Varuṇa, Urvaśī came to earth. Upon seeing Purūravā, the best of males, whose beauty resembled that of Cupid, she controlled herself and approached him. When King Purūravā saw Urvaśī, his eyes became jubilant in the ecstasy of joy, and the hairs on his body stood on end. With mild, pleasing words, he spoke to her as follows.

Because Mitra and Varuṇa had become lusty on seeing her, they cursed her to enjoy like a human. *Nara-lokatām* means “she came to earth.”

|| 9.14.19 ||

śrī-rājovāca

svāgataṁ te varārohe

āsyatāṁ karavāma kim

saṁramasva mayā sākaṁ

ratir nau śāśvatīḥ samāḥ

King Purūravā said: O most beautiful woman! You are welcome. Please sit here and tell me what I can do for you. Enjoy with me. We can enjoy sex life for many years.

May we have sex life (verb should be supplied).

|| 9.14.20 ||

urvaśy uvāca

kasyās tvayi na sajjeta

mano dṛṣṭiś ca sundara

yad aṅgāntaram āsādya

cyavate ha iraṁsayā

Urvaśī replied: O most handsome man! Who is the woman whose mind and sight would not be attracted by you? Getting an opportunity in a solitary place, the mind becomes transformed by a desire for sex.

O King (*aṅga*)! This is because, getting an opportunity in a solitary place, the mind becomes transformed by desire for enjoyment.

|| 9.14.21 ||

etāv uraṇakau rājan

nyāsau rakṣasva mānada

saṁraṁsye bhavatā sākaṁ

ślāghyaḥ strīṇāṁ varaḥ smṛtaḥ

My dear King Purūravā, who honors others! Please give protection to these two lambs, which I entrust to you. I shall certainly enjoy sexual union with you. You are superior in every respect.

She makes him promise in two verses since she desires to return to Svarga by expending the curse. Please protect the two sheep which I entrust to you. He who is praiseworthy is known as best for all women. There is no fault if I, a heavenly women, unite with you from earth.

|| 9.14.22 ||

ghṛtaṁ me vīra bhakṣyaṁ syān

nekṣe tvānyatra maithunāt

vivāsasaṁ tat tatheti

pratipede mahāmanāḥ

O hero! Only preparations made in ghee will be my eatables, and I shall not see you naked at any time, except at the time of sexual intercourse. The great-minded King Purūravā accepted these proposals.

I will only eat ghee, or nectar *(amṛtam*). The *śruti* says that the *devatās* live on nectar. *Tvā* means you. He accepted her words (*tat*).

|| 9.14.23 ||

aho rūpam aho bhāvo

nara-loka-vimohanam

ko na seveta manujo

devīṁ tvāṁ svayam āgatām

Purūravā replied: O! What mortal would not serve you? You have come of your own according, attracting all men with your beauty and alluring posture.

Bhāvaḥ means allurements.

|| 9.14.24 ||

tayā sa puruṣa-śreṣṭho

ramayantyā yathārhataḥ

reme sura-vihāreṣu

kāmaṁ caitrarathādiṣu

The best of human beings, Purūravā, began freely enjoying the company of Urvaśī, who enjoyed as well in many celestial places, such as Caitraratha, where the *devatās* enjoy.

|| 9.14.25 ||

ramamāṇas tayā devyā

padma-kiñjalka-gandhayā

tan-mukhāmoda-muṣito

mumude ‘har-gaṇān bahūn

Enraptured by the fragrance of her face, Purūravā enjoyed with her, having the fragrance of lotus pollen, for many days.

|| 9.14.26 ||

apaśyann urvaśīm indro

gandharvān samacodayat

urvaśī-rahitaṁ mahyam

āsthānaṁ nātiśobhate

Not seeing Urvaśī in his assembly, the King of heaven, Lord Indra, said to the Gandharvas, "Without Urvaśī my assembly is no longer beautiful."

My assembly (*mahyam āsthānam*) is not beautiful.

|| 9.14.27 ||

te upetya mahā-rātre

tamasi pratyupasthite

urvaśyā uraṇau jahrur

nyastau rājani jāyayā

Thus the Gandharvas came to earth, and at midnight, when everything was dark, they appeared in the house of Purūravā and stole the two lambs entrusted to the King by his wife, Urvaśī.

Mahāṛātre means "at midnight." According *smṛti,* midnight means the *ghaṭikas* in the middle of the two *yāmas* of the night.

|| 9.14.28 ||

niśamyākranditaṁ devī

putrayor nīyamānayoḥ

hatāsmy ahaṁ kunāthena

napuṁsā vīra-māninā

Therefore, hearing the crying the lambs, which were like her sons, were being taken by the Gandharvas, Urvaśī rebuked her husband. “I have been killed by an unworthy protector, a eunuch who thinks himself a hero.”

|| 9.14.29 ||

yad-viśrambhād ahaṁ naṣṭā

hṛtāpatyā ca dasyubhiḥ

yaḥ śete niśi santrasto

yathā nārī iva pumān

Because I depended on him, the plunderers have deprived me of my two sons the lambs, and therefore I am now lost. My husband lies down at night in fear, exactly like a woman, although he appears to be a man during the day.

As nigh he is afraid like a woman. He cannot get the sheep back from the thieves. By day only he is a man.

|| 9.14.30 ||

iti vāk-sāyakair biddhaḥ

pratottrair iva kuñjaraḥ

niśi nistriṁśam ādāya

vivastro ‘bhyadravad ruṣā

Purūravā, stricken by the sharp words of Urvaśī like an elephant struck by its driver’s pointed rod, became very angry. He took a sword in hand and without clothing, began pursuing the Gandharvas.

Nistriṁśam is a sword.

|| 9.14.31 ||

te visṛjyoraṇau tatra

vyadyotanta sma vidyutaḥ

ādāya meṣāv āyāntaṁ

nagnam aikṣata sā patim

Dropping the two lambs, the Gandharvas shone brightly like lightning, thus illuminating the house of Purūravā. Urvaśī then saw her naked husband returning with the lambs.

Being especially effulgent the Gandharvas lit up the place. Then Urvaśī saw her husband naked. Because he broke the promise, she disappeared.

|| 9.14.32 ||

ailo 'pi śayane jāyām

apaśyan vimanā iva

tac-citto vihvalaḥ śocan

babhrāmonmattavan mahīm

No longer seeing Urvaśī on his bed, Purūravā was most aggrieved. Because of his great attraction for her, he was disturbed. Lamenting, he began traveling about the earth like a madman.

|| 9.14.33 ||

sa tāṁ vīkṣya kurukṣetre

sarasvatyāṁ ca tat-sakhīḥ

pañca prahṛṣṭa-vadanaḥ

prāha sūktaṁ purūravāḥ

Purūravā then saw Urvaśī, accompanied by five companions, on the bank of the Sarasvatī at Kurukṣetra. With jubilation in his face, he then spoke to her in sweet words as follows.

|| 9.14.34 ||

aho jāye tiṣṭha tiṣṭha

ghore na tyaktum arhasi

māṁ tvam adyāpy anirvṛtya

vacāṁsi kṛṇavāvahai

O my dear wife, O most cruel one! Please stay! Since you are not happy even now, but you should not give me up. Let us nonetheless talk for some time.

Even until today you have not been happy. You should not give me up because I did not give you happiness. Another version has *anirvṛtyā* (having made me lifeless). Even if you leave me, at least we can talk for some time.

|| 9.14.35 ||

sudeho 'yaṁ pataty atra

devi dūraṁ hṛtas tvayā

khādanty enaṁ vṛkā gṛdhrās

tvat-prasādasya nāspadam

O goddess! Now that you have refused me, my beautiful body will fall down here, and because it is not the object of your mercy, it will be eaten by foxes and vultures.

He invokes her compassion while she sees him.

|| 9.14.36 ||

urvaśy uvāca

mā mṛthāḥ puruṣo 'si tvaṁ

mā sma tvādyur vṛkā ime

kvāpi sakhyaṁ na vai strīṇāṁ

vṛkāṇāṁ hṛdayaṁ yathā

Urvaśī said: My dear King, you are a man. Do not die. Be sober and don't allow the senses to overcome you like wolves. Don't let the wolves of your senses eat you. Do not make friendship with women who have hearts like wolves' hearts.

Do not die. You are a man. Give up lack of fortitude, the quality of a eunuch. The wolves are the senses. To not let the senses, difficult to control, devour you. Do not have lack of sense control.

|| 9.14.37 ||

striyo hy akaruṇāḥ krūrā

durmarṣāḥ priya-sāhasāḥ

ghnanty alpārthe 'pi viśrabdhaṁ

patiṁ bhrātaram apy uta

Women as a class are merciless, cruel, intolerant, and will do anything for their pleasure. They will kill for the slightest reason a faithful husband or brother.

Hear about the nature of women in whom you put your faith and waste your rare human life. She expresses this in two verses. *Durmarṣāḥ* means women cannot tolerate offense. *Priya-sāhasāḥ* means they are bold enough to commit sin get pleasure.

|| 9.14.38 ||

vidhāyālīka-viśrambham

ajñeṣu tyakta-sauhṛdāḥ

navaṁ navam abhīpsantyaḥ

puṁścalyaḥ svaira-vṛttayaḥ

Women are prostitutes, independent minded, giving up friendship and establishing false faith among foolish men, desiring new association all the time.

|| 9.14.39 ||

saṁvatsarānte hi bhavān

eka-rātraṁ mayeśvaraḥ

raṁsyaty apatyāni ca te

bhaviṣyanty aparāṇi bhoḥ

O King! You will be able to enjoy with me as my husband at the end of every year, for one night only. In this way you will have other children, one after another.

Unable to enlighten him, she again pacifies him.

|| 9.14.40 ||

antarvatnīm upālakṣya

devīṁ sa prayayau purīm

punas tatra gato 'bdānte

urvaśīṁ vīra-mātaram

Understanding that Urvaśī was pregnant, Purūravā returned to his palace. At the end of the year, there at Kurukṣetra, he again obtained the association of Urvaśī, who was then the mother of a heroic son.

He understood she was pregnant because she said she would bear other children.

|| 9.14.41 ||

upalabhya mudā yuktaḥ

samuvāsa tayā niśām

athainam urvaśī prāha

kṛpaṇaṁ virahāturam

Having regained Urvaśī at the end of the year, King Purūravā was most jubilant, and he enjoyed her company in sex for one night. Urvaśī spoke to him, since he was suffering at the thought of separation.

|| 9.14.42 ||

gandharvān upadhāvemāṁs

tubhyaṁ dāsyanti mām iti

tasya saṁstuvatas tuṣṭā

agni-sthālīṁ dadur nṛpa

urvaśīṁ manyamānas tāṁ

so 'budhyata caran vane

Urvaśī said: "My dear King, seek shelter of the Gandharvas, for they will be able to deliver me to you again." In accordance with these words, the King satisfied the Gandharvas by prayers, and the Gandharvas, being pleased with him, gave him a sacrificial vessel. Thinking that the girl was Urvaśī, the King began walking with her in the forest, but later he could understand that she was not Urvaśī but a vessel.

When he praised the Gandharvas, they were pleased with him, and gave him a sacrificial vessel so that he would attain Urvaśī by performing a fire sacrifice. But because of complete infatuation with Urvaśī, blinded by love, he thought that the vessel was Urvaśī. Wandering in the forest with that vessel, when it came to time for sex, he understood it was not her.

|| 9.14.43 ||

sthālīṁ nyasya vane gatvā

gṛhān ādhyāyato niśi

tretāyāṁ sampravṛttāyāṁ

manasi trayy avartata

King Purūravā then left the vessel in the forest and returned home, where he meditated all night upon Urvaśī. In the course of his meditation, the Tretā-yuga began, and therefore the principles of the three Vedas, including the process of performing sacrifice, appeared.

While he meditated intensely on Urvaśī all (*ā*) night, Tretā-yuga began, and the three Vedas, which teach *karma* manifested. This indicates that *karma* is for persons with material desires.

|| 9.14.44-45 ||

sthālī-sthānaṁ gato 'śvatthaṁ

śamī-garbhaṁ vilakṣya saḥ

tena dve araṇī kṛtvā

urvaśī-loka-kāmyayā

urvaśīṁ mantrato dhyāyann

adharāraṇim uttarām

ātmānam ubhayor madhye

yat tat prajananaṁ prabhuḥ

King Purūravā went to the same spot where he had left the vessel. There he saw that from the womb of a *śamī* tree, an *aśvattha* tree had grown. He then took a piece of wood from that tree and made it into two kindling sticks. Desiring to go to the planet where Urvaśī resided, he chanted *mantras,* meditating upon the lower stick as Urvaśī, the upper one as himself, and the piece of wood between them as his son.

He went to the place where he left the vessel, a place known as Chokara. Seeing an *aśvattha* tree growing from a came tree, from the *aśvattha* wood he made to kindling sticks, and kindled fire. *Śruti* says *śamīgarbhād agnim mamantha*: from the womb of came wood he kindled fire. The process of kindling is described. Meditating on the lower stick as Urvaśī and the upper stick as himself, and the wood between them as his offspring, he kindled. The *mantra* he chanted begins *urvaśyām urasi purūravā*.

|| 9.14.46 ||

tasya nirmanthanāj jāto

jāta-vedā vibhāvasuḥ

trayyā sa vidyayā rājñā

putratve kalpitas tri-vṛt

From Purūravā's rubbing of the sticks came a fire. By such a fire one can achieve enjoyable objects. Purified by the knowledge of the three Vedas, the fire was considered the son for the King and took three forms.

From rubbing the sticks together he produced the fire, which then produced enjoyable objects (*dhanam*). The fire was purified by the knowledge of the three Vedas, and was

thought of as a son for the King, since it allowed him to go to Svarga. *Trivṛt* means the fire in three forms: *āhavanīya, gārhapātya and dakṣiṇāgni.*

|| 9.14.47 ||

tenāyajata yajñeśaṁ

bhagavantam adhokṣajam

urvaśī-lokam anvicchan

sarva-devamayaṁ harim

By means of that fire, Purūravā, who desired to go to the planet where Urvaśī resided, performed a sacrifice, by which he satisfied the Supreme Lord, master of sacrifices, who is beyond material senses and constitutes all the *devatās.*

|| 9.14.48 ||

eka eva purā vedaḥ

praṇavaḥ sarva-vāṅmayaḥ

devo nārāyaṇo nānya

eko 'gnir varṇa eva ca

Previously there was one Veda, and *oṁ* was the principal *mantra.* Nārāyaṇa was the only deity. There was one fire and one *varṇa.*

"Was the method of *karma* mentioned in the three Vedas not existing previously?" It was not revealed previously. The verses explain the situation. Previously, in Satya-yuga, *oṁ* was the seed of all verses. There was one Veda, and Nārāyaṇa was the one deity. There was one fire (not three), and one *varṇa* called *hamṣa*, since generally everyone was predominantly in *sattva-guṇa,* engaged in meditation.

|| 9.14.49 ||

purūravasa evāsīt

trayī tretā-mukhe nṛpa

agninā prajayā rājā

lokaṁ gāndharvam eyivān

O king! At the beginning of Tretā-yuga, King Purūravā inaugurated *karma-kāṇḍa* sacrifice. Thus Purūravā, by sacrifice, was able to go to Gandharvaloka.

At the beginning of Tretā-yuga in Svāyambhuva Manvantara, the path of *karma* was started by Purūravā starting. It should be understood that the path of *karma* was introduced at the beginning of each Tretā-yuga by the different kings such as Priyavarta in the cycle of four *yugas.*

Thus ends the commentary on the Fourteenth Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Fifteen

Paraśurāma Kills Kārtavīryārjuna

|| 9.15.1 ||

śrī-bādarāyaṇir uvāca

ailasya corvaśī-garbhāt

ṣaḍ āsann ātmajā nṛpa

āyuḥ śrutāyuḥ satyāyū

rayo 'tha vijayo jayaḥ

Śukadeva Gosvāmī said: O King! From the womb of Urvaśī, six sons were generated by Purūravā. Their names were Āyu, Śrutāyu, Satyāyu, Raya, Vijaya and Jaya.

The Fifteenth Chapter describes how Paraśurāma,[149] descending in Pururavā's line from the son of the daughter of Gādhi killed mighty Kārtavīryārjuna, who stole the *kāma-dhenu.*

[149] Paraśurāma appeared in the seventeenth or twenty-second cycle of *yugas* in Vaivasvata Manvantara according to **Labhu-bhāgavatāmṛta.**

|| 9.15.2-3 ||

śrutāyor vasumān putraḥ

satyāyoś ca śrutañjayaḥ

rayasya suta ekaś ca

jayasya tanayo 'mitaḥ

bhīmas tu vijayasyātha

kāñcano hotrakas tataḥ

tasya jahnuḥ suto gaṅgāṁ

gaṇḍūṣī-kṛtya yo 'pibat

The son of Śrutāyu was Vasumān; the son of Satyāyu, Śrutañjaya; the son of Raya, Eka; the son of Jaya, Amita; and the son of Vijaya, Bhīma. The son of Bhīma was Kāñcana; the son of Kāñcana was Hotraka; and the son of Hotraka was Jahnu, who drank all the water of the Ganges in one sip.

Āyu's prolific dynasty will be discussed later. First the dynasties of the others among the six sons are described in summary starting with Śrutāyu. Raya had a son called Eka. Jaya's son was Amita.

|| 9.15.4 ||

jahnos tu purus tasyātha

balākaś cātmajo 'jakaḥ

tataḥ kuśaḥ kuśasyāpi

kuśāmbus tanayo vasuḥ

kuśanābhaś ca catvāro

gādhir āsīt kuśāmbujaḥ

The son of Jahnu was Puru, the son of Puru was Balāka, the son of Balāka was Ajaka, and the son of Ajaka was Kuśa. Kuśa had four sons, named Kuśāmbu, Tanaya, Vasu and Kuśanābha. The son of Kuśāmbu was Gādhi.

|| 9.15.5-6 ||

tasya satyavatīṁ kanyām

ṛcīko 'yācata dvijaḥ

varaṁ visadṛśaṁ matvā

gādhir bhārgavam abravīt

ekataḥ śyāma-karṇānāṁ

hayānāṁ candra-varcasām

sahasraṁ dīyatāṁ śulkaṁ

kanyāyāḥ kuśikā vayam

King Gādhi had a daughter named Satyavatī, whom a *brāhmaṇa* sage named Ṛcīka requested from the King to be his wife. King Gādhi, however, regarded Ṛcīka as an unfit husband for his daughter, and therefore he told the *brāhmaṇa,* "My dear sir, I belong to the dynasty of Kuśa. Therefore, bring at least one thousand horses, each as brilliant as moonshine and each having one black ear, as a dowry."

It will be explained in a later chapter that the son of Gadhi, Viśvāmitra, became a *brahmarṣi.* In order to tell about the a*vatāra* Paraśurāma coming in the dynasty of the daughter, first the story of the sage Ṛcīka is told. We are *kṣatriyas* of the Kuśa dynasty, very elevated. The horses should have one black ear, either left or right.

|| 9.15.7 ||

ity uktas tan-mataṁ jñātvā

gataḥ sa varuṇāntikam

ānīya dattvā tān aśvān

upayeme varānanām

When King Gādhi said this, the sage could understand the King's mind. Therefore he went to Varuṇa and brought from him the one thousand horses and gave them to Gādhi. He then married the King's beautiful daughter.

|| 9.15.8 ||

sa ṛṣiḥ prārthitaḥ patnyā

śvaśrvā cāpatya-kāmyayā

śrapayitvobhayair mantraiś

caruṁ snātuṁ gato muniḥ

Thereafter, Ṛcīka's wife and mother-in-law, each desired a son. He cooked sacrificial rice with *mantras* for both, and went to bath.

He cooked rice for his wife with *brāhmaṇa mantras* and rice with *kṣatriya mantras* for his mother-in-law.

|| 9.15.9 ||

tāvat satyavatī mātrā

sva-caruṁ yācitā satī

śreṣṭhaṁ matvā tayāyacchan

mātre mātur adat svayam

Meanwhile, because Satyavatī's mother thought that the oblation prepared for her daughter, Ṛcīka's wife, must be better, she asked her daughter for that oblation. Satyavatī therefore gave her own oblation to her mother and ate her mother's oblation herself.

While the sage was bathing, and before he returned Satyavatī’s mother thought that her daughter’s rice must be superior because the husband’s affection for her. She asked for that share, and the daughter gave her the rice with the *brāhmaṇa mantras* in it. The daughter ate the rice with the *kṣatriya mantras* in it.

|| 9.15.10 ||

tad viditvā muniḥ prāha

patnīṁ kaṣṭam akāraṣīḥ

ghoro daṇḍa-dharaḥ putro

bhrātā te brahma-vittamaḥ

When the sage understood what had happened in his absence, he said to his wife, Satyavatī, "You have done something horrible. Your son will be a fierce *kṣatriya*, and your brother will be the best of *brāhmaṇas*."

You have done something horrible. Your son will be fierce *kṣatriya* (*daṇḍa-dharaḥ)*. Your brother will be a *brāhmaṇa,* Viśvāmitra. He will be described later.

|| 9.15.11 ||

prasāditaḥ satyavatyā

maivaṁ bhūr iti bhārgavaḥ

atha tarhi bhavet pautro

jamadagnis tato 'bhavat

Satyavatī, however, pacified Ṛcīka and requested that her son not be a fierce *kṣatriya*. Ṛcīka Muni replied, "Then your grandson will be a *kṣatriya.*" Thus Jamadagni was born as the son of Satyavatī.

The sage, pacified by his wife who did not want a *kṣatriya* son, then spoke. "Then your grandson will be a *kṣatriya*." That grandson was Paraśurāma. Because of that, her son was Jamadagni.

|| 9.15.12-13 ||

sā cābhūt sumahat-puṇyā

kauśikī loka-pāvanī

reṇoḥ sutāṁ reṇukāṁ vai

jamadagnir uvāha yām

tasyāṁ vai bhārgava-ṛṣeḥ

sutā vasumad-ādayaḥ

yavīyāñ jajña eteṣāṁ

rāma ity abhiviśrutaḥ

Satyavatī later became the sacred river Kauśikī to purify the entire world, and her son, Jamadagni, married Reṇukā, the daughter of Reṇu. By the semen of

Jamadagni, many sons, headed by Vasumān, were born from the womb of Reṇukā. The youngest of them was Paraśurāma.

Satyavatī became the Kauśikī River.

|| 9.15.14 ||

yam āhur vāsudevāṁśaṁ

haihayānāṁ kulāntakam

triḥ-sapta-kṛtvo ya imāṁ

cakre niḥkṣatriyāṁ mahīm

Learned scholars accept this Paraśurāma as a portion of Vāsudeva, destroyer of the dynasty of Kārtavīrya.[150] Paraśurāma killed all the *kṣatriyas* on earth twenty-one times.

|| 9.15.15 ||

dṛptaṁ kṣatraṁ bhuvo bhāram

abrahmaṇyam anīnaśat

rajas-tamo-vṛtam ahan

phalguny api kṛte 'ṁhasi

When the *kṣatriyas*, being excessively proud, covered by *rajas* and *tamas,* became irreligious, and became a burden for the earth, Paraśurāma killed them, though their offense was not great.

He destroyed the burden of the earth which was irreligious.

|| 9.15.16 ||

śrī-rājovāca

kiṁ tad aṁho bhagavato

rājanyair ajitātmabhiḥ

kṛtaṁ yena kulaṁ naṣṭaṁ

[150] He is a *śaktyāveśa* form according to *Laghu-bhāgavatāmṛta.*

kṣatriyāṇām abhīkṣṇaśaḥ

King Parīkṣit said: What was the offense that the *kṣatriyas* who could not control their senses committed towards Paraśurāma, the incarnation of the Lord, by which the *kṣatriyas* were repeatedly destroyed?

|| 9.15.17-19 ||

śrī-bādarāyaṇir uvāca

haihayānām adhipatir

arjunaḥ kṣatriyarṣabhaḥ

dattaṁ nārāyaṇāṁśāṁśam

ārādhya parikarmabhiḥ

bāhūn daśa-śataṁ lebhe

durdharṣatvam arātiṣu

avyāhatendriyaujaḥ śrī-

tejo-vīrya-yaśo-balam

yogeśvaratvam aiśvaryaṁ

guṇā yatrāṇimādayaḥ

cacārāvyāhata-gatir

lokeṣu pavano yathā

Śukadeva Gosvāmī said: The best of the *kṣatriyas*, Kārtavīryārjuna, the King of the Haihayas, received one thousand arms by worshiping Dattātreya, a portion of a portion of Nārāyaṇa. He also became undefeatable by enemies and received unobstructed sensory power, beauty, influence, strength, fame and the mystic power by which to achieve all the perfections of *yoga,* such as *aṇimā* and *laghimā.* He roamed all over the world without opposition, just like the wind.

|| 9.15.20 ||

strī-ratnair āvṛtaḥ krīḍan

revāmbhasi madotkaṭaḥ

vaijayantīṁ srajaṁ bibhrad

rurodha saritaṁ bhujaiḥ

Once while enjoying in the water of the River Narmadā, Kārtavīryārjuna, extremely proud, surrounded by beautiful women and garlanded with a garland of victory, stopped the flow of the water with his arms.

|| 9.15.21 ||

viplāvitaṁ sva-śibiraṁ

pratisrotaḥ-sarij-jalaiḥ

nāmṛṣyat tasya tad vīryaṁ

vīramānī daśānanaḥ

Because Kārtavīryārjuna made the water flow in the opposite direction, the camp of Rāvaṇa, which was set up on the bank of the Narmadā near the city of Māhiṣmatī, was inundated. Rāvaṇa, considering himself a great hero, could not tolerate Kārtavīryārjuna's power.

Rāvaṇa, conquering the directions, was worshipping *devatās* at Māhiṣmatī. The river flowed back because of the obstruction created by Kārtavīryārjuna. Seeing his encampment flooded by the water of the Revā River, he could not tolerate his strength. He went to fight with him.

|| 9.15.22 ||

gṛhīto līlayā strīṇāṁ

samakṣaṁ kṛta-kilbiṣaḥ

māhiṣmatyāṁ sanniruddho

mukto yena kapir yathā

In the presence of the women, Kārtavīryārjuna, insulted by Rāvaṇa, easily defeated him, and confined him in the city of Māhiṣmatī, just as one captures a monkey, and then releases him.

Rāvaṇa was defeated (*gṛhītaḥ*) by him.

|| 9.15.23 ||

sa ekadā tu mṛgayāṁ

vicaran vijane vane

yadṛcchayāśrama-padaṁ

jamadagner upāviśat

Once while Kārtavīryārjuna was wandering in a solitary forest and hunting, he approached the residence of Jamadagni.

Now his offense is explained in order to show why Paraśurāma killed him.

|| 9.15.24 ||

tasmai sa naradevāya

munir arhaṇam āharat

sasainyāmātya-vāhāya

haviṣmatyā tapo-dhanaḥ

The sage Jamadagni, whose wealth was his austerity, received the King suitably, along with the King's soldiers, ministers and carriers, because he had a *kāma-dhenu.*

Havismatyā means “because of a *kāma-dhenu.”*

|| 9.15.25 ||

sa vai ratnaṁ tu tad dṛṣṭvā

ātmaiśvaryātiśāyanam

tan nādriyatāgnihotryāṁ

sābhilāṣaḥ sahaihayaḥ

Kārtavīryārjuna, seeing the valuable cow, which greatly exceeded his own wealth, did not care for the reception. He with his men desired the cow.

Seeing the jewel of the *kāma-dhenu* by which Jamadagni could worship properly, he did not care for the worship, because he desired the cow.

|| 9.15.26 ||

havirdhānīm ṛṣer darpān

narān hartum acodayat

te ca māhiṣmatīṁ ninyuḥ

sa-vatsāṁ krandatīṁ balāt

Because of pride, Kārtavīryārjuna encouraged his men to steal Jamadagni's *kāmadhenu.* Thus the men forcibly took the crying *kāmadhenu*, along with her calf, to Māhiṣmatī.

He encouraged his men to steal the *kāma-dhenu.*

|| 9.15.27 ||

atha rājani niryāte

rāma āśrama āgataḥ

śrutvā tat tasya daurātmyaṁ

cukrodhāhir ivāhataḥ

When Kārtavīryārjuna had left with the *kāmadhenu*, Paraśurāma returned to the hermitage. When Paraśurāma heard about Kārtavīryārjuna's depravity, he became as angry as a trampled snake.

|| 9.15.28 ||

ghoram ādāya paraśuṁ

satūṇaṁ varma kārmukam

anvadhāvata durmarṣo

mṛgendra iva yūthapam

Taking up his fierce axe, his shield, his bow and a quiver of arrows, Paraśurāma, unable to tolerate this, chased Kārtavīryārjuna just as a lion chases an elephant.

|| 9.15.29 ||

tam āpatantaṁ bhṛgu-varyam ojasā

dhanur-dharaṁ bāṇa-paraśvadhāyudham

aiṇeya-carmāmbaram arka-dhāmabhir

yutaṁ jaṭābhir dadṛśe purīṁ viśan

As King Kārtavīryārjuna entered his capital, Māhiṣmatī, he saw Paraśurāma, the best of the Bhṛgu dynasty, chasing him, holding a chopper, shield, bow and arrows, and covered with a black deerskin, and with matted locks of hair, which shone like the sun.

While entering the city Kārtavīryārjuna saw him.

|| 9.15.30 ||

acodayad dhasti-rathāśva-pattibhir

gadāsi-bāṇarṣṭi-śataghni-śaktibhiḥ

akṣauhiṇīḥ sapta-daśātibhīṣaṇās

tā rāma eko bhagavān asūdayat

Kārtavīryārjuna sent seventeen fearful *akṣauhiṇīs* of soldiers, along with elephants, chariots, horses and infantry soldiers equipped with clubs, swords, arrows, spears, studded clubs, lances. But Paraśurāma alone killed all of them.

He sent fearful *akṣauhinīs* along with elephants and various weapons.

|| 9.15.31 ||

yato yato 'sau praharat-paraśvadho

mano-'nilaujāḥ para-cakra-sūdanaḥ

tatas tataś chinna-bhujoru-kandharā

nipetur urvyāṁ hata-sūta-vāhanāḥ

Skilled in the use of his axe, moving with the speed of the mind and the wind, wherever the destroyer of the enemies troops move about, the severed necks, legs and arms of the enemy along with their chariot drivers and carriers, fell to the ground.

Skilled in using his axe, acting with the speed of the mind and the wind, first seeing the great numbers of troops, he worked quickly to destroy them, and when they were almost all killed, slowing down somewhat and acted like the wind. Wherever he went, there the heroes fell.

|| 9.15.32 ||

dṛṣṭvā sva-sainyaṁ rudhiraugha-kardame

raṇājire rāma-kuṭhāra-sāyakaiḥ

vivṛkṇa-varma-dhvaja-cāpa-vigrahaṁ

nipātitaṁ haihaya āpatad ruṣā

Seeing his soldiers whose bodies, armor, flags and bows were cut to bits by the arrows and axe of Paraśurāma on the battlefield muddy with torrents of blood, Kartavīryārjuna in anger rushed forward.

Haihayaḥ means Kartavīryārjuna.

|| 9.15.33 ||

athārjunaḥ pañca-śateṣu bāhubhir

dhanuḥṣu bāṇān yugapat sa sandadhe

rāmāya rāmo 'stra-bhṛtāṁ samagraṇīs

tāny eka-dhanveṣubhir ācchinat samam

Then Kārtavīryārjuna, with his one thousand arms, simultaneously fixed arrows on five hundred bows to kill Paraśurāma. But Paraśurāma, the best of fighters, released enough arrows with only one bow to cut to pieces all the arrows and bows in the hands of Kārtavīryārjuna.

Kārtavīryārjuna strung the arrows to kill Paraśurāma, but Paraśurāma cut all the bows along with all the arrows.

|| 9.15.34 ||

punaḥ sva-hastair acalān mṛdhe 'ṅghripān

utkṣipya vegād abhidhāvato yudhi

bhujān kuṭhāreṇa kaṭhora-neminā

ciccheda rāmaḥ prasabhaṁ tv aher iva

As Kartavīryārjuna was running quickly towards him on the battlefield, uprooting mountains and tree, Paraśurāma, with his sharp axe, forcefully cut off his arms, like cutting off the hoods of a snake.

Acalān means mountains. He cut off his arms, just as one cuts off the hoods of a snake.

|| 9.15.35-36 ||

kṛtta-bāhoḥ śiras tasya

gireḥ śṛṅgam ivāharat

hate pitari tat-putrā

ayutaṁ dudruvur bhayāt

agnihotrīm upāvartya

savatsāṁ para-vīra-hā

samupetyāśramaṁ pitre

parikliṣṭāṁ samarpayat

Paraśurāma cut off the head of armless Kārtavīryārjuna, which was like a mountain peak. When Kārtavīryārjuna's ten thousand sons saw their father killed, they all fled in fear. Then Paraśurāma released the *kāmadhenu*, which had undergone great suffering, and brought it back with its calf to his residence, and gave it to his father, Jamadagni.

|| 9.15.37 ||

sva-karma tat kṛtaṁ rāmaḥ

pitre bhrātṛbhya eva ca

varṇayām āsa tac chrutvā

jamadagnir abhāṣata

Paraśurāma described to his father and brothers his activities in killing Kārtavīryārjuna. Upon hearing of these deeds, Jamadagni spoke.

|| 9.15.38 ||

rāma rāma mahābāho

bhavān pāpam akāraṣīt

avadhīn naradevaṁ yat

sarva-devamayaṁ vṛthā

O great hero! O Paraśurāma! You have unnecessarily killed the king, who is supposed to be the embodiment of all the *devatās*. Thus you have committed a sin.

|| 9.15.39 ||

vayaṁ hi brāhmaṇās tāta

kṣamayārhaṇatāṁ gatāḥ

yayā loka-gurur devaḥ

pārameṣṭhyam agāt padam

O dear son! We are all *brāhmaṇas* and have attained respect because of our quality of forgiveness. It is because of this quality that Lord Brahmā, the *guru* of this universe, has achieved his post.

Arhaṇatām means “being worthy of worship.”

|| 9.15.40 ||

kṣamayā rocate lakṣmīr

brāhmī saurī yathā prabhā

kṣamiṇām āśu bhagavāṁs

tuṣyate harir īśvaraḥ

The splendor of a *brāhmaṇa's* qualification, like the effulgence of the sun, shines by the quality of forgiveness. The Supreme Lord is pleased with those who are forgiving.

The splendor (*lakṣmīḥ*) related to the *brāhmaṇa (brāhmī)* shines by forgiveness, like the effulgence of the sun.

|| 9.15.41 ||

rājño mūrdhābhiṣiktasya

vadho brahma-vadhād guruḥ

tīrtha-saṁsevayā cāṁho

jahy aṅgācyuta-cetanaḥ

O son! Killing a king who is an emperor is more sinful than killing a *brāhmaṇa.*

Thinking of the Lord, remove the sin by serving holy places.

The word *ca* indicates also that he should purify himself by *yama* and *niyama.*

Acyuta-cenanaḥ also means "with consciousness that never fails." This indicates the *cit-śakti* of the Lord. The Lord endowed with his *cit-śakti,* does not have to perform atonements, but does so to teach the people.

Thus ends the commentary on the Fifteenth Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Sixteen

Paraśurāma Kills the Kṣatriyas

|| 9.16.1 ||

śrī-śuka uvāca

pitropaśikṣito rāmas

tatheti kuru-nandana

saṁvatsaraṁ tīrtha-yātrāṁ

caritvāśramam āvrajat

Śukadeva Gosvāmī said: O son of the Kuru dynasty! When Paraśurāma was given this order by his father, he immediately agreed, saying, "Let it be so." After traveling to holy places for a year, he returned to his father's residence.

In the Sixteenth Chapter, Paraśurāma kills the sons of Kartavīryārjuna, because they killed his father, and makes the world devoid of *kṣatriyas.* Also the story of Viśvāmitra is told.

|| 9.16.2 ||

kadācid reṇukā yātā

gaṅgāyāṁ padma-mālinam

gandharva-rājaṁ krīḍantam

apsarobhir apaśyata

Once when Reṇukā, the wife of Jamadagni, went to the bank of the Gaṅgā to get water, she saw the King of the Gandharvas, decorated with a garland of lotuses and sporting with Apsarās.

|| 9.16.3 ||

vilokayantī krīḍantam

udakārthaṁ nadīṁ gatā

homa-velāṁ na sasmāra

kiñcic citraratha-spṛhā

She had gone to bring water from the Gaṅgā, but while looking at the sporting, and desiring to see his colorful chariot, she completely forgot that the time for the fire sacrifice was passing.

Kiñcid modifies the verb. She completely forgot the time for sacrifice, because she desired to see the colorful chariot of the Gandharva.

|| 9.16.4 ||

kālātyayaṁ taṁ vilokya

muneḥ śāpa-viśaṅkitā

āgatya kalaśaṁ tasthau

purodhāya kṛtāñjaliḥ

Understanding that the time for offering the sacrifice had passed, Reṇukā, fearing a curse from her husband, returned, placed the water pot before him, and stood with folded hands.

She became overcome with fear, thinking, “I have completely forgotten. Now the time has passed.”

|| 9.16.5 ||

vyabhicāraṁ munir jñātvā

patnyāḥ prakupito 'bravīt

ghnataināṁ putrakāḥ pāpām

ity uktās te na cakrire

The great sage Jamadagni understood the she had not kept her promise. In anger he told his sons, "O sons! Kill this sinful woman!" But the sons did not carry out his order.

Understanding that she had broken her words to bring the water before the sacrifice, he became very angry because he could not complete his daily rites. “O sons! Kill her.” The sons however did not kill her.

|| 9.16.6 ||

rāmaḥ sañcoditaḥ pitrā

bhrātṝn mātrā sahāvadhīt

prabhāva-jño muneḥ samyak

samādhes tapasaś ca saḥ

Ordered by his father, Paraśurāma, who knew the power his father had attained by austerity and meditation, killed his brothers and his mother.

Ordered to kill his brothers who disobeyed their father’s order, and to kill the mother also, he killed them. “But following such an order is despicable.” Paraśurāma knew the power of his father. He knew the final result of killing them since he was omniscient.

|| 9.16.7 ||

vareṇa cchandayām āsa

prītaḥ satyavatī-sutaḥ

vavre hatānāṁ rāmo 'pi

jīvitaṁ cāsmṛtiṁ vadhe

Jamadagni, the son of Satyavatī, pleased with Paraśurāma, asked him to take any benediction he liked. Lord Paraśurāma replied, "Let my mother and brothers live again and not remember having been killed."

Please ask for a boon. “Let those who have died life and not remember that I had killed them.”

|| 9.16.8 ||

uttasthus te kuśalino

nidrāpāya ivāñjasā

pitur vidvāṁs tapo-vīryaṁ

rāmaś cakre suhṛd-vadham

Paraśurāma's mother and brothers got up and were very happy, as if awakened from sound sleep. Paraśurāma had killed his relatives because he was fully aware of his father's power and austerity.

|| 9.16.9 ||

ye 'rjunasya sutā rājan

smarantaḥ sva-pitur vadham

rāma-vīrya-parābhūtā

lebhire śarma na kvacit

O King! The sons of Kārtavīryārjuna, who were defeated by the superior strength of Paraśurāma, never achieved happiness, for they remembered the killing of their father.

Since Jamadagni had ordered the death of his offenseless wife, the pinnacle of devotion to her husband, the result of his offense is now shown.

|| 9.16.10 ||

ekadāśramato rāme

sabhrātari vanaṁ gate

vairaṁ siṣādhayiṣavo

labdha-cchidrā upāgaman

Once when Paraśurāma left the hermitage for the forest with Vasumān and his other brothers, the sons of Kārtavīryārjuna took the opportunity to approach Jamadagni's residence to seek vengeance.

|| 9.16.11 ||

dṛṣṭvāgny-āgāra āsīnam

āveśita-dhiyaṁ munim

bhagavaty uttamaśloke

jaghnus te pāpa-niścayāḥ

When they saw Jamadagni sitting by the side of the sacrificial fire, meditating upon the Supreme Lord, who is praised by the best prayers, those most sinful sons killed him.

|| 9.16.12 ||

yācyamānāḥ kṛpaṇayā

rāma-mātrātidāruṇāḥ

prasahya śira utkṛtya

ninyus te kṣatra-bandhavaḥ

In misery, Reṇukā begged for the life of her husband, but the sons of Kārtavīryārjuna, being devoid of the qualities of *kṣatriyas,* forcibly cut off his head and took it away.

She prayed for the life of her husband.

|| 9.16.13 ||

reṇukā duḥkha-śokārtā

nighnanty ātmānam ātmanā

rāma rāmeti tāteti

vicukrośoccakaiḥ satī

Pained with lamentation and grief, the most chaste Reṇukā struck her body with her hands and cried very loudly, "O Rāma, dear son Rāma!"

|| 9.16.14 ||

tad upaśrutya dūrasthā

hā rāmety ārtavat svanam

tvarayāśramam āsādya

dadṛśuḥ pitaraṁ hatam

Although the sons of Jamadagni were a long distance from home, as soon as they heard Reṇukā loudly calling "O Rāma, O my son," they hastily returned to the hermitage, and saw their dead father.

At that moment (*tat*), hearing the voice of their mother who was in pain (*ārtavat*), they hastily returned and saw their dead father.

|| 9.16.15 ||

te duḥkha-roṣāmarṣārti-

śoka-vega-vimohitāḥ

hā tāta sādho dharmiṣṭha

tyaktvāsmān svar-gato bhavān

B**ewildered strongly by grief, anger, indignation, affliction and lamentation, the sons of Jamadagni cried, "O father, most religious, saintly person, you have left us and gone to Svarga!"**

The brothers fainted in lamentation.

|| 9.16.16 ||

vilapyaivaṁ pitur dehaṁ

nidhāya bhrātṛṣu svayam

pragṛhya paraśuṁ rāmaḥ

kṣatrāntāya mano dadhe

Thus lamenting, Lord Paraśurāma entrusted his father's body to his brothers, personally took up his axe, and decided to put an end to all the *kṣatriyas.*

|| 9.16.17 ||

gatvā māhiṣmatīṁ rāmo

brahma-ghna-vihata-śriyam

teṣāṁ sa śīrṣabhī rājan

madhye cakre mahā-girim

O King! Paraśurāma, going to Māhiṣmatī, which was bereft of all glory by the killing of a *brāhmaṇa,* made a great mountain of heads of those sons of Kārtavīryārjuna in that city.

The city was bereft of glory by the killing of a *brāhmaṇa.* Paraśurāma made a great mountain of their heads.

|| 9.16.18-19 ||

tad-raktena nadīṁ ghorām

abrahmaṇya-bhayāvahām

hetuṁ kṛtvā pitṛ-vadhaṁ

kṣatre 'maṅgala-kāriṇi

triḥ-sapta-kṛtvaḥ pṛthivīṁ

kṛtvā niḥkṣatriyāṁ prabhuḥ

samanta-pañcake cakre

śoṇitodān hradān nava

He made a terrifying river of their blood, causing fear in those who disrespect *brāhmaṇas.* Making the k*ṣatriyas* responsible for killing his father, since they had acted wrongfully, twenty-one times he made the earth devoid of *kṣatriyas* and made nine lakes of their blood at Samanta-pañcaka.

Making the killing of his father the cause, twenty-one times he rid the earth of kṣatriyas, since they were acting sinfully (*amaṅgala-karini*). This means they wrongfully made his mother Reṇukā beat her chest in lamentation.

|| 9.16.20 ||

pituḥ kāyena sandhāya

śira ādāya barhiṣi

sarva-deva-mayaṁ devam

ātmānam ayajan makhaiḥ

Thereafter, Paraśurāma, joining his father's head to the dead body, placed the whole body and head upon *kuśa* grass. By sacrifices, he worshipped Vāsudeva, the soul of every living entity and the composite of all *devatās.*

|| 9.16.21-22 ||

dadau prācīṁ diśaṁ hotre

brahmaṇe dakṣiṇāṁ diśam

adhvaryave pratīcīṁ vai

udgātre uttarāṁ diśam

anyebhyo 'vāntara-diśaḥ

kaśyapāya ca madhyataḥ

āryāvartam upadraṣṭre

sadasyebhyas tataḥ param

Paraśurāma gave the east to the *hotā,* the south to the *brahmā,* the west to the *adhvaryu*, the north to the *udgātā*, and the four corners—northeast, southeast, northwest and southwest—to the other priests. He gave the middle to Kaśyapa and the place known as Āryāvarta to the *upadraṣṭā.* Whatever remained he distributed among the attendant priests.

|| 9.16.23 ||

tataś cāvabhṛtha-snāna-

vidhūtāśeṣa-kilbiṣaḥ

sarasvatyāṁ mahā-nadyāṁ

reje vyabbhra ivāṁśumān

Thereafter, Paraśurāma, by whom unlimited sins were destroyed in the Sarasvatī River by taking his *avabhṛtha-snāna* there, shone like the sun in a cloudless sky.

He, because of whom all sins were destroyed by the bath in the Sarasvatī River, shone. The Sarasvatī obtained the power to purify persons of sin, like the Gaṅgā.

|| 9.16.24 ||

sva-dehaṁ jamadagnis tu

labdhvā saṁjñāna-lakṣaṇam

ṛṣīṇāṁ maṇḍale so 'bhūt

saptamo rāma-pūjitaḥ

Thus Jamadagni, being worshiped by Paraśurāma, was brought back to life with full remembrance, and became the seventh among of the seven sages in the sky.

Jamadagni obtained his body with the symptom of remembrance. He became the seventh sage in the constellation. The seven sages are Kaśyapa, Atri, Vaśiṣtha, Viśvāmitra, Gautama, Jamadagni, and Bharadvāja.

|| 9.16.25 ||

jāmadagnyo 'pi bhagavān

rāmaḥ kamala-locanaḥ

āgāminy antare rājan

vartayiṣyati vai bṛhat

O King! In the next Manvantara the lotus-eyed Paraśurāma, the son of Jamadagni, will be a great propounder of Vedic knowledge

Bṛhat means that he will become the foremost among the seven sages who distribute the Vedas.

|| 9.16.26 ||

āste 'dyāpi mahendrādrau

nyasta-daṇḍaḥ praśānta-dhīḥ

upagīyamāna-caritaḥ

siddha-gandharva-cāraṇaiḥ

Paraśurāma still lives as an intelligent *brāhmaṇa* in the place known as Mahendra. Completely satisfied, having given up all the weapons of a *kṣatriya,* he is always worshiped for his exalted character by the Siddhas, Cāraṇas and Gandharvas.

|| 9.16.27 ||

evaṁ bhṛguṣu viśvātmā

bhagavān harir īśvaraḥ

avatīrya paraṁ bhāraṁ

bhuvo 'han bahuśo nṛpān

In this way the supreme soul, the Supreme Lord, the supreme controller, descended as an incarnation in the Bhṛgu dynasty and killed the kings, a great burden of the world, many times.

|| 9.16.28 ||

gādher abhūn mahā-tejāḥ

samiddha iva pāvakaḥ

tapasā kṣātram utsṛjya

yo lebhe brahma-varcasam

From Mahārāja Gādhi, was born a son, Viśvāmitra, who, as powerful as a blazing fire, gave up the position of a *kṣatriya* and achieved the position of a powerful *brāhmaṇa* by undergoing austerities.

Having finished the incidental story, concerning the line from his daughter, Śukadeva now describes the main line from Gādhi's son.

|| 9.16.29 ||

viśvāmitrasya caivāsan

putrā eka-śataṁ nṛpa

madhyamas tu madhucchandā

madhucchandasa eva te

O King! Viśvāmitra had 101 sons, of whom the middle one was known as Madhucchandā. In relation to him, all the other sons were celebrated as the Madhucchandās.

He had one hundred and one sons (*eka-śatam*). *Śruti* says *tasya ha viśvāmitrasyaika-śataṁ putrā āsuḥ pañcāśad eva jyāyāṁso madhucchandasaḥ pañcāśat kanīyāṁsaḥ*: Viśvāmitra had 101 sons, fifty of which were older than Madhucchandā and fifty younger. (*Ṛg Veda, Aitareya Brāhmaṇa* 7.15.7) They were all called by the same name since he was the principal in the group. When placing bricks for a sacrifice one brick is purified by the famous *prāṇa-bhṛta mantra* and is called *prāna-bhṛt*. All other bricks are called prā*ṇa-bhrt* since they are related to the principal brick.

|| 9.16.30 ||

putraṁ kṛtvā śunaḥśephaṁ

devarātaṁ ca bhārgavam

ājīgartaṁ sutān āha

jyeṣṭha eṣa prakalpyatām

Viśvāmitra accepted the son of Ajīgarta known as Śunaḥśepha, who was born in the Bhṛgu dynasty and was also known as Devarāta, as one of his own sons. Viśvāmitra ordered his other sons to accept Śunaḥśepha as their eldest brother.

Viśvāmitra made Śunaḥśepha, the son of Ajīgarta, of the Bhṛgu dynasty, his son, and told his own sons to accept him as their eldest.

|| 9.16.31 ||

yo vai hariścandra-makhe

vikrītaḥ puruṣaḥ paśuḥ

stutvā devān prajeśādīn

mumuce pāśa-bandhanāt

Śunaḥśepha was sold by his father to be sacrificed as a man-animal in the sacrifice of King Hariścandra. Śunaḥśepha prayed to the *devatās* headed by Brahmā, and was freed from being sacrificed.

Who was Śunaśepha? That is described in this verse. At the sacrifice performed by Hariścandra, Rohita, who was the son to be sacrificed, bought the middle son named Śuaśepha as the sacrificial animal, since the father Ajīgarta had more affection for his eldest and youngest sons. Śunaśepha praised the *devatās* and became free from the bondage as an animal.

|| 9.16.32 ||

yo rāto deva-yajane

devair gādhiṣu tāpasaḥ

deva-rāta iti khyātaḥ

śunaḥśephas tu bhārgavaḥ

Although Śunaḥśepha was born in the Bhārgava dynasty, because he was protected by the *devatās* during the sacrifice, he was also celebrated as the descendant of Gādhi and named Devarāta because of his austerities.

Though he was born in the Bhārgava dynasty, because he became the object of mercy of Viśvāmitra, he became known as Devarāta of Gādhi's dynasty because of his austerities.

|| 9.16.33 ||

ye madhucchandaso jyeṣṭhāḥ

kuśalaṁ menire na tat

aśapat tān muniḥ kruddho

mlecchā bhavata durjanāḥ

The elder fifty of the Madhucchandās, the sons of Viśvāmitra, did not agree to accept Śunaḥśepha as their elder brother. Therefore Viśvāmitra, becoming angry, cursed them. "May all of you bad sons become *mlecchas,*" he said.

The fifty elder brothers did not think it was good to have Śunaḥśepha as their eldest brother. Viśvāmitra (*muniḥ*) then cursed them.

|| 9.16.34 ||

sa hovāca madhucchandāḥ

sārdhaṁ pañcāśatā tataḥ

yan no bhavān sañjānīte

tasmiṁs tiṣṭhāmahe vayam

Then along with the younger fifty sons, Madhucchandā said, "Dear father, we shall accept whatever arrangement you like."

The middle son Madhucchandā, along with the fifty younger sons, then spoke clearly (*ha*). “What you, our father, consider him to be, either oldest or youngest, we accept.’

|| 9.16.35 ||

jyeṣṭhaṁ mantra-dṛśaṁ cakrus

tvām anvañco vayaṁ sma hi

viśvāmitraḥ sutān āha

vīravanto bhaviṣyatha

ye mānaṁ me 'nugṛhṇanto

vīravantam akarta mām

The younger Madhucchandās accepted Śunaḥśepha, seer of *mantras,* as their eldest brother and told him, "We shall follow your orders." Viśvāmitra then said to his sons, "You, who accepted to honor me, will have sons. You have made me have sons."

The younger sons accepted Śunaḥśepha, seer of *mantras*, as the eldest son. He revealed *mantras* such as *kasya nūnaṁ katamasyāmṛtānām*. They said, “We, who are younger, will follow you.” Viśvāmitra, being pleased, said to them, “You will have sons. You accepted me as respectable by following my order. Thus, you have made me have sons. Otherwise from getting my curse and becoming *mlecchas*, I would be without sons.”

|| 9.16.36 ||

eṣa vaḥ kuśikā vīro

devarātas tam anvita

anye cāṣṭaka-hārīta-

jaya-kratumad-ādayaḥ

Viśvāmitra said, "O Kuśikas, this Devarāta is my son and is one of you. Therefore please obey him." Viśvāmitra also had many other sons, such as Aṣṭaka, Hārīta, Jaya and Kratumān.

O Kuśikas! He is also a Kauśika. Because he is my good son, obey him. Viśvāmitra had other sons also such as Aṣṭaka.

|| 9.16.37 ||

evaṁ kauśika-gotraṁ tu

viśvāmitraiḥ pṛthag-vidham

pravarāntaram āpannaṁ

tad dhi caivaṁ prakalpitam

Thus there were varieties and a new excellence in the Kauśika dynasty because of Viśvāmitra, since Devarāta (Śunaśepha) was made the eldest son.

This verse summarizes the story. Some were cursed and some were blessed. And another was accepted as a son. Thus the dynasty of Kauśika became various, and had a different excellence (*pravarāntaram*) because of Viśvāmitra (*viśvamitraiḥ*), since (*hi)* it reached excellence through Devarāta, when he was accepted as the eldest son.

Thus ends the commentary on the Sixteenth Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Seventeen

The Descendents of Āyu

|| 9.17.1-3 ||

śrī-bādarāyaṇir uvāca

yaḥ purūravasaḥ putra

āyus tasyābhavan sutāḥ

nahuṣaḥ kṣatravṛddhaś ca

rajī rābhaś ca vīryavān

anenā iti rājendra

śṛṇu kṣatravṛdho 'nvayam

kṣatravṛddha-sutasyāsan

suhotrasyātmajās trayaḥ

kāśyaḥ kuśo gṛtsamada

iti gṛtsamadād abhūt

śunakaḥ śaunako yasya

bahvṛca-pravaro muniḥ

Śukadeva Gosvāmī said: From Purūravā came a son named Āyu, whose very powerful sons were Nahuṣa, Kṣatravṛddha, Rajī, Rābha and Anenā. O Mahārāja Parīkṣit, now hear about the dynasty of Kṣatravṛddha. Kṣatravṛddha's son was Suhotra, who had three sons, named Kāśya, Kuśa and Gṛtsamada. From Gṛtsamada came Śunaka, and from him came Śaunaka, the great sage, the best of those conversant with the Ṛg Veda.

The Seventeenth Chapter describes the sons of the eldest son of Pururavā named Āyu,[151] who increased the *ksatriyas,* and describes the notables in that line such as Alarka.

|| 9.17.4 ||

kāśyasya kāśis tat-putro

rāṣṭro dīrghatamaḥ-pitā

dhanvantarir dīrghatamasa

āyur-veda-pravartakaḥ

yajña-bhug vāsudevāṁśaḥ

smṛta-mātrārti-nāśanaḥ

The son of Kāśya was Kāśi, and his son was Rāṣṭra, the father of Dīrghatama. Dīrghatama had a son named Dhanvantari, who was the inaugurator of the medical science and an incarnation of Lord Vāsudeva, the enjoyer of the

[151] The other sons and their descendents were described in SB 9.15.3.

results of sacrifices.[152] Just by remembering the name of Dhanvantari can be released from all disease.

|| 9.17.5 ||

tat-putraḥ ketumān asya

jajñe bhīmarathas tataḥ

divodāso dyumāṁs tasmāt

pratardana iti smṛtaḥ

The son of Dhanvantari was Ketumān, and his son was Bhīmaratha. The son of Bhīmaratha was Divodāsa, and the son of Divodāsa was Dyumān, also known as Pratardana.

|| 9.17.6 ||

sa eva śatrujid vatsa

ṛtadhvaja itīritaḥ

tathā kuvalayāśveti

prokto 'larkādayas tataḥ

Dyumān was also known as Śatrujit, Vatsa, Ṛtadhvaja and Kuvalayāśva. From him were born Alarka and other sons.

From Dyumān who was also named Pratardana and Śatrujit, Vatsa, Ṛtadhvaja and Kuvalayāśva, Alarka and others were born.

|| 9.17.7 ||

ṣaṣṭiṁ varṣa-sahasrāṇi

ṣaṣṭiṁ varṣa-śatāni ca

nālarkād aparo rājan

[152] This is another appearance of Dhanvantari, apart from appearing during the churning of the Milk Ocean.

bubhuje medinīṁ yuvā

O King! Alarka, the son of Dyumān, reigned over the earth for sixty-six thousand years. No one other than him has reigned over the earth for so long as a young man.

|| 9.17.8 ||

alarkāt santatis tasmāt

sunītho 'tha niketanaḥ

dharmaketuḥ sutas tasmāt

satyaketur ajāyata

From Alarka came a son named Santati, and his son was Sunītha. The son of Sunītha was Niketana, the son of Niketana was Dharmaketu, and the son of Dharmaketu was Satyaketu.

Santati was the son’s name.

|| 9.17.9 ||

dhṛṣṭaketus tatas tasmāt

sukumāraḥ kṣitīśvaraḥ

vītihotro 'sya bhargo 'to

bhārgabhūmir abhūn nṛpa

O King! From Satyaketu came a son named Dhṛṣṭaketu, and from Dhṛṣṭaketu came Sukumāra, the emperor of the world. From Sukumāra came a son named Vītihotra; from Vītihotra, Bharga; and from Bharga, Bhārgabhūmi.

From Sukumāra came Vītihotra. From him came Bharga and from him came Bhārgabhūmi.

|| 9.17.10 ||

itīme kāśayo bhūpāḥ

kṣatravṛddhānvayāyinaḥ

rābhasya rabhasaḥ putro

gambhīraś cākriyas tataḥ

All of these kings were descendants of Kāśi, and they could also be called descendants of Kṣatravṛddha. The son of Rābha was Rabhasa, from Rabhasa came Gambhīra, and from Gambhīra came a son named Akriya.

These kings were all in the dynasty of Kāśi. They are also included in the line of Kṣatravṛddha.

|| 9.17.11 ||

tad-gotraṁ brahmavij jajñe

śṛṇu vaṁśam anenasaḥ

śuddhas tataḥ śucis tasmāc

citrakṛd dharmasārathiḥ

The son of Akriya was known as Brahmavit. Now hear about the descendants of Anenā. From Anenā came a son named Śuddha, and his son was Śuci. The son of Śuci was Dharmasārathi, also called Citrakṛt.

|| 9.17.12 ||

tataḥ śāntarajo jajñe

kṛta-kṛtyaḥ sa ātmavān

rajeḥ pañca-śatāny āsan

putrāṇām amitaujasām

From Citrakṛt was born a son named Śāntaraja, a self-realized soul who performed Vedic ritualistic ceremonies. The sons of Rajī were five hundred, all very powerful.

|| 9.17.13 ||

devair abhyarthito daityān

hatvendrāyādadād divam

indras tasmai punar dattvā

gṛhītvā caraṇau rajeḥ

ātmānam arpayām āsa

prahrādādy-ari-śaṅkitaḥ

On the request of the *devatās,* Rajī killed the demons and thus returned the kingdom of heaven to Indra. But Indra, fearing demons except Prahlāda, returned the kingdom of heaven to Rajī and surrendered himself at Rajī's lotus feet.

Prahrādādy-ari-śaṅkitaḥ is a *bahuvrīhi* compound known was *atad-guṇa*. Thus the meaning is “He was afraid of enemies except for Prahlāda.”

|| 9.17.14 ||

pitary uparate putrā

yācamānāya no daduḥ

triviṣṭapaṁ mahendrāya

yajña-bhāgān samādaduḥ

Upon Rajī's death, Indra begged Rajī's sons for the return of the heavenly planet. They did not return it, however, although they gave Indra his shares in sacrifice.

When Rajī died after some time, his sons did not give Svarga back since they considered it the inheritance of their father.

|| 9.17.15 ||

guruṇā hūyamāne 'gnau

balabhit tanayān rajeḥ

avadhīd bhraṁśitān mārgān

na kaścid avaśeṣitaḥ

When Bṛhaspati offered oblations in the fire, Indra killed the sons, who had fallen from the path. Not a single one of them remained alive.

When Bṛhaspati offered oblations in the fire for producing a spell, Indra then killed the sons.

|| 9.17.16 ||

kuśāt pratiḥ kṣātravṛddhāt

sañjayas tat-suto jayaḥ

tataḥ kṛtaḥ kṛtasyāpi

jajñe haryabalo nṛpaḥ

From Kuśa, the grandson of Kṣatravṛddha, was born a son named Prati. The son of Prati was Sañjaya, and the son of Sañjaya was Jaya. From Jaya, Kṛta was born, and from Kṛta, King Haryabala.

From Kuśa, the grandson of Kṣatravṛddha, came Prati.

|| 9.17.17 ||

sahadevas tato hīno

jayasenas tu tat-sutaḥ

saṅkṛtis tasya ca jayaḥ

kṣatra-dharmā mahā-rathaḥ

kṣatravṛddhānvayā bhūpā

ime śṛṇv atha nāhuṣān

From Haryabala came a son named Sahadeva, and from Sahadeva came Hīna. The son of Hīna was Jayasena, and the son of Jayasena was Saṅkṛti. The son of Saṅkṛti was the *mahāratha* named Jaya. These kings were the members of the Kṣatravṛddha dynasty. Now hear about the dynasty of Nahuṣa.

Thus ends the commentary on the Seventeenth Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Eighteen

King Yayāti Takes Pūru's Youth

|| 9.18.1 ||

śrī-śuka uvāca

yatir yayātiḥ saṁyātir

āyatir viyatiḥ kṛtiḥ

ṣaḍ ime nahuṣasyāsann

indriyāṇīva dehinaḥ

Śukadeva Gosvāmī said: O King Parīkṣit, as the *jīva* has six senses, King Nahuṣa had six sons, named Yati, Yayāti, Saṁyāti, Āyati, Viyati and Kṛti.

The Eighteenth Chapter describes the quarrel between Devayānī and Śarmiṣṭhā and Pūru accepting the old age of his father Yayāti.

|| 9.18.2 ||

rājyaṁ naicchad yatiḥ pitrā

dattaṁ tat-pariṇāmavit

yatra praviṣṭaḥ puruṣa

ātmānaṁ nāvabudhyate

Knowing that by ruling the kingdom a person cannot realize his real self, Yati, the eldest son of Nahuṣa, did not accept the kingdom, although it was offered by his father.

|| 9.18.3 ||

pitari bhraṁśite sthānād

indrāṇyā dharṣaṇād dvijaiḥ

prāpite 'jagaratvaṁ vai

yayātir abhavan nṛpaḥ

The *brāhmaṇas* made Nahuṣa fall from the heavenly planets because of offending Indra's wife, and he became a python. Yayāti became the king.

Nahuṣa was made to fall from Svarga by sages such as Agastya.

|| 9.18.4||

catasṛṣv ādiśad dikṣu

bhrātṝn bhrātā yavīyasaḥ

kṛta-dāro jugoporvīṁ

kāvyasya vṛṣaparvaṇaḥ

King Yayāti had four younger brothers, whom he allowed to rule the four directions. Yayāti himself married Devayānī, the daughter of Śukrācārya, and Śarmiṣṭhā, the daughter of Vṛṣaparvā, and ruled the entire earth.

Yayāti married the daughter of Śukrācārya (*kāvyasya)* and the daughter of Vṛṣaparvā.

|| 9.18.5 ||

śrī-rājovāca

brahmarṣir bhagavān kāvyaḥ

kṣatra-bandhuś ca nāhuṣaḥ

rājanya-viprayoḥ kasmād

vivāhaḥ pratilomakaḥ

Mahārāja Parīkṣit said: Śukrācārya was a *brāhmaṇa* sage, and Mahārāja Yayāti was a *kṣatriya*. How did this *pratiloma* marriage between a fallen *kṣatriya* man and a brāhmaṇa woman occur?

Hearing that he accepted a *brāhamaṇa's* daughter, Parīkṣit calls Yayāti a fallen *kṣatriya,* since he did not know the circumstances.

|| 9.18.6-7 ||

śrī-śuka uvāca

ekadā dānavendrasya

śarmiṣṭhā nāma kanyakā

sakhī-sahasra-saṁyuktā

guru-putryā ca bhāminī

devayānyā purodyāne

puṣpita-druma-saṅkule

vyacarat kala-gītāli-

nalinī-puline 'balā

Śukadeva Gosvāmī said: One day Vṛṣaparvā's inexperienced daughter Śarmiṣṭhā, passionate by nature, was walking with Devayānī, the daughter of Śukrācārya, and with thousands of friends, in the palace garden filled with flowering trees, on a bank covered with lotuses resounding with the humming of bees.

Dānavendrasya means "of Vṛṣaparvā." They were on a bank covered with lotuses where bees were humming.

|| 9.18.8 ||

tā jalāśayam āsādya

kanyāḥ kamala-locanāḥ

tīre nyasya dukūlāni

vijahruḥ siñcatīr mithaḥ

When the young, lotus-eyed girls came to the bank of the pond, they left their clothing on the bank and began sporting, throwing water on one another.

Siñcatīḥ should be *siñcantyaḥ*.

|| 9.18.9 ||

vīkṣya vrajantaṁ giriśaṁ

saha devyā vṛṣa-sthitam

sahasottīrya vāsāṁsi

paryadhur vrīḍitāḥ striyaḥ

Seeing Lord Śiva passing, seated on the back of his bull with his wife, in embarrassment, the girls quickly got out of the water and covered themselves with their garments.

|| 9.18.10 ||

śarmiṣṭhājānatī vāso

guru-putryāḥ samavyayat

svīyaṁ matvā prakupitā

devayānīdam abravīt

Śarmiṣṭhā unknowingly put Devayānī's dress on her own body, thinking the cloths were hers. In anger, Devayānī then spoke as follows.

Śarmiṣṭhā thinking the clothes were hers, put on the cloth of the daughter of her *guru.*

|| 9.18.11 ||

aho nirīkṣyatām asyā

dāsyāḥ karma hy asāmpratam

asmad-dhāryaṁ dhṛtavatī

śunīva havir adhvare

Oh! Look at the actions of this servant-maid! Disregarding all etiquette, she has put on my dress, just like a dog snatching ghee meant for a sacrifice.

She has improperly (*asāmpratam*) put on the clothing of a *brāhmaṇa.*

|| 9.18.12-14 ||

yair idaṁ tapasā sṛṣṭaṁ

mukhaṁ puṁsaḥ parasya ye

dhāryate yair iha jyotiḥ

śivaḥ panthāḥ pradarśitaḥ

yān vandanty upatiṣṭhante

loka-nāthāḥ sureśvarāḥ

bhagavān api viśvātmā

pāvanaḥ śrī-niketanaḥ

vayaṁ tatrāpi bhṛgavaḥ

śiṣyo 'syā naḥ pitāsuraḥ

asmad-dhāryaṁ dhṛtavatī

śūdro vedam ivāsatī

The *brāhmaṇas* have created the universe by their austerities. They are the face of the Supreme Lord, possess Brahman and show the auspicious path. The *devatās,* lords of the world, and even the Supreme Lord, the purifier, the soul of the universe, the abode of Lakṣmī, glorify and honor the *brāhmaṇas*. Among the *brāhmaṇas,* we are the descendents of Bhṛgu, and her demonic father is our disciple. This unchaste woman puts on the clothing of a *brāhmaṇa*, just as a *śūdra* tries to study the Vedas.

In three verses she describes the impropriety. Sages like Dakṣa possess Brahman (*jyotiḥ*). Just being a *brāhmaṇa* is worthy of such respect. And we are the descendents of Bhṛgu among the *brāhmaṇas*. Her father is our disciple.

|| 9.18.15 ||

evaṁ kṣipantīṁ śarmiṣṭhā

guru-putrīm abhāṣata

ruṣā śvasanty uraṅgīva

dharṣitā daṣṭa-dacchadā

When thus rebuked, Śarmiṣṭhā, breathing like a trampled serpent and biting her lower lip with her teeth, spoke in anger to the daughter of Śukrācārya.

|| 9.18.16 ||

ātma-vṛttam avijñāya

katthase bahu bhikṣuki

kiṁ na pratīkṣase 'smākaṁ

gṛhān balibhujo yathā

O beggar! You boast profusely without understanding your position. Do you *brāhmaṇas* not wait at our house like crows?

Bali-bhujaḥ means crows.

|| 9.18.17 ||

evaṁ-vidhaiḥ suparuṣaiḥ

kṣiptvācārya-sutāṁ satīm

śarmiṣṭhā prākṣipat kūpe

vāsaś cādāya manyunā

After scolding Devayānī, the daughter of Śukrācārya, with such harsh words, she took away Devayānī's garments and threw Devayānī into a well.

|| 9.18.18 ||

tasyāṁ gatāyāṁ sva-gṛhaṁ

yayātir mṛgayāṁ caran

prāpto yadṛcchayā kūpe

jalārthī tāṁ dadarśa ha

When Śarmiṣṭhā had gone home, King Yayāti, while engaged in a hunting excursion, by chance went to the well to drink water and saw Devayānī.

|| 9.18.19 ||

dattvā svam uttaraṁ vāsas

tasyai rājā vivāsase

gṛhītvā pāṇinā pāṇim

ujjahāra dayā-paraḥ

King Yayāti immediately gave the naked girl his upper cloth, and being compassionate, he caught her hand by his own and lifted her out.

|| 9.18.20-21 ||

taṁ vīram āhauśanasī

prema-nirbharayā girā

rājaṁs tvayā gṛhīto me

pāṇiḥ para-purañjaya

hasta-grāho 'paro mā bhūd

gṛhītāyās tvayā hi me

eṣa īśa-kṛto vīra

sambandho nau na pauruṣaḥ

With words saturated with affection, Devayānī said to King Yayāti: O great hero, O King! Conqueror of the cities of your enemies! You have accepted my hand. May no one else accept my hand which has been accepted by you. This relationship has been created by the Lord, not by any human.

The King asked her about her family. She replied that she was the daughter of Śukrācārya (*auśanasī*).

|| 9.18.22 ||

yad idaṁ kūpa-magnāyā

bhavato darśanaṁ mama

na brāhmaṇo me bhavitā

hasta-grāho mahā-bhuja

kacasya bārhaspatyasya

śāpād yam aśapaṁ purā

Because of the will of the Lord, falling in the well, I have met you. After I cursed Kaca, the son of the learned scholar Bṛhaspati, he cursed me by saying that I would not have a *brāhmaṇa* for a husband.

"Previously I had cursed Kaca." Kaca, the son of Bṛhaspati, learned how to live eternally from Śukrācārya. Devayānī desired him as her husband. He refused, since she was the daughter of his *guru.* She became angry and cursed him, saying that his knowledge would become useless. He cursed her, saying that she would not get a *brāhmaṇa* husband.

|| 9.18.23 ||

yayātir anabhipretaṁ

daivopahṛtam ātmanaḥ

manas tu tad-gataṁ buddhvā

pratijagrāha tad-vacaḥ

King Yayāti did not like it, but because it was arranged by providence and because he considered that his mind was absorbed in *dharma,* he accepted her request.

The marriage was undesirable because it would break religious principles for him to marry the daughter of a *brāhmaṇa.* But this arrangement had come to him by the will of the Supreme Lord. Since childhood I have not liked breaking religious principles. Since my mind is surrendered to the feet of my Lord, my mind does not enjoy sinful acts. But this is the subtle arrangement of *dharma*. It will not lead to *adharma.* Determining in this way, he agreed to her proposal.

|| 9.18.24 ||

gate rājani sā dhīre

tatra sma rudatī pituḥ

nyavedayat tataḥ sarvam

uktaṁ śarmiṣṭhayā kṛtam

When the learned King returned to his palace, Devayānī returned home crying and told her father, Śukrācārya, all that Śarmiṣṭhā had done.

|| 9.18.25 ||

durmanā bhagavān kāvyaḥ

paurohityaṁ vigarhayan

stuvan vṛttiṁ ca kāpotīṁ

duhitrā sa yayau purāt

Śukrācārya, unhappy, condemning the profession of priesthood, praised the profession of collecting grains from the fields. He then left home with his daughter.

Kāpotīm means living by collecting grains from the field.

|| 9.18.26 ||

vṛṣaparvā tam ājñāya

pratyanīka-vivakṣitam

guruṁ prasādayan mūrdhnā

pādayoḥ patitaḥ pathi

King Vṛṣaparvā, understanding that Śukrācārya desired to speak to the *devatās,* fell down at his feet with his head and satisfied his *guru.*

Śukrācārya wanted to speak to the *devatās* and say, “I am rejecting the demons, and I will make you victorious over the demons.” Vṛṣaparvā understood that Śukrācrāya desired to say this.

|| 9.18.27 ||

kṣaṇārdha-manyur bhagavān

śiṣyaṁ vyācaṣṭa bhārgavaḥ

kāmo 'syāḥ kriyatāṁ rājan

naināṁ tyaktum ihotsahe

The powerful Śukrācārya was angry for a few moments, but then said to Vṛṣaparvā, “O King! Fulfill the desire of Devayānī. I cannot give her up in this world.”

|| 9.18.28 ||

tathety avasthite prāha

devayānī manogatam

pitrā dattā yato yāsye

sānugā yātu mām anu

Vṛṣaparvā agreed to fulfill Devayānī's desire, and he awaited her words. Devayānī expressed her desire. "Whenever I marry by the order of my father, my friend Śarmiṣṭhā must go with me as my maidservant, along with her friends."

Falling at Devayānī’s feet, Vṛṣaparvā remained there. She expressed her desire. “Śarmiṣṭhā should follow me along with her friends.”

|| 9.18.29 ||

pitrā dattā devayānyai

śarmiṣṭhā sānugā tadā

svānāṁ tat saṅkaṭaṁ vīkṣya

tad-arthasya ca gauravam

devayānīṁ paryacarat

strī-sahasreṇa dāsavat

Seeing the danger for the demons because of Śukrācārya’s anger, and the great gain by pleasing him, Vṛṣaprarvā served him like a servant. Given to Devayānī by her father, Śarmiṣṭhā served Devayānī with a thousand women.

Seeing the dangerous position for the demons (*svānām*) from the anger of Śukrācārya, and the importance for fulfilling his goals by pleasing him, Vṛṣapravā served Śukrācārya like a servant.

|| 9.18.30 ||

nāhuṣāya sutāṁ dattvā

saha śarmiṣṭhayośanā

tam āha rājañ charmiṣṭhām

ādhās talpe na karhicit

When Śukrācārya gave Devayānī in marriage to Yayāti, along with Śarmiṣṭhā, he warned the King, "My dear King, never allow this girl Śarmiṣṭhā to lie with you in your bed."

“Do not let her sleep in your bed.”

|| 9.18.31 ||

vilokyauśanasīṁ rājañ

charmiṣṭhā suprajāṁ kvacit

tam eva vavre rahasi

sakhyāḥ patim ṛtau satī

O King Parīkṣit, upon seeing Devayānī with a nice son, Śarmiṣṭhā once approached King Yayāti at the appropriate time for conception and in a secluded place, requested the husband of her friend Devayānī for a child.

|| 9.18.32 ||

rāja-putryārthito 'patye

dharmaṁ cāvekṣya dharmavit

smarañ chukra-vacaḥ kāle

diṣṭam evābhyapadyata

When Princess Śarmiṣṭhā begged King Yayāti for a son, the King, aware of *dharma*, considered the principles of religion, and, though he remembered the words of Śukrācārya, he accepted what was arranged by fate at that time.

It is *dharma* to fulfill her desire, when she requests at the time of conception for having a son. Knowing this and remembering the words of Śukrācārya forbidding a relationship with Śarmiṣṭhā, he wavered in his mind, but then accepted the union as it was attained by fate.

|| 9.18.33 ||

yaduṁ ca turvasuṁ caiva

devayānī vyajāyata

druhyuṁ cānuṁ ca pūruṁ ca

śarmiṣṭhā vārṣaparvaṇī

Devayānī gave birth to Yadu and Turvasu, and Śarmiṣṭhā gave birth to Druhyu, Anu and Pūru.

Vyajāyata means *vyajanaya* (gave birth to).

|| 9.18.34 ||

garbha-sambhavam āsuryā

bhartur vijñāya māninī

devayānī pitur gehaṁ

yayau krodha-vimūrchitā

When the proud Devayānī understood that Śarmiṣṭhā was pregnant by her husband, fainting with anger, she departed for her father's house.

Understanding that her husband had impregnated Śarmiṣṭhā, she became angry. She understood this from some *brāhmaṇa.*

|| 9.18.35 ||

priyām anugataḥ kāmī

vacobhir upamantrayan

na prasādayituṁ śeke

pāda-saṁvāhanādibhiḥ

King Yayāti, who was very lusty, followed his wife, caught her and tried to appease her by speaking pleasing words and massaging her feet, but he could not satisfy her.

Upamantrayan means appeasing.

|| 9.18.36 ||

śukras tam āha kupitaḥ

strī-kāmānṛta-pūruṣa

tvāṁ jarā viśatāṁ manda

virūpa-karaṇī nṛṇām

Śukrācārya in anger said, "O untruthful man! O desirer of women! O fool! May old age which disfigures humanity afflict you."

|| 9.18.37 ||

śrī-yayātir uvāca

atṛpto 'smy adya kāmānāṁ

brahman duhitari sma te

vyatyasyatāṁ yathā-kāmaṁ

vayasā yo 'bhidhāsyati

King Yayāti said, "O *brāhmaṇa*! I have not yet satisfied my desires with your daughter." Śukrācārya then replied, "You may exchange your old age for youth with someone who will accept your old age."

Genitive case (*kāmānām*) is used as with “Fire is not satisfied with wood.” By mentioning his daughter he implies that the curse will affect her also. Śukrācarya considered the matter and then with pleasure spoke. “You may substitute your old age with youth.” “But who sill give their youth in exchange for old age?” “Someone like a

son will accept (*dhāsyati*) out of affection (*abhi)* for you." Or another meaning is as follows. "When you announce to all about the exchange, he who accepts will say (*abhidhāsyati*) 'I accept your old age, giving my youth'"

|| 9.18.38 ||

iti labdha-vyavasthānaḥ

putraṁ jyeṣṭham avoc

yado tāta pratīcchemāṁ

jarāṁ dehi nijaṁ vayaḥ

When Yayāti received this benediction from Śukrācārya, he requested his eldest son: My dear son Yadu, please give me your youth in exchange for my old age.

|| 9.18.39 ||

mātāmaha-kṛtāṁ vatsa

na tṛpto viṣayeṣv aham

vayasā bhavadīyena

raṁsye katipayāḥ samāḥ

My dear son, I am not yet satisfied in enjoyment. But you can take the old age given by your maternal grandfather, and I will enjoy life for a few years more.

|| 9.18.40 ||

śrī-yadur uvāca

notsahe jarasā sthātum

antarā prāptayā tava

aviditvā sukhaṁ grāmyaṁ

vaitṛṣṇyaṁ naiti pūruṣaḥ

Yadu said: I cannot exist with your old age given in exchange for my youth. Unless one enjoys material happiness, one cannot attain renunciation.

I cannot exist with old age in the midst of youth. Why? I desire detachment from material enjoyment which is favorable for *bhakti* to the Lord. Without profuse enjoyment this is not generally possible. Though I know that you will accept your old age and give me back my youth after a long time, I cannot endure such a long time, since I am eager to worship the Lord without interruption. Though you are my father, I cannot fulfill your order. Let happen what will happen. In the Tenth Canto it is said *yadoś ca dharma-śīlasya nitarāṁ muni-sattama*: O best of sages, you have also described Yadu, who was very pious and strictly adherent to religious principles. (SB 10.1.2) Just as the Kumāras refused the order of Brahmā, Yadu refused material *dharma*, following the order of his father, for the highest purpose. Because he satisfied the Lord, the Lord Svayam Bhagavān appeared in his dynasty. Kuntī also says:

kecid āhur ajaṁ jātaṁ puṇya-ślokasya kīrtaye

yadoḥ priyasyānvavāye malayasyeva candanam

Some say that you, though unborn, have taken birth in the Yadu family to give fame to Yudhiṣṭhira, just as sandalwood, originating in the Malaya Hills gives fame to those hills. SB 1.8.32

When Śukadeva uses the words *adharma-jñāḥ* (ignorant of *dharma*) in the next verse that description applies to the other brothers, and not Yadu.

|| 9.18.41 ||

turvasuś coditaḥ pitrā

druhyuś cānuś ca bhārata

pratyācakhyur adharmajñā

hy anitye nitya-buddhayaḥ

O Mahārāja Parīkṣit! Yayāti similarly requested his sons Turvasu, Druhyu and Anu to exchange their youth for his old age, but because they were unaware of religious principles, thinking their flickering youth was eternal, they refused.

|| 9.18.42 ||

apṛcchat tanayaṁ pūruṁ

vayasonaṁ guṇādhikam

na tvam agrajavad vatsa

māṁ pratyākhyātum arhasi

King Yayāti then requested Pūru, who was the youngest but more qualified, "My dear son, you should not refuse my request."

|| 9.18.43 ||

śrī-pūrur uvāca

ko nu loke manuṣyendra

pitur ātma-kṛtaḥ pumān

pratikartuṁ kṣamo yasya

prasādād vindate param

Pūru said: O King! Who in this world can repay his debt to his father who has produced the son’s body, by whose mercy one enjoys Svarga?”

Ātmakṛtoḥ means “of the father who produces one’s body.” *Param* means Svarga.

|| 9.18.44 ||

uttamaś cintitaṁ kuryāt

prokta-kārī tu madhyamaḥ

adhamo 'śraddhayā kuryād

akartoccaritaṁ pituḥ

A son who acts by anticipating what his father wants him to do is first class, one who acts upon receiving his father's order is second class, and one who executes his father's order without faith is third class. But a son who refuses his father's order is like his father's stool.

Though I will carry out your order, I am not the best son but a second class son. *Uccaritam* means “similar to urine and stool.”

|| 9.18.45 ||

iti pramuditaḥ pūruḥ

pratyagṛhṇāj jarāṁ pituḥ

so 'pi tad-vayasā kāmān

yathāvaj jujuṣe nṛpa

In this way, O King, the son named Pūru with pleasure accepted the old age of his father. Yayāti, taking the youth of his son, enjoyed this material world as he required.

|| 9.18.46 ||

sapta-dvīpa-patiḥ saṁyak

pitṛvat pālayan prajāḥ

yathopajoṣaṁ viṣayāñ

jujuṣe 'vyāhatendriyaḥ

Thereafter, King Yayāti, the ruler of seven islands of Bhārata-varṣa, ruled the citizens exactly like a father. With unimpaired senses, he enjoyed as much material happiness as he desired.

There are actually nine islands (*varṣas)* in Bhārata-varṣa. He was the ruler of all except the first and the last island, to be in agreement with later descriptions.[153] *Yathopajoṣam* means “as he liked.”

|| 9.18.47 ||

devayāny apy anudinaṁ

mano-vāg-deha-vastubhiḥ

preyasaḥ paramāṁ prītim

uvāha preyasī rahaḥ

In secluded places, engaging her mind, words, body and various paraphernalia, Devayānī, the dear wife of Mahārāja Yayāti, always brought her husband the greatest bliss.

[153] See commentary on SB 9.19.29.

|| 9.18.48 ||

ayajad yajña-puruṣaṁ

kratubhir bhūri-dakṣiṇaiḥ

sarva-devamayaṁ devaṁ

sarva-vedamayaṁ harim

King Yayāti worshipped Viṣṇu, the composite of all *devatās* and the Vedās, by performing sacrifices, in which he offered abundant gifts to the *brāhmaṇas.*

|| 9.18.49 ||

yasminn idaṁ viracitaṁ

vyomnīva jaladāvaliḥ

nāneva bhāti nābhāti

svapna-māyā-manorathaḥ

In the Lord, this universe is created and is manifested with variety like a cloud in the sky. Then it disappears. The universe is temporary like a dream, an illusion or a desire.

In him, this universe is created and appears with variety because of being non-different from the cause, the Lord. However, actually the universe does not have variety. At destruction, the universe enters the Lord, and had no external manifestation. It is impermanent like a dream, an illusion or a desire. The singular number is used in the compound to express one unit.

|| 9.18.50 ||

tam eva hṛdi vinyasya

vāsudevaṁ guhāśayam

nārāyaṇam aṇīyāṁsaṁ

nirāśīr ayajat prabhum

Placing in his heart Vāsudeva, the knower of all *jīvas*, who dwells in the hearts of all, but who is difficult to know, King Yayāti, without desire, worshipped the Lord, his master.

Vāsudeva means “he who dwells everywhere.” Therefore without effort Yayāti could meditate on him. He rests in the hearts of all beings (*guhāśayam*) but he does not sleep like others, since he knows (*ayaṇam*) all *jīvas* (*nāra*). All the jīvas do not know him. He is difficult to understand (*anīyāṁsam*). Though externally Yayāti was attached to enjoyment, he was not an enjoyer with his mind. He was without desire (*nirāśīḥ*). *Prabhum* indicates that he desired *dāsya-bhāva.*

|| 9.18.51 ||

evaṁ varṣa-sahasrāṇi

manaḥ-ṣaṣṭhair manaḥ-sukham

vidadhāno 'pi nātṛpyat

sārva-bhaumaḥ kad-indriyaiḥ

Although Mahārāja Yayāti, king of the entire world, engaged his mind and five senses in material happiness for one thousand years, he was unable to be satisfied.

The senses are called sinful senses, since they are lusty for material enjoyment.

Thus ends the commentary on the Eighteenth Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Nineteen

Yayāti Gives up His Youth

|| 9.19.1 ||

śrī-śuka uvāca

sa ittham ācaran kāmān

straiṇo 'pahnavam ātmanaḥ

buddhvā priyāyai nirviṇṇo

gāthām etām agāyata

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, Yayāti, enjoying in this way and attached to woman, then considered he had been cheated, and, becoming disgusted, narrated the following story to his beloved wife.

In the Nineteenth Chapter, King Yayāti compares himself to a goat, becomes detached and attains Kṛṣṇa. His wife absorbs her mind in Kṛṣṇa and gives up her body. *Kāmān ācaran* means "he enjoyed." *Apahnavam* means "he was cheated."

|| 9.19.2 ||

śṛṇu bhārgavy amūṁ gāthāṁ

mad-vidhācaritāṁ bhuvi

dhīrā yasyānuśocanti

vane grāma-nivāsinaḥ

O daughter of Śukrācārya! Please listen as I narrate the history of a householder like me, for whom the wise who live in the forest lament.

Hear the story of a person who acted like me, a householder, for whom those living in the forest lament.

|| 9.19.3 ||

basta eko vane kaścid

vicinvan priyam ātmanaḥ

dadarśa kūpe patitāṁ

sva-karma-vaśagām ajām

While wandering in the forest, looking for food, a he-goat by chance approached a well, in which he saw a she-goat who had fallen their under the control of *karma.*

The goat refers to Yayāti. The forest is *saṁsāra.* The female goat is material happiness represented by Devayānī.

|| 9.19.4 ||

tasyā uddharaṇopāyaṁ

bastaḥ kāmī vicintayan

vyadhatta tīrtham uddhṛtya

viṣāṇāgreṇa rodhasī

After planning how to get the she-goat out of the well, the lusty he-goat dug up the earth on the well's edge with the point of his horns and made a path for her.

Digging up earth with the tips of his horns at the edge of the well, he produced a path by which she could get out.

|| 9.19.5-6 ||

sottīrya kūpāt suśroṇī

tam eva cakame kila

tayā vṛtaṁ samudvīkṣya

bahvyo 'jāḥ kānta-kāminīḥ

pīvānaṁ śmaśrulaṁ preṣṭhaṁ

mīḍhvāṁsaṁ yābha-kovidam

sa eko 'javṛṣas tāsāṁ

bahvīnāṁ rati-vardhanaḥ

reme kāma-graha-grasta

ātmānaṁ nāvabudhyata

Getting out of the well, the she-goat with attractive hips desired to accept him as her husband. When she did so, many other she-goats also desired him as their husband because he was big and had a nice mustache and beard, had abundant semen, and was expert at sexual intercourse. Haunted by the ghost of lust, the one hero among the he-goats, increasing his desire among many

she-goats, engaged in erotic activities and naturally forgot his spiritual commitment.

Many she-goats who desired a lover (such as Śarmiṣṭhā) had a desire for him. *Miḍhvāṁsaṁ* means “one who impregnates semen.” He was expert in sex life (*yābha-kovidam*).

|| 9.19.7 ||

tam eva preṣṭhatamayā

ramamāṇam ajānyayā

vilokya kūpa-saṁvignā

nāmṛṣyad basta-karma tat

When the she-goat who had fallen into the well saw her beloved goat engaged in sexual affairs with another she-goat, she could not tolerate the goat's activities.

Ajānyayā means “another goat.” This is an irregular formation of a compound. The goat who had fallen in the well refers to Devayānī.

|| 9.19.8 ||

taṁ durhṛdaṁ suhṛd-rūpaṁ

kāminaṁ kṣaṇa-sauhṛdam

indriyārāmam utsṛjya

svāminaṁ duḥkhitā yayau

Giving up the goat who was cruel, who was temporary friend pretending to be friend, interested in his own enjoyment, she returned to her master in grief.

The master is Śukrācārya. Referring to him as *svāmī* is a fault that should be overlooked. Pāṇini says *svāmin īśvaraḥ* (2.3.39) *svāmī* means controller. Thus *svāmī* does not only refer to a husband. Or *svāminam* can refer to her husband. She rejected him and left in grief.

|| 9.19.9 ||

so 'pi cānugataḥ straiṇaḥ

kṛpaṇas tāṁ prasāditum

kurvann iḍaviḍā-kāraṁ

nāśaknot pathi sandhitum

The he-goat, who was subservient to his wife, in misery followed the she-goat on the road and tried his best to flatter her, but he could not satisfy her.

Iḍividākāram means the language of goats. *Sandhitum* means “to please.”

|| 9.19.10 ||

tasya tatra dvijaḥ kaścid

ajā-svāmy acchinad ruṣā

lambantaṁ vṛṣaṇaṁ bhūyaḥ

sandadhe 'rthāya yogavit

The she-goat went to the residence of a *brāhmaṇa* who was the maintainer of another she-goat, and that *brāhmaṇa* angrily cut off the he-goat's dangling testicles. But at the he-goat's request, the expert *brāhmaṇa* later rejoined them.

The *brāhmaṇa* was Śukrācārya. He was the husband of another she-goat, his wife. He cut off his testicles. This means he made him incapable of enjoyment by giving him old age. Then, being pleased, he put them back as before for giving sexual enjoyment. He gave him youth in exchange for his old age. *Yogavit* means expert.

|| 9.19.11 ||

sambaddha-vṛṣaṇaḥ so 'pi

hy ajayā kūpa-labdhayā

kālaṁ bahu-tithaṁ bhadre

kāmair nādyāpi tuṣyati

My dear wife! When the he-goat had his testicles restored, he was not able to be satisfied by his enjoyment with the she-goat he had rescued from the well, for many, many years, even till now.

Instead of *kūpa-labdhayā* another version has *kāma-labdhayā*. Over a along period of time, though he enjoyed, he was not satisfied.

|| 9.19.12 ||

tathāhaṁ kṛpaṇaḥ subhru

bhavatyāḥ prema-yantritaḥ

ātmānaṁ nābhijānāmi

mohitas tava māyayā

O my dear wife with beautiful eyebrows! In a similar manner, I am a miser, controlled by love for you. Bewildered by your *māyā,* I do not know the self.

I am bewildered by your *māyā.* I, the jīva, am bewildered by ignorance.

|| 9.19.13 ||

yat pṛthivyāṁ vrīhi-yavaṁ

hiraṇyaṁ paśavaḥ striyaḥ

na duhyanti manaḥ-prītiṁ

puṁsaḥ kāma-hatasya te

A person who is controlled by lust cannot satisfy his mind with anything in the world-, whether it is rice, barley and other food grains, gold, animals or women.

“But you, the king, have everything. How can you be miserable, when you enjoy with happiness from so many sense objects?” For one stricken by lust, nothing satisfies. Being stricken with lust is the cause of not being full satisfied.

|| 9.19.14 ||

na jātu kāmaḥ kāmānām

upabhogena śāṁyati

haviṣā kṛṣṇa-vartmeva

bhūya evābhivardhate

As fire increases more and more by supplying oblations, lust can never be pacified by enjoyment.

“Whatever amount of lust you have, let it be satisfied by additional enjoyment! For you with great wealth, all the objects of enjoyment like women, garlands and sandalwood are small things.” *Kṛṣṇa-vartmā* means fire. Unsatisfied desire means constant sorrow. Satisfied desire alone is happiness.

|| 9.19.15 ||

yadā na kurute bhāvaṁ

sarva-bhūteṣv amaṅgalam

sama-dṛṣṭes tadā puṁsaḥ

sarvāḥ sukhamayā diśaḥ

When a person does not show hatred to even his enemies, then all directions are filled with happiness for that person who sees all beings with equal vision.

The remarkable quality of satisfied desire is described. When one does not show hatred (*amaṅgalam*) to other beings, even those who hate you, to those who do not show respect to but rather, disrespect you, all directions are blissful for the person who considers equally those who criticize or praise you. *Sukhamayāḥ* should be *sukhamayyaḥ.*

|| 9.19.16 ||

yā dustyajā durmatibhir

jīryato yā na jīryate

tāṁ tṛṣṇāṁ duḥkha-nivahāṁ

śarma-kāmo drutaṁ tyajet

Desire is difficult to give up for the unintelligent. Desire is not depleted even for persons who have reached old age. The person desiring good even for his enemies should quickly give up desire, the cause of misery.

Even time, which destroys everything, does not destroy desire. Or the verse shows the means of pacifying desire even though it is difficult to do so. Desire is not given up even by persons who have attained old age (*jīryatah*). He who desires good even for his enemies (*śarma-kāmaḥ*) should give up desire.

|| 9.19.17 ||

mātrā svasrā duhitrā vā

nāviviktāsano bhavet

balavān indriya-grāmo

vidvāṁsam api karṣati

One should not allow oneself to sit together with one's own mother, sister or daughter. The strong senses pull even the man of knowledge.

Desire for women is controlled by proper conduct. Proper conduct is shown. *Aviviktāsanaḥ* means a person who sits on the seat. The senses draw even the man with knowledge.

|| 9.19.18 ||

pūrṇaṁ varṣa-sahasraṁ me

viṣayān sevato 'sakṛt

tathāpi cānusavanaṁ

tṛṣṇā teṣūpajāyate

Though I have spent a full one thousand years enjoying, my desire to enjoy such pleasure increases daily.

I am an example showing that even time does not rid a person of attachment to enjoyment.

|| 9.19.19 ||

tasmād etām ahaṁ tyaktvā

brahmaṇy adhyāya mānasam

nirdvandvo nirahaṅkāraś

cariṣyāmi mṛgaiḥ saha

Therefore, giving up all these desires and fixing my mind on the Lord, and being free from dualities and false identity, I shall wander in the forest with the animals.

“Then how should one become relieved of desire?” One should concentrate the mind on the form and qualities of the Lord. One cannot meditate on something without form. Brahman in this case must mean Brahman with form. Later it is said that Yayāti achieved the Lord. Till this time I have been your play animal, dancing in the yard of our house. Now, I will dance with the *kṛṣṇa-sāra* deer, absorbed in the pastimes of Kṛṣṇa.

|| 9.19.20 ||

dṛṣṭaṁ śrutam asad buddhvā

nānudhyāyen na sandiśet

saṁsṛtiṁ cātma-nāśaṁ ca

tatra vidvān sa ātma-dṛk

Seeing the Supreme Lord, and thus having understood the temporary nature of material enjoyment either seen or heard, a person gives up that enjoyment and does not speak about it. He knows that meditating on enjoyment produces rebirth and destruction of spiritual consciousness.

It is possible to give up thinking of material enjoyment by contemplating the truth when one achieves maturity in meditation on the Supreme Lord. He who sees the Lord by meditation (*ātmā-dṛk*), thus understanding the tastelessness of material happiness, either seen or heard, since it is improper, does not constantly meditate on those objects *(anudhyāyet*), does not enjoy those objects. He knows *(vidvān*) that meditating on material objects (*tatra*) will produce *saṁsāra* and destruction spiritual consciousness.

|| 9.19.21 ||

ity uktvā nāhuṣo jāyāṁ

tadīyaṁ pūrave vayaḥ

dattvā sva-jarasaṁ tasmād

ādade vigata-spṛhaḥ

After speaking in this way to his wife, King Yayāti, who was now free from all material desires, gave his youth to Pūru, and accepted his own old age.

|| 9.19.22 ||

diśi dakṣiṇa-pūrvasyāṁ

druhyuṁ dakṣiṇato yadum

pratīcyāṁ turvasuṁ cakra

udīcyām anum īśvaram

King Yayāti made Druhyu the ruler of the southeast, Yadu the ruler of the south, Turvasu the ruler of the west, and Anu the ruler of the north.

|| 9.19.23 ||

bhū-maṇḍalasya sarvasya

pūrum arhattamaṁ viśām

abhiṣicyāgrajāṁs tasya

vaśe sthāpya vanaṁ yayau

Yayāti enthroned his youngest son, Pūru, as the emperor of the earth and the proprietor of all its riches, and he placed all the other sons, who were older than Pūru, under Pūru's control. Then he went to the forest.

He enthroned Pūru as the most worthy *(arhattamam*) of the wealth (*viśām*) of the whole world.

|| 9.19.24 ||

āsevitaṁ varṣa-pūgān

ṣaḍ-vargaṁ viṣayeṣu saḥ

kṣaṇena mumuce nīḍaṁ

jāta-pakṣa iva dvijaḥ

In a moment Yayāti became indifferent to the six senses which had been attached to enjoyment for many years, just as a bird, on growing wings, is not dependent on the nest.

He gave up in a moment the six senses which were completely attached to sense objects for many years. He became indifferent to them. He was not dependent on his senses, just as a bird, on growing wings, is not dependent on the nest.

|| 9.19.25 ||

sa tatra nirmukta-samasta-saṅga

ātmānubhūtyā vidhuta-triliṅgaḥ

pare 'male brahmaṇi vāsudeve

lebhe gatiṁ bhāgavatīṁ pratītaḥ

Yayāti, free of all material association by realization of the Lord and purified of the three *guṇas*, became famous, having attained spiritual body in the Lord's abode.

He had been purified of the subtle body made of the three *guṇas.* He was famous, and attained the position of an associate of the Lord with *prema* (*bhāgavatīm gatim*), situated in the abode of the Lord.

|| 9.19.26 ||

śrutvā gāthāṁ devayānī

mene prastobham ātmanaḥ

strī-puṁsoḥ sneha-vaiklavyāt

parihāsam iveritam

When Devayānī heard Mahārāja Yayāti's story of the he-goat and she-goat, she understood that this story, which was presented as if a joke between husband and wife out of affection, was a censure of herself.

She understood that the story of the goat was actually a censure of herself. It was told as a joke between husband and wife out of bewildering affection. O Devayānī! You have completely repaid me for mercifully lifting you from the well, for I have fallen into the blind well of material enjoyment for so long." Devayānī understood that this what Yayāti was saying.

|| 9.19.27-28 ||

sā sannivāsaṁ suhṛdāṁ

prapāyām iva gacchatām

vijñāyeśvara-tantrāṇāṁ

māyā-viracitaṁ prabhoḥ

sarvatra saṅgam utsṛjya

svapnaupamyena bhārgavī

kṛṣṇe manaḥ samāveśya

vyadhunol liṅgam ātmanaḥ

Understanding that association of friends, created by the Lord's *māyā*, was like going to a water hole, she gave up that association completely, and concentrating her mind on Kṛṣṇa, gave up the subtle body covering the soul.

Prabhoḥ means "of the Lord."

|| 9.19.29 ||

namas tubhyaṁ bhagavate

vāsudevāya vedhase

sarva-bhūtādhivāsāya

śāntāya bṛhate namaḥ

I offer respects to you, the supreme Lord Vāsudeva, residing in all living entities. I offer respects to the great Lord who is peaceful.

“By what practice does one absorb the mind in Kṛṣṇa?” One does this by offering respects, by meditation and chanting. When Ambarīṣa was the emperor of the seven islands, it is understood that Yayāti was the ruler of Bhārata-varṣa.[154] Ambarīṣa is the eighth in the line of Brahmā, Marīci, Kaśyapa, Viavasvān, Śrāddhadeva, Naghava, Nābhāga and Ambarīṣa. Yayāti was eighth in the line of Brahmā, Atri, Candra, Budha, Purūrava, Ayu, Mahuṣa and Yayāti. Because of the influence of Ambarīṣa, Yayāti, who was absorbed in material enjoyment, developed great devotion. Because of Yayāti’s association, Devayānī also developed great devotion. When the dynasty from the sun and moon begin simultaneously and when the emperors of the sun dynasty rule the seven islands, the kings of the moon dynasty rule Bhārata-varṣa. When the members of the moon dynasty become emperors of the seven islands, then the members of the sun dynasty become the kings of Bhārata-varṣa. This is how the sovereignty of the dynasties of the sun and moon operate.

Thus ends the commentary on the Nineteenth Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty

Puru’s Descendents:Śakuntalā

|| 9.20.1 ||

śrī-bādarāyaṇir uvāca

pūror vaṁśaṁ pravakṣyāmi

yatra jāto 'si bhārata

yatra rājarṣayo vaṁśyā

brahma-vaṁśyāś ca jajñire

[154] SB 9.18.46 describes Yayāti as the ruler of the seven islands. This must mean seven varṣas out of nine belonging to Bhārata-varṣa. Simultaneously Ambarīśa ruled the seven islands made by the seven oceans.

Śukadeva Gosvāmī said: O descendant of Mahārāja Bharata! I shall now describe the dynasty of Pūru, in which you were born, in which many lines of saintly kings and *brāhmaṇas* appeared.

The Twentieth Chapter tells the story of Śakuntalā in the story of Bharata, son of Duṣmanta, in Pūru's dynasty. *Brahma-vaṁśyāḥ* means "producing dynasties of *brāhmaṇas.*

|| 9.20.2 ||

janamejayo hy abhūt pūroḥ

pracinvāṁs tat-sutas tataḥ

pravīro 'tha manusyur vai

tasmāc cārupado 'bhavat

King Janamejaya was born of this dynasty of Pūru. Janamejaya's son was Pracinvān, and his son was Pravīra. Thereafter, Pravīra's son was Manusyu, and from Manusyu came Cārupada.

|| 9.20.3 ||

tasya sudyur abhūt putras

tasmād bahugavas tataḥ

saṁyātis tasyāhaṁyātī

raudrāśvas tat-sutaḥ smṛtaḥ

The son of Cārupada was Sudyu, and the son of Sudyu was Bahugava. Bahugava's son was Saṁyāti. From Saṁyāti came a son named Ahaṁyāti, from whom Raudrāśva was born.

|| 9.20.4-5 ||

ṛteyus tasya kakṣeyuḥ

sthaṇḍileyuḥ kṛteyukaḥ

jaleyuḥ sannateyuś ca

dharma-satya-vrateyavaḥ

daśaite 'psarasaḥ putrā

vaneyuś cāvamaḥ smṛtaḥ

ghṛtācyām indriyāṇīva

mukhyasya jagad-ātmanaḥ

Raudrāśva had ten sons, named Ṛteyu, Kakṣeyu, Sthaṇḍileyu, Kṛteyuka, Jaleyu, Sannateyu, Dharmeyu, Satyeyu, Vrateyu and Vaneyu, born of the Apsarā Ghṛtācī. Of these ten sons, Vaneyu was the youngest. As the ten senses of the j*īva* are controlled by the main life air of the universe, these ten sons of Raudrāśva acted under Raudrāśva's full control.

Raudrāśva had ten sons. *Dharma-satya-vrateyavaḥ* means Dharmeyu, Satyeyu, Vrateyu. Vaneyu was the youngest. *Ghṛtācyām* is in the locative but has a genitive meaning. They were like the ten senses of the *jīva.*

|| 9.20.6 ||

ṛteyo rantināvo 'bhūt

trayas tasyātmajā nṛpa

sumatir dhruvo 'pratirathaḥ

kaṇvo 'pratirathātmajaḥ

Ṛteyu had a son named Rantināva, who had three sons, named Sumati, Dhruva and Apratiratha. Apratiratha had a son named Kaṇva.

|| 9.20.7 ||

tasya medhātithis tasmāt

praskannādyā dvijātayaḥ

putro 'bhūt sumate rebhir

duṣmantas tat-suto mataḥ

The son of Kaṇva was Medhātithi, whose sons, all *brāhmaṇas*, were headed by Praskanna. The son of Rantināva named Sumati had a son named Rebhi. Mahārāja Duṣmanta is known as the son of Rebhi.

|| 9.20.8-9 ||

duṣmanto mṛgayāṁ yātaḥ

kaṇvāśrama-padaṁ gataḥ

tatrāsīnāṁ sva-prabhayā

maṇḍayantīṁ ramām iva

vilokya sadyo mumuhe

deva-māyām iva striyam

babhāṣe tāṁ varārohāṁ

bhaṭaiḥ katipayair vṛtaḥ

Once when King Duṣmanta went to hunt, he approached the residence of Kaṇva Muni. There he saw a most beautiful woman who looked exactly like the goddess of fortune and who sat there illuminating the place by her effulgence. The King was immediately attracted by her beauty, and, accompanied by some of his soldiers, spoke to her.

|| 9.20.10 ||

tad-darśana-pramuditaḥ

sannivṛtta-pariśramaḥ

papraccha kāma-santaptaḥ

prahasañ ślakṣṇayā girā

Delighted to see her, relieved of his fatigue, and agitated by desire, he inquired from her, in a joking mood with gentle words.

|| 9.20.11 ||

kā tvaṁ kamala-patrākṣi

kasyāsi hṛdayaṅ-game

kiṁ svic cikīrṣitaṁ tatra

bhavatyā nirjane vane

O beautiful lotus-eyed woman! Attractive woman! Who are you? Whose daughter are you? What are you doing here alone in forest?

|| 9.20.12 ||

vyaktaṁ rājanya-tanayāṁ

vedmy ahaṁ tvāṁ sumadhyame

na hi cetaḥ pauravāṇāṁ

adharme ramate kvacit

O beautiful woman! It appears that you must be the daughter of a *kṣatriya.* Because I belong to the Pūru dynasty, my mind never enjoys anything irreligiously.

It appears you are a *kṣatriya's* daughter. Otherwise I would not be attracted to you.

|| 9.20.13 ||

śrī-śakuntalovāca

viśvāmitrātmajaivāhaṁ

tyaktā menakayā vane

vedaitad bhagavān kaṇvo

vīra kiṁ karavāma te

Śakuntalā said: I am the daughter of Viśvāmitra. My mother, Menakā, left me in the forest. O hero, the most powerful sage Kaṇva knows this. O hero, how may I serve you?

Kanva knows. I have heard this from Kanva's mouth, but I do not know my mother or father.

|| 9.20.14 ||

āsyatāṁ hy aravindākṣa

gṛhyatām arhaṇaṁ ca naḥ

bhujyatāṁ santi nīvārā

uṣyatāṁ yadi rocate

O King with lotus eyes! Please sit down and accept our welcome. Please eat. There is a supply of wild rice. If you like, please stay here.

|| 9.20.15 ||

śrī-duṣmanta uvāca

upapannam idaṁ subhru

jātāyāḥ kuśikānvaye

svayaṁ hi vṛṇute rājñāṁ

kanyakāḥ sadṛśaṁ varam

King Duṣmanta replied: O woman with beautiful eyebrows! You have taken your birth in the family of Viśvāmitra, and your words are suitable to your family. Aside from this, the daughters of a king select husbands of equal status.

Knowing from her words “What can I do for you?” that she was attracted to him, he says her words were suitable.

|| 9.20.16 ||

om ity ukte yathā-dharmam

upayeme śakuntalām

gāndharva-vidhinā rājā

deśa-kāla-vidhānavit

When Śakuntalā responded to Mahārāja Duṣmanta's proposal with silence, the King, who knew the laws of marriage, immediately married her, in accordance with the Gandharva marriage.

Oṁ iti ukte means that Śakuntalā, by her silence, indicated her agreement.

|| 9.20.17 ||

amogha-vīryo rājarṣir

mahiṣyāṁ vīryam ādadhe

śvo-bhūte sva-puraṁ yātaḥ

kālenāsūta sā sutam

King Duṣmanta, who never discharged semen without a result, placed his semen at night in the womb of his Queen, Śakuntalā, and in the morning he returned to his palace. In due course of time, Śakuntalā gave birth to a son.

|| 9.20.18 ||

kaṇvaḥ kumārasya vane

cakre samucitāḥ kriyāḥ

baddhvā mṛgendraṁ tarasā

krīḍati sma sa bālakaḥ

In the forest, Kaṇva performed all the prescribed rites for the child. The boy would capture a lion by force and play with it.

|| 9.20.19 ||

taṁ duratyaya-vikrāntam

ādāya pramadottamā

harer aṁśāṁśa-sambhūtaṁ

bhartur antikam āgamat

Śakuntalā, the best of beautiful women, along with her son, whose strength was insurmountable and who was a partial expansion of the Supreme Lord, then went to her husband, Duṣmanta.

|| 9.20.20 ||

yadā na jagṛhe rājā

bhāryā-putrāv aninditau

śṛṇvatāṁ sarva-bhūtānāṁ

khe vāg āhāśarīriṇī

When the King refused to accept his wife and son, who were both irreproachable, an unembodied voice spoke from the sky and was heard by everyone present.

He did not accept them because of fear of gossip from the people.

|| 9.20.21 ||

mātā bhastrā pituḥ putro

yena jātaḥ sa eva saḥ

bharasva putraṁ duṣmanta

māvamaṁsthāḥ śakuntalām

The voice said: O Mahārāja Duṣmanta! A son actually belongs to his father, whereas the mother is only a bag of skin. The father is born as the son. Therefore, accept your son and do not insult Śakuntalā.

Bhastrā means a bag made of skin. The mother is only a container. The son belongs to the father. *Śruti* says *ātmā vai putranāmāsi*: the father is called the son. (*Baudhāyana Dharma-sūtra* 2.2.3.14.3) Accept the son (*bharasva*). From this the name Bharata is derived.

|| 9.20.22 ||

reto-dhāḥ putro nayati

naradeva yama-kṣayāt

tvaṁ cāsya dhātā garbhasya

satyam āha śakuntalā

O King! The son saves the father who caused impregnation from going to the abode of Yamarāja. You are the actual procreator of this child. Śakuntalā speaks the truth.

You are the impregnator, the maker of a dynasty *(retodhā*). Or it can refer to the legitimate son, who holds the father's semen in the form of his body. That son delivers the father from the abode of Yama. *Smṛti* says

punnāmno narakād yasmāt pitaraṁ trāyate sutaḥ

tasmāt putra iti proktaḥ svayam eva svayambhuvaḥ

The son is called *putra* because he delivers the father from the hell called "put." Brahmā himself has said this. *Manu Smṛti* 9.138

Another version has *putram*. The meaning is then "When there is a dispute between a mother and father for attaining a son, the father, the impregnator, being righteous, brings the child from the abode of the definer of truth into this world. The mother does not do so." After this, the King accepted his wife and child.

|| 9.20.23 ||

pitary uparate so 'pi

cakravartī mahā-yaśāḥ

mahimā gīyate tasya

harer aṁśa-bhuvo bhuvi

When Mahārāja Duṣmanta passed away, his son became the famous emperor of the world. He is glorified as a partial representation of the Supreme Lord in this world.

The son became the king.

|| 9.20.24-26 ||

cakraṁ dakṣiṇa-haste 'sya

padma-kośo 'sya pādayoḥ

īje mahābhiṣekeṇa

so 'bhiṣikto 'dhirāḍ vibhuḥ

pañca-pañcāśatā medhyair

gaṅgāyām anu vājibhiḥ

māmateyaṁ purodhāya

yamunām anu ca prabhuḥ

aṣṭa-saptati-medhyāśvān

babandha pradadad vasu

bharatasya hi dauṣmanter

agniḥ sācī-guṇe citaḥ

sahasraṁ badvaśo yasmin

brāhmaṇā gā vibhejire

The powerful emperor Bharata, enthroned by a bathing ceremony, had the mark of Lord Kṛṣṇa's disc on the palm of his right hand, and he had the mark of a lotus whorl on the soles of his feet. He worshipped the Lord by fifty-five horse sacrifices on the bank of the Gaṅgā, beginning from its mouth and ending at its source. Making the son of Mamaṭā the priest, he bound up seventy-eight horses for sacrifice on the bank of the Yamunā River and gave away wealth. He established the sacrificial fire on excellent sites, during which time he distributed 13,084 cows to each of thousands of *brāhmaṇas.*

Vājibhiḥ means by horse sacrifices. He made the son of Mamatā the priest. He bound up horses for sacrifice. He established fire in a place with the best qualities (*sācī-guṇe*). At the time of lighting the fires, he gave 13,084 cows to each of thousands of *brāhmaṇas.*

|| 9.20.27 ||

trayas-triṁśac-chataṁ hy aśvān

baddhvā vismāpayan nṛpān

dauṣmantir atyagān māyāṁ

devānāṁ gurum āyayau

Bharata, the son of Mahārāja Duṣmanta, bound thirty-three hundred horses for those sacrifices, and thus he astonished all other kings. He surpassed even the opulence of the *devatās,* for he achieved the supreme *guru,* Hari.

He surpassed the glory of the *devatās* since he had attained the Lord, the *guru* of the world. Another version has *mayavattraḥ.* He was the best among those with wealth, since he was a portion of the Lord.

|| 9.20.28 ||

mṛgāñ chukla-dataḥ kṛṣṇān

hiraṇyena parīvṛtān

adāt karmaṇi maṣṇāre

niyutāni caturdaśa

When Mahārāja Bharata performed the sacrifice known as Maṣṇāra (or a sacrifice in the place known as Maṣṇāra), he gave in charity 1,400,000 excellent elephants with white tusks and black bodies, completely covered with golden ornaments.

Mṛgān means the best elephants. Bhadra*, mantra,* and *mṛga* are species of elephants. *Maṣnāra* refers a holy place or a particular ritual according to some. *Śruti* says:

hiraṇyena parivṛtān kṛṣṇān śukla-dato mṛgān maṣṇāre bharato ’ddācchataṁ baddhāni sapta ca

Bharata gave a hundred and seven *baddhas* of black elephants with white tusks, covered with gold at Maṣnāra. *Ṛg Veda, Aitareya Brāhmaṇa* 8.23.3

107 *baddhas* is 1,400,000 which is what Śukadeva says. Dividing 1,400,00 by 107 one gets 13,084 (approximately).

|| 9.20.29 ||

bharatasya mahat karma

na pūrve nāpare nṛpāḥ

naivāpur naiva prāpsyanti

bāhubhyāṁ tridivaṁ yathā

No kings in the past or after his time could perform the great actions of Bharata, just as, by the power of their arms, they could not attain Svarga.

|| 9.20.30 ||

kirāta-hūṇān yavanān

pauṇḍrān kaṅkān khaśāñ chakān

abrahmaṇya-nṛpāṁś cāhan

mlecchān dig-vijaye 'khilān

\When Mahārāja Bharata was conquering the directions, he defeated all the Kirātas, Hūṇas, Yavanas, Pauṇḍras, Kaṅkas, Khaśas, Śakas and the kings who were opposed to brahminical culture.

|| 9.20.31 ||

jitvā purāsurā devān

ye rasaukāṁsi bhejire

deva-striyo rasāṁ nītāḥ

prāṇibhiḥ punar āharat

Formerly, after conquering the *devatās*, the demons had taken shelter of Rasātala, taking the women of Svarga with them. Mahārāja Bharata, however, brought them back along with their associates.

The demons after defeating the *devatās* when to Rasātala, and brought the women of Svarga there. Bharata took the women along with their friends from the demons and brought them back to the *devatās* in Svarga. Another version has *paṇibhiḥ* (from the demons) instead of *prāṇibhiḥ.*

|| 9.20.32 ||

sarvān kāmān duduhatuḥ

prajānāṁ tasya rodasī

samās tri-ṇava-sāhasrīr

dikṣu cakram avartayat

Under Mahārāja Bharata, heaven and earth provided all necessities for his subjects. For twenty-seven thousand years, he distributed his soldiers in all directions.

For twenty-seven thousand years he distributed troops (*cakram*).

|| 9.20.33 ||

sa samrāḍ loka-pālākhyam

aiśvaryam adhirāṭ śriyam

cakram cāskhalitam prāṇān

mṛṣety upararāma ha

Bharata, the emperor, the supreme king, finally considered his orders and army, which were unfailing because of their power and bravery, as well as his wealth, and his dominion which was greater than that of the *devatās* to be false. He gave them all up.

His dominion was more famous than that of the *devatās.* He considered his orders and army, unfailing because of their power and bravery (*prāṇāt),* his wealth, and dominion greater than that of the devatās to be false. Giving it up, he went to the forest and attained the Lord by *bhakti.*

|| 9.20.34 ||

tasyāsan nṛpa vaidarbhyaḥ

patnyas tisraḥ susammatāḥ

jaghnus tyāga-bhayāt putrān

nānurūpā itīrite

O King! Mahārāja Bharata had three pleasing wives, who were daughters of the King of Vidarbha. When the King said the sons did not resemble him, the wives, fearing rejection, killed their own sons.

The husband said “These children do not resemble me.” Fearing that the King would reject them for being unfaithful, they killed their sons.

|| 9.20.35 ||

tasyaivaṁ vitathe vaṁśe

tad-arthaṁ yajataḥ sutam

marut-stomena maruto

bharadvājam upādaduḥ

The King, his attempt for progeny frustrated, performed a sacrifice to the Maruts to get a son. The *devatās* known as the Maruts gave a son named Bharadvāja.

For continuing his lineage, he performed a sacrifice to the Maruts. The Maruts brought and gave him a son named Bharadvāja.

|| 9.20.36 ||

antarvatnyāṁ bhrātṛ-patnyāṁ

maithunāya bṛhaspatiḥ

pravṛtto vārito garbhaṁ

śaptvā vīryam upāsṛjat

When Bṛhaspati desired to have sexual relations with his brother's wife, Mamatā, who at that time was pregnant, the son within her womb objected, but Bṛhaspati cursed him and forcibly discharged semen into the womb of Mamatā.

Who was Bharadvāja? The verses explain this. Bṛhaspati desired sex with Mamatā the wife of his brother Utathya. When the child in the womb, shouting, forbade him since there was no space for two children there, Bṛhaspati cursed him in anger, “Become blind!” He then by force impregnated her.

|| 9.20.37 ||

taṁ tyaktu-kāmāṁ mamatāṁ

bhartus tyāga-viśaṅkitām

nāma-nirvācanaṁ tasya

śłokam enaṁ surā jaguḥ

Mamatā, fearing rejection by her husband for giving birth to an illegitimate son, wanted to give up the child. But then the *devatās* recited a verse to give a name to the child.

From the curse of Bṛhaspati, the child Dīrghatamā was born blind. That child in the womb kicked the semen of Bṛhaspati with his heel, and it fell from the womb of Mamatā on the ground. It immediately took the form of child. Mamatā desired to reject that child produced from another man. The *devatās* then recited a verse to Mamatā who feared rejection by her husband. The verse was a talk between Bṛhaspati and Mamatā. The verse gives the child a name.

|| 9.20.38 ||

mūḍhe bhara dvājam imaṁ

bhara dvājaṁ bṛhaspate

yātau yad uktvā pitarau

bharadvājas tatas tv ayam

Bṛhaspati said to Mamatā, "You foolish woman! You should maintain this child born of two fathers." Upon hearing this, Mamatā replied, "O Bṛhaspati! You maintain him!" After speaking in this way, Bṛhaspati and Mamatā both left. Thus the child was known as Bharadvāja.

Bṛhaspati said to Mamatā, who was going away leaving the child, “O fool! You should maintain this child.” But I fear my husband. “Though he is born from the semen of another man in your womb, though he is twice born, he is born from both of us. He is your child. Therefore you should not fear your husband.” Mamatā said, “O Bṛhaspati! You should maintain him, because he was born wrongly from two fathers. By force you have produced this child in me, though I was unwilling. He is your son, not mine.” Because both the mother and father went away, he was called Bharadvāja (maintain the son produced by two fathers). Another version has *yad duḥkhāt*: the mother and father left in sorrow on giving up their son.

|| 9.20.39 ||

codyamānā surair evaṁ

matvā vitatham ātmajam

vyasṛjan maruto 'bibhran

datto 'yaṁ vitathe 'nvaye

Although encouraged by the *devatās* to maintain the child, Mamatā considered him useless because of his illicit birth, and therefore she left him. The Maruts maintained the child, and when Mahārāja Bharata was disappointed for want of a child, they gave this child as his son.

The *devatās* encouraged her in a joking way. “O Mamatā! Follow the order of Bṛhaspati, your paramour.” Thinking the child useless, Mamaṭa out of embarrassment abandoned the child. Another version has *ādijam* instead of *vitatham.* She gave up the child born of Bṛhaspati. The Maruts raised the child she abandoned. After accepting him, when Bharata’s lineage was interrupted, they gave the child to Bharata.

Thus ends the commentary on the Twentieth Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-one

King Rantideva

|| 9.21.1 ||

śrī-śuka uvāca

vitathasya sutān manyor

bṛhatkṣatro jayas tataḥ

mahāvīryo naro gargaḥ

saṅkṛtis tu narātmajaḥ

Śukadeva Gosvāmī said: The son of Vitatha was Manyu, and from Manyu came five sons—Bṛhatkṣatra, Jaya, Mahāvīrya, Nara and Garga. Nara had a son named Saṅkṛti.

The Twenty-first Chapter relates the story of Rantideva of the Puru dynasty, who pleased Brahmā, Viṣṇu and Śiva by his generosity and patience. Vitatha (false) refers to Bharadvaja, who though a *brāhmaṇa* by birth, became Bharata's adopted son. Bharadvaja's son was Manyu.

|| 9.21.2 ||

guruś ca rantidevaś ca

saṅkṛteḥ pāṇḍu-nandana

rantidevasya mahimā

ihāmutra ca gīyate

O Mahārāja Parīkṣit, descendant of Pāṇḍu! Saṅkṛti had two sons, named Guru and Rantideva. Rantideva is glorified not only in human society but also in the society of the *devatās.*

|| 9.21.3-5 ||

viyad-vittasya dadato

labdhaṁ labdhaṁ bubhukṣataḥ

niṣkiñcanasya dhīrasya

sakuṭumbasya sīdataḥ

vyatīyur aṣṭa-catvāriṁśad

ahāny apibataḥ kila

ghṛta-pāyasa-saṁyāvaṁ

toyaṁ prātar upasthitam

kṛcchra-prāpta-kuṭumbasya

kṣut-tṛḍbhyāṁ jāta-vepathoḥ

atithir brāhmaṇaḥ kāle

bhoktu-kāmasya cāgamat

Rantideva accepted whatever he got by the arrangement of providence, but when guests came he would give them everything, though he desired to eat. Thus he underwent considerable suffering along with the members of his family. He remained calm though he was without anything. Once, after fasting for forty-eight days without water, in the morning Rantideva, his body trembling because of hunger and thirst, was about to take some water and some food made with milk and ghee, but when he and his family were about to eat, a *brāhmaṇa* guest arrived.

Rantideva received his wealth (*vitta*) from the sky, without effort. This means he received whatever came by fate alone. Whatever came by that means he would give others in charity, even though he desired to eat.

|| 9.21.6 ||

tasmai saṁvyabhajat so ’nnam

ādṛtya śraddhayānvitaḥ

hariṁ sarvatra sampaśyan

sa bhuktvā prayayau dvijaḥ

Because Rantideva perceived the presence of the Lord everywhere, he received the guest with faith and respect and gave him a share of the food. The brāhmaṇa guest ate his share and then went away.

|| 9.21.7 ||

athānyo bhokṣyamāṇasya

vibhaktasya mahīpateḥ

vibhaktaṁ vyabhajat tasmai

vṛṣalāya hariṁ smaran

Thereafter, having divided the remaining food with his relatives, Rantideva was just about to eat his own share when a *śūdra* guest arrived. Remembering the Lord, King Rantideva gave him also a share of the food.

When Rantideva had divided up what was left after the *brāhmaṇa* had eaten, another guest arrived. He took a portion of the food for his family and gave that to the *śūdra.*

|| 9.21.8 ||

yāte śūdre tam anyo ’gād

atithiḥ śvabhir āvṛtaḥ

rājan me dīyatām annaṁ

saganāya bubhukṣate

When the *śūdra* went away, another guest arrived, surrounded by dogs, and said, “O King, Please give me something to eat along with my companions, for I desire to eat.”

|| 9.21.9 ||

sa ādṛtyāvaśiṣṭaṁ yad

bahu-māna-puraskṛtam

tac ca dattvā namaścakre

śvabhyaḥ śva-pataye vibhuḥ

With great respect, King Rantideva offered the balance of the food to the dogs and the master of the dogs, who had come as guests. The King offered them all respects and obeisances.

|| 9.21.10 ||

pānīya-mātram uccheṣaṁ

tac caika-paritarpaṇam

pāsyataḥ pulkaso ’bhyāgād

apo dehy aśubhāya me

Thereafter, only the drinking water remained, and there was only enough to satisfy one person, but when the King was just about to drink it, a *caṇḍāla*

appeared and said, “O King, although I am lowborn, kindly give me some drinking water.”

|| 9.21.11 ||

tasya tāṁ karuṇāṁ vācaṁ

niśamya vipula-śramām

kṛpayā bhṛśa-santapta

idam āhāmṛtaṁ vacaḥ

Aggrieved at hearing the pitiable words *caṇḍāla* which indicated his fatigue, Mahārāja Rantideva spoke the following sweet words.

There was enough water for only one person, not two. The King thought, “I should not take the water for myself.” A person would not die but rather attain perfection by his body which heard with faith the Kings’ sweet words with his ears. What would happen then if people not only heard the words, but followed them?

|| 9.21.12 ||

na kāmaye ’haṁ gatim īśvarāt parām

aṣṭarddhi-yuktām apunar-bhavaṁ vā

ārtiṁ prapadye ’khila-deha-bhājām

antaḥ-sthito yena bhavanty aduḥkhāḥ

I do not pray to the Supreme Lord for the eight perfections of mystic *yoga,* nor for salvation from repeated birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf, so that they may be freed from suffering.

I shall remain among the suffering beings and take the suffering due to them. What is it I alone experience the suffering due to all *jīvas.* I can tolerate my suffering but I cannot tolerate the suffering of others.

|| 9.21.13 ||

kṣut-tṛṭ-śramo gātra-paribhramaś ca

dainyaṁ klamaḥ śoka-viṣāda-mohāḥ

sarve nivṛttāḥ kṛpaṇasya jantor

jijīviṣor jīva-jalārpaṇān me

By offering water to maintain the life of this poor *caṇḍāla*, who is struggling to live, I have been freed from all hunger, thirst, fatigue, trembling of the body, moroseness, distress, lamentation and illusion.

“But you should drink a little of the remaining water, since you are suffering from thirst.” But I am free from hunger and thirst by offering water to save the life of a suffering living entity.

|| 9.21.14 ||

iti prabhāṣya pānīyaṁ

mriyamāṇaḥ pipāsayā

pulkasāyādadād dhīro

nisarga-karuṇo nṛpaḥ

Having spoken thus, King Rantideva, although on the verge of death because of thirst, gave his own portion of water to the *caṇḍāla*, for the King was naturally very kind and wise.

|| 9.21.15||

tasya tribhuvanādhīśāḥ

phaladāḥ phalam icchatām

ātmānaṁ darśayāṁ cakrur

māyā viṣṇu-vinirmitāḥ

Viṣṇu, Brahmā and Śiva, who can satisfy all materially ambitious men by giving them the rewards they desire, and who had first disguised themselves as a *brāhmaṇa, śūdra* and dog keeper, then manifested their real identities before King Rantideva.

Viṣṇu, Brahmā and Śiva first showed deceptive forms as a *brāhmaṇa*, a *śūdra* and dog keeper to test Rantideva. They then showed their real forms (*ātmānam*).

|| 9.21.16 ||

sa vai tebhyo namaskṛtya

niḥsaṅgo vigata-spṛhaḥ

vāsudeve bhagavati

bhaktyā cakre manaḥ param

King Rantideva, with no ambition to enjoy material benefits, offered them obeisances. Free of all material desires, he fixed his superior mind with devotion on the Supreme Lord Vāsudeva.

His mind is called superior (*param*) because it meditated on the form and qualities of the Lord.

|| 9.21.17 ||

īśvarālambanaṁ cittaṁ

kurvato 'nanya-rādhasaḥ

māyā guṇa-mayī rājan

svapnavat pratyalīyata

O Mahārāja Parīkṣit! Because King Rantideva took shelter of the Lord completely, without worshiping anyone else, *māyā* composed of the *guṇas* disappeared spontaneously like a dream.

Rantideva is further described. He did not worship anyone else (*ananya-rādhasaḥ*). Just as a dream disappears on its own, so *māyā* spontaneously disappeared for Rantideva.

|| 9.21.18 ||

tat-prasaṅgānubhāvena

rantidevānuvartinaḥ

abhavan yoginaḥ sarve

nārāyaṇa-parāyaṇāḥ

All those who followed Rantideva became *yogīs* and devotees of Nārāyaṇa by the power of his association.

|| 9.21.19-20 ||

gargāc chinis tato gārgyaḥ

kṣatrād brahma hy avartata

duritakṣayo mahāvīryāt

tasya trayyāruṇiḥ kaviḥ

puṣkarāruṇir ity atra

ye brāhmaṇa-gatiṁ gatāḥ

bṛhatkṣatrasya putro ’bhūd

dhastī yad-dhastināpuram

From Garga came a son named Śini, and his son was Gārgya. Although Gārgya was a *kṣatriya*, there came from him a generation of *brāhmaṇas.* From Mahāvīrya came a son named Duritakṣaya, whose sons were Trayyāruṇi, Kavi and Puṣkarāruṇi. Although these sons of Duritakṣaya took birth in a dynasty of *kṣatriyas,* they too attained the position of *brāhmaṇas.* Bṛhatkṣatra had a son named Hastī, who established the city of Hastināpura.

Having described the descendents of Nara, Śukadeva now describes the descendents of his brothers starting with Garga.

|| 9.21.22 ||

ajamīḍho dvimīḍhaś ca

purumīḍhaś ca hastinaḥ

ajamīḍhasya vaṁśyāḥ syuḥ

priyamedhādayo dvijāḥ

From King Hastī came three sons, named Ajamīḍha, Dvimīḍha and Purumīḍha. The descendants of Ajamīḍha, headed by Priyamedha, all achieved the position of *brāhmaṇas.*

|| 9.21.22 ||

ajamīḍhād bṛhadiṣus

tasya putro bṛhaddhanuḥ

bṛhatkāyas tatas tasya

putra āsīj jayadrathaḥ

From Ajamīḍha came a son named Bṛhadiṣu, from Bṛhadiṣu came a son named Bṛhaddhanu, from Bṛhaddhanu a son named Bṛhatkāya, and from Bṛhatkāya a son named Jayadratha.

|| 9.21.23 ||

tat-suto viśadas tasya

syenajit samajāyata

rucirāśvo dṛḍhahanuḥ

kāśyo vatsaś ca tat-sutāḥ

The son of Jayadratha was Viśada, and his son was Syenajit. The sons of Syenajit were Rucirāśva, Dṛḍhahanu, Kāśya and Vatsa.

|| 9.21.24 ||

rucirāśva-sutaḥ pāraḥ

pṛthusenas tad-ātmajaḥ

pārasya tanayo nīpas

tasya putra-śataṁ tv abhūt

The son of Rucirāśva was Pāra, and the sons of Pāra were Pṛthusena and Nīpa. Nīpa had one hundred sons.

|| 9.21.25 ||

sa kṛtvyāṁ śuka-kanyāyāṁ

brahmadattam ajījanat

yogī sa gavi bhāryāyāṁ

viṣvaksenam adhāt sutam

King Nīpa begot a son named Brahmadatta through the womb of his wife, Kṛtvī, who was the daughter of Śuka. And Brahmadatta, who was a great *yogi,* begot a son named Viṣvaksena through the womb of his wife, Sarasvatī.

Nīpa begot a son in his wife Kṛtvī, the daughter of Śuka. This Śuka is different from the narrator of the *Bhāgavatam*. He was born from Vyāsa through Araṇī. This is described in *Hari-vaṁśa.*

parāśara kulotpannaḥ śuko nāma mahā-yaśāḥ

vyāsād araṇyāṁ saṁbhūto vidhūmo ’gniriva jvalan.

sa tasyāṁ pita-kanyāyāṁ vīriṇyāṁ janayiṣyati.

kṛṣṇaṁ gauraṁ prabhuṁ śambhuṁ tathā bhūriśrutaṁ jayam.

kanyāṁ kīrtimatīṁ yaṣṭhīṁ yoginīṁ yogamātaram.

brahmadattasya jananīṁ mahiṣīm anuhasya ca

Śuka of great fame, born in the family of Parāśara, appeared from Vyāsa through Araṇī. He shone like a fire without smoke. He will give birth to sons named Kṛṣṇa, Gaura, Prabhu, Śambhu, and Bhūriśruta in his wife Vīriṇī,[155] the daughter of the Pitṛs, as well as a daughter named Kīrtimatī,[156] expert at *yoga*, the mother of *yoga*, the mother of Brahmadatta and the queen of Anuha.

Śuka, the speaker of *Bhāgavatam* was the first son of Vyāsa, different from the Śuka born from the womb of Araṇī. Brahma-vaivarta Purāṇa describes how Vyāsa wrote Mahābhārata at the beginning of Kali-yuga. Then it describes Śukadeva as follows:

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[155] She is called Pivarī in the Matsya *Purāṇa.*
[156] This is another name for Kṛtvī, mentioned in the *Bhāgavatam* verse.

On the order of his mother, unable to tolerate the obligation to his ancestors, just an elephant cannot tolerate a post to which he is tied, Vyāsa gave up his celibacy and took the daughter of Javalī named Vīṭikā as his wife. He performed austerities with her in a hermitage, and after a long time he impregnated her. She was pregnant for eleven years and still did not give birth. In the twelfth year, Vyāsa said to the child in the womb, "O child! Why are you causing such pain to your mother? Please come out of the womb." The child in the womb said, "If I come out of the womb, māyā will attack me. Therefore I will remain here, meditating on the Lord." Vyāsa said, "You will not be overcome by *māyā.* I will guarantee that. Come out of the womb. Show your face to me. Do not give pain to my wife." The child said, "But I know that *māyā* has overcome you, since you are attached to your wife and child. I do not believe your words." Vyāsa said, "Then whose words will you trust?" The child said, "I will trust the person who controls *māyā.*" Vyāsa said, "Then I will bring him here." Vyāsa then went to Dvārakā and explained everything to Kṛṣṇa. He brought Kṛṣṇa to his hermitage and said, "O son! The Lord has come." The child said to the Lord, "Please speak, O Mādhava! *Māyā* is like chains on the universe. If your *māyā*, which cannot be surpassed by anyone, will not bind me, I will leave the womb and come out. You are the guarantee, now standing outside the womb." The Lord said, "You will not be affected by my *māyā.* By my mercy you will be liberated." Śuka came out of the womb, offered respects to the Lord and praised him. Seeing him the Lord said, "O Vyāsa! Your son speaks attractively, like a parrot. Let his name be Śuka." Taking permission from Vyāsa, Kṛṣṇa mounted his chariot and returned to Dvārakā. Then Śuka left the house and Vyāsa pursued him.

Śrīdhara Svāmī however explains that Śuka born of Araṇī, seeing his father pursue him in pain of separation, produced a duplicate Śuka, and then left. The duplicate Śuka then got married and had children.

The *yogī* Brahmadatta (*saḥ*) begot a son Viṣvaksena in his wife Sarasvatī (*gavī*).

|| 9.21.26 ||

jaigīṣavyopadeśena

yoga-tantraṁ cakāra ha

udaksenas tatas tasmād

bhallāṭo bārhadīṣavāḥ

Following the instructions of the great sage Jaigīṣavya, Viṣvaksena compiled an elaborate description of the mystic *yoga* system. From Viṣvaksena, Udaksena was born, and from Udaksena, Bhallāṭa. All these sons are known as descendants of Bṛhadiṣu.

Viṣvaksena compiled a work on *yoga*. All the sons were descendents of Bṛhadīśu. The form *bārhadīṣavāḥ* is poetic license. *Bārhadiṣavaḥ* would be the correct form.

|| 9.21.27 ||

yavīnaro dvimīḍhasya

kṛtimāṁs tat-sutaḥ smṛtaḥ

nāmnā satyadhṛtis tasya

dṛḍhanemiḥ supārśvakṛt

The son of Dvimīḍha was Yavīnara, whose son was Kṛtimān. The son of Kṛtimān was well known as Satyadhṛti. From Satyadhṛti came a son named Dṛḍhanemi, who became the father of Supārśva.

Supārśva-kṛt means "he who gave birth to Supārśva."

|| 9.21.28-29 ||

supārśvāt sumatis tasya

putraḥ sannatimāṁs tataḥ

kṛtī hiraṇyanābhād yo

yogaṁ prāpya jagau sma ṣaṭ

saṁhitāḥ prācyasāmnāṁ vai

nīpo hy udgrāyudhas tataḥ

tasya kṣemyaḥ suvīro 'tha

suvīrasya ripuñjayaḥ

From Supārśva came a son named Sumati, from Sumati came Sannatimān, and from Sannatimān came Kṛtī, who achieved mystic power from Brahmā and taught six *saṁhitās* of the Prācyasāma verses of the Sāma Veda. The son of Kṛtī was Nīpa; the son of Nīpa, Udgrāyudha; the son of Udgrāyudha, Kṣemya; the son of Kṣemya, Suvīra; and the son of Suvīra, Ripuñjaya.

|| 9.21.30 ||

tato bahuratho nāma

purumīḍho ’prajo ’bhavat

nalinyām ajamīḍhasya

nīlaḥ śāntis tu tat-sutaḥ

From Ripuñjaya came a son named Bahuratha. Purumīḍha was sonless. Ajamīḍha had a son named Nīla by his wife known as Nalinī, and the son of Nīla was Śānti.

Other lines from Ajamīḍha are now described, starting with his son Nīla.

|| 9.21.31-33 ||

śānteḥ suśāntis tat-putraḥ

purujo ’rkas tato ’bhavat

bharmyāśvas tanayas tasya

pañcāsan mudgalādayaḥ

yavīnaro bṛhadviśvaḥ

kāmpillaḥ sañjayaḥ sutāḥ

bharmyāśvaḥ prāha putrā me

pañcānāṁ rakṣaṇāya hi

viṣayāṇām alam ime

iti pañcāla-saṁjñitāḥ

mudgalād brahma-nirvṛttaṁ

gotraṁ maudgalya-saṁjñitam

The son of Śānti was Suśānti, the son of Suśānti was Puruja, and the son of Puruja was Arka. From Arka came Bharmyāśva, and from Bharmyāśva came five sons—Mudgala, Yavīnara, Bṛhadviśva, Kāmpilla and Sañjaya. Bharmyāśva prayed to his sons, “O my sons, please take charge of my five states, for you are quite competent to do so.” Thus his five sons were known as the Pañcālas. From Mudgala came a dynasty of *brāhmaṇas* known as Maudgalya.

|| 9.21.34 ||

mithunaṁ mudgalād bhārmyād

divodāsaḥ pumān abhūt

ahalyā kanyakā yasyāṁ

śatānandas tu gautamāt

Mudgala, the son of Bharmyāśva, had twin children, one male and the other female. The male child was named Divodāsa, and the female child was named Ahalyā. From the womb of Ahalyā by the semen of her husband, Gautama, came a son named Śatānanda.

Bārmyāt means “from the son of Bharmyāśva, Mudgala.”

|| 9.21.35 ||

tasya satyadhṛtiḥ putro

dhanur-veda-viśāradaḥ

śaradvāṁs tat-suto yasmād

urvaśī-darśanāt kila

śara-stambe ’patad reto

mithunaṁ tad abhūc chubham

The son of Śatānanda was Satyadhṛti, who was expert in archery, and the son of Satyadhṛti was Śaradvān. When Śaradvān met Urvaśī, he discharged semen, which fell on a clump of *śara* grass. From this semen were born two all-auspicious babies, one male and the other female.

|| 9.21.36 ||

tad dṛṣṭvā kṛpayāgṛhṇāc

chāntanur mṛgayāṁ caran

kṛpaḥ kumāraḥ kanyā ca

droṇa-patny abhavat kṛpī

While Mahārāja Śāntanu was on a hunting excursion, he saw the male and female children lying in the forest, and out of compassion he took them home. Consequently, the male child was known as Kṛpa, and the female child was named Kṛpī.

Thus ends the commentary on the Twenty-first Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-two

The Descendents of Ṛkṣa

|| 9.22.1 ||

śrī-śuka uvāca

mitrāyuś ca divodāsāc

cyavanas tat-suto nṛpa

sudāsaḥ sahadevo 'tha

somako jantu-janmakṛt

Śukadeva Gosvāmī said: O King, the son of Divodāsa was Mitrāyu, and from Mitrāyu came four sons, named Cyavana, Sudāsa, Sahadeva and Somaka. Somaka was the father of Jantu.

The Twenty-second Chapter describes Draupadī in the Divodasa’s dynasty, and Jarāsandha, Duryodhana and Arjuna in Rkṣa’s dynasty.

|| 9.22.2 ||

tasya putra-śataṁ teṣāṁ

yavīyān pṛṣataḥ sutaḥ

sa tasmād drupado jajñe

sarva-sampat-samanvitaḥ

Somaka had one hundred sons, of whom the youngest was Pṛṣata. From Pṛṣata was born King Drupada, who was opulent in all supremacy.

Tasya refers to Somaka. Of Somaka's hundred sons, Jantu was the eldest and Pṛṣata was the youngest. From Pṛṣata was born Drupada

|| 9.22.3 ||

drupadād draupadī tasya

dhṛṣṭadyumnādayaḥ sutāḥ

dhṛṣṭadyumnād dhṛṣṭaketur

bhārmyāḥ pāñcālakā ime

From Mahārāja Drupada, Draupadī was born. Mahārāja Drupada also had many sons, headed by Dhṛṣṭadyumna. From Dhṛṣṭadyumna came a son named Dhṛṣṭaketu. All these personalities are known as descendants of Bharmyāśva or as the dynasty of Pāñcāla.

|| 9.22.4-5 ||

yo 'jamīḍha-suto hy anya

ṛkṣaḥ saṁvaraṇas tataḥ

tapatyāṁ sūrya-kanyāyāṁ

kurukṣetra-patiḥ kuruḥ

parīkṣiḥ sudhanur jahnur

niṣadhaś ca kuroḥ sutāḥ

suhotro 'bhūt sudhanuṣaś

cyavano 'tha tataḥ kṛtī

Another son of Ajamīḍha was known as Ṛkṣa. From Ṛkṣa came a son named Saṁvaraṇa, and from Saṁvaraṇa through the womb of his wife, Tapatī, the daughter of the sun-god, came Kuru, the King of Kurukṣetra. Kuru had four

sons--Parīkṣi, Sudhanu, Jahnu and Niṣadha. From Sudhanu, Suhotra was born, and from Suhotra, Cyavana. From Cyavana, Kṛtī was born.

|| 9.22.6 ||

vasus tasyoparicaro

bṛhadratha-mukhās tataḥ

kuśāmba-matsya-pratyagra-

cedipādyāś ca cedipāḥ

The son of Kṛtī was Uparicara Vasu, and among his sons, headed by Bṛhadratha, were Kuśāmba, Matsya, Pratyagra and Cedipa. All the sons of Uparicara Vasu became rulers of the Cedi state.

The sons headed by Bṛhadratha are listed.

|| 9.22.7 ||

bṛhadrathāt kuśāgro 'bhūd

ṛṣabhas tasya tat-sutaḥ

jajñe satyahito 'patyaṁ

puṣpavāṁs tat-suto jahuḥ

From Bṛhadratha, Kuśāgra was born; from Kuśāgra, Ṛṣabha; and from Ṛṣabha, Satyahita. The son of Satyahita was Puṣpavān, and the son of Puṣpavān was Jahu.

|| 9.22.8||

anyasyām api bhāryāyāṁ

śakale dve bṛhadrathāt

ye mātrā bahir utsṛṣṭe

jarayā cābhisandhite

jīva jīveti krīḍantyā

jarāsandho 'bhavat sutaḥ

Through the womb of another wife, Bṛhadratha begot two halves of a son. The mother rejected them, but later a she-demon named Jarā playfully joined them and said, "Come to life, come to life!" Thus the son named Jarāsandha was born.

Jarā was a Rākṣasī.

|| 9.22.9||

tataś ca sahadevo 'bhūt

somāpir yac chrutaśravāḥ

parīkṣir anapatyo 'bhūt

suratho nāma jāhnavaḥ

From Jarāsandha came a son named Sahadeva; from Sahadeva, Somāpi; and from Somāpi, Śrutaśravā. The son of Kuru called Parīkṣi had no sons, but the son of Kuru called Jahnu had a son named Suratha.

From Somāpi came Śrutaśravā. Parīkṣi was Kuru's son. Suratha was the son of Jahnu (*jāhanvaḥ*).

|| 9.22.10 ||

tato vidūrathas tasmāt

sārvabhaumas tato 'bhavat

jayasenas tat-tanayo

rādhiko 'to 'yutāyv abhūt

From Suratha came a son named Vidūratha, from whom Sārvabhauma was born. From Sārvabhauma came Jayasena; from Jayasena, Rādhika; and from Rādhika, Ayutāyu.

From Rādhika was born Ayutāyu.

|| 9.22.11 ||

tataś cākrodhanas tasmād

devātithir amuṣya ca

ṛkṣas tasya dilīpo 'bhūt

pratīpas tasya cātmajaḥ

From Ayutāyu came a son named Akrodhana, and his son was Devātithi. The son of Devātithi was Ṛkṣa, the son of Ṛkṣa was Dilīpa, and the son of Dilīpa was Pratīpa.

|| 9.22.12-13 ||

devāpiḥ śāntanus tasya

bāhlīka iti cātmajāḥ

pitṛ-rājyaṁ parityajya

devāpis tu vanaṁ gataḥ

abhavac chāntanū rājā

prāṅ mahābhiṣa-saṁjñitaḥ

yaṁ yaṁ karābhyāṁ spṛśati

jīrṇaṁ yauvanam eti saḥ

The sons of Pratīpa were Devāpi, Śāntanu and Bāhlīka. Devāpi left the kingdom of his father and went to the forest, and therefore Śāntanu became the king. Śāntanu, who in his previous birth was known as Mahābhiṣa, had the ability to transform anyone’s old age to youth simply by touching that person with his hands.

In his previous birth Śāntanu was Mahābhiṣa. By touching an old person, that person because youthful.

|| 9.22.14-15 ||

śāntim āpnoti caivāgryāṁ

karmaṇā tena śāntanuḥ

samā dvādaśa tad-rājye

na vavarṣa yadā vibhuḥ

śāntanur brāhmaṇair uktaḥ

parivettāyam agrabhuk

rājyaṁ dehy agrajāyāśu

pura-rāṣṭra-vivṛddhaye

Because the King was able to make everyone peaceful by the touch of his hand, his name was Śāntanu. Once, when there was no rainfall in the kingdom for twelve years, the *brāhmaṇas* said, "You are faulty for enjoying the property of your elder brother. For the prosperity of your kingdom and home, you should return the kingdom to him."

Indra (*vibhuḥ*) did not shower rain. *Smṛti* says *dārāgnihotra-saṁyogaṁ kurute yo 'graje sthite parivettā sa vijñeyaḥ parivittis tu pūrvajaḥ*: the person who gets married and performs sacrifice while the older brother is present is called *parivettā* and the elder brother is called *parivitti*. Though your elder brother lives (unmarried), you have married and enjoyed first and have enjoyed the kingdom. You are a *parivettā*. Because of this fault Indra does now shower rain. Therefore return the kingdom to him.

|| 9.22.16-17 ||

evam ukto dvijair jyeṣṭhaṁ

chandayām āsa so 'bravīt

tan-mantri-prahitair viprair

vedād vibhraṁśito girā

veda-vādātivādān vai

tadā devo vavarṣa ha

devāpir yogam āsthāya

kalāpa-grāmam āśritaḥ

When the *brāhmaṇas* said this, Mahārāja Śāntanu requested his elder brother Devāpi to take charge of the kingdom. Previously, however, Śāntanu's minister Aśvavāra had instigated some *brāhmaṇas* to induce Devāpi to transgress the injunctions of the Vedas. He thus blasphemed the Vedic principles. Under the

circumstances, Śāntanu again became the king, and Indra, being pleased, showered rains. Devāpi later took to the path of mystic *yoga* in a village named Kalāpagrāma.

He requested Devāpi to rule the kingdom. Devāpi made statements criticizing the Vedas. The cause is explained. Before Śāntanu made his request, Śāntanu's minister Aśvavāra made Devāpi a heretic in order to make him unsuitable to rule. Unknown to Śāntanu, he sent *brāhmaṇas* who made him deviate from the Vedas by uttering heretical words. Since Devāpi was unsuitable to rule because of his degradation, there was no fault in Śāntanu ruling. Indra then supplied rain.

|| 9.22.18-19 ||

soma-vaṁśe kalau naṣṭe

kṛtādau sthāpayiṣyati

bāhlīkāt somadatto 'bhūd

bhūrir bhūriśravās tataḥ

śalaś ca śāntanor āsīd

gaṅgāyāṁ bhīṣma ātmavān

sarva-dharma-vidāṁ śreṣṭho

mahā-bhāgavataḥ kaviḥ

After the dynasty of the moon-god comes to an end in this age of Kali, Devāpi, in the beginning of the next Satya-yuga, will reestablish the Soma dynasty in this world. From Bāhlīka, the brother of Śāntanu, came a son named Somadatta, who had three sons, named Bhūri, Bhūriśravā and Śala. From Śāntanu, through the womb of his wife named Gaṅgā, came Bhīṣma, the exalted, self-realized devotee and learned scholar.

|| 9.22.20 ||

vīra-yūthāgraṇīr yena

rāmo 'pi yudhi toṣitaḥ

śāntanor dāsa-kanyāyāṁ

jajñe citrāṅgadaḥ sutaḥ

Bhīṣmadeva was the foremost of all warriors. Lord Paraśurāma was very satisfied with him in fighting. By the semen of Śāntanu in the womb of Satyavatī, the daughter of a fisherman, Citrāṅgada took birth.

Uparicaravasu's semen, swallowed by a fish produced a daughter. She was raised by the fishermen who were *dāsas.* Thus she became known as the daughter of a *dāsa.* She became well known as Satyavatī.

|| 9.22.21-24 ||

vicitravīryaś cāvarajo

nāmnā citrāṅgado hataḥ

yasyāṁ parāśarāt sākṣād

avatīrṇo hareḥ kalā

veda-gupto muniḥ kṛṣṇo

yato 'ham idam adhyagām

hitvā sva-śiṣyān pailādīn

bhagavān bādarāyaṇaḥ

mahyaṁ putrāya śāntāya

paraṁ guhyam idaṁ jagau

vicitravīryo 'thovāha

kāśīrāja-sute balāt

svayaṁvarād upānīte

ambikāmbālike ubhe

tayor āsakta-hṛdayo

gṛhīto yakṣmaṇā mṛtaḥ

Citrāṅgada, of whom Vicitravīrya was the younger brother, was killed by a Gandharva who was also named Citrāṅgada. Satyavatī, before her marriage to Śāntanu, gave birth to the master authority of the Vedas, Vyāsadeva, known as Kṛṣṇa Dvaipāyana, who was begotten by Parāśara Muni. From Vyāsadeva, I, Śukadeva Gosvāmī, was born, and from him I studied, Śrīmad-Bhāgavatam.

The incarnation of Godhead Vedavyāsa, rejecting his disciples, headed by Paila, instructed Śrīmad-Bhāgavatam to me because I was free from all material desires. After Ambikā and Ambālikā, the two daughters of Kāśīrāja, were taken away by force, Vicitravīrya married them, but because he was too attached to these two wives, he died of tuberculosis.

Citrāṅgada was killed by a Gandharva of the same name in battle. Before her marriage to Śāntanu, Satyavatī gave birth to Vyāsa, protector of the Vedas, and a portion of the Lord. From him I learned *Bhāgavatam* (*idam*). Bhīṣma took the two daughters by force at a *svayamvara* ceremony and gave them to Vicitravīrya.

|| 9.22.25 ||

kṣetre 'prajasya vai bhrātur

mātrokto bādarāyaṇaḥ

dhṛtarāṣṭraṁ ca pāṇḍuṁ ca

viduraṁ cāpy ajījanat

Bādarāyaṇa, Śrī Vyāsadeva, following the order of his mother, Satyavatī, begot three sons, two by the womb of Ambikā and Ambālikā, the two wives of his brother Vicitravīrya, and the third by Vicitravīrya's maidservant. These sons were Dhṛtarāṣṭra, Pāṇḍu and Vidura.

Vicitravīrya was without offspring. His mother ordered his brother to produce children. This is supported by scriptural statements. *Apatir apaty-lipsur devarād guru prayuktām ṛtumatī*: a woman whose husband is dead, desiring offspring can produce a child from her husband’s brother with permission of elders.

|| 9.22.26 ||

gāndhāryāṁ dhṛtarāṣṭrasya

jajñe putra-śataṁ nṛpa

tatra duryodhano jyeṣṭho

duḥśalā cāpi kanyakā

Dhṛtarāṣṭra's wife, Gāndhārī, gave birth to one hundred sons and one daughter, O King! The oldest of the sons was Duryodhana, and the daughter's name was Duḥśalā.

|| 9.22.27-28 ||

śāpān maithuna-ruddhasya

pāṇḍoḥ kuntyāṁ mahā-rathāḥ

jātā dharmānilendrebhyo

yudhiṣṭhira-mukhās trayaḥ

nakulaḥ sahadevaś ca

mādryāṁ nāsatya-dasrayoḥ

draupadyāṁ pañca pañcabhyaḥ

putrās te pitaro 'bhavan

Pāṇḍu was restrained from sexual life because of having been cursed by a sage, and therefore his three sons Yudhiṣṭhira, Bhīma and Arjuna were begotten through the womb of his wife, Kuntī, by Dharmarāja, by the *devatā* controlling the wind, and by the *devatā* controlling the rain. Pāṇḍu's second wife, Mādrī, gave birth to Nakula and Sahadeva, who were begotten by the two Aśvinī-kumāras. The five brothers, headed by Yudhiṣṭhira, begot five sons through the womb of Draupadī. These five sons were your uncles.

Pāṇḍu was cursed by a sage in the form of a deer from having sex life. *Nāsatya-dasrayoḥ* means “by the Āśvini-kumāras.”

|| 9.22.29 ||

yudhiṣṭhirāt prativindhyaḥ

śrutaseno vṛkodarāt

arjunāc chrutakīrtis tu

śatānīkas tu nākuliḥ

From Yudhiṣṭhira came a son named Prativindhya, from Bhīma a son named Śrutasena, from Arjuna a son named Śrutakīrti, and from Nakula a son named Śatānīka.

|| 9.22.30-31 ||

sahadeva-suto rājañ

chrutakarmā tathāpare

yudhiṣṭhirāt tu pauravyāṁ

devako 'tha ghaṭotkacaḥ

bhīmasenād dhiḍimbāyāṁ

kālyāṁ sarvagatas tataḥ

sahadevāt suhotraṁ tu

vijayāsūta pārvatī

O King! The son of Sahadeva was Śrutakarmā. Furthermore, Yudhiṣṭhira and his brothers begot other sons in other wives. Yudhiṣṭhira begot a son named Devaka through the womb of Pauravī, and Bhīmasena begot a son named Ghaṭotkaca through his wife Hiḍimbā and a son named Sarvagata through his wife Kālī. Similarly, Sahadeva had a son named Suhotra through his wife named Vijayā, who was the daughter of the king of the mountains.

In his other wife, Kālī, Bhīma begot a son names Sarvagata. Pārvatī means daughter of the mountain.

|| 9.22.32 ||

kareṇumatyāṁ nakulo

naramitraṁ tathārjunaḥ

irāvantam ulupyāṁ vai

sutāyāṁ babhruvāhanam

maṇipura-pateḥ so 'pi

tat-putraḥ putrikā-sutaḥ

Nakula begot a son named Naramitra through his wife named Kareṇumatī. Similarly, Arjuna begot a son named Irāvān through his wife known as Ulupī, the daughter of the Nāgas, and a son named Babhruvāhana in the womb of the princess of Maṇipura. Babhruvāhana became the adopted son of the king of Maṇipura.

Ulupi was the daughter of a Nāga. In the daughter of the king of Maṇipura, given on the condition that the child would be his, he begot Babhruvāhana. That son became the son of the king, who was his grandfather.

|| 9.22.33 ||

tava tātaḥ subhadrāyām

abhimanyur ajāyata

sarvātirathajid vīra

uttarāyāṁ tato bhavān

Your father, Abhimanyu, was born from the womb of Subhadrā as the son of Arjuna. He was the conqueror of all atirathas [those who could fight with one thousand charioteers]. From him, by the womb of Uttarā, the daughter of Virāḍrāja, you were born.

|| 9.22.34 ||

parikṣīṇeṣu kuruṣu

drauṇer brahmāstra-tejasā

tvaṁ ca kṛṣṇānubhāvena

sajīvo mocito 'ntakāt

After the Kuru dynasty was annihilated in the Battle of Kurukṣetra, you also were about to be destroyed by the *brahmāstra* released by the son of Droṇācārya, but by the mercy of Kṛṣṇa, you were saved from death.

|| 9.22.35 ||

taveme tanayās tāta

janamejaya-pūrvakāḥ

śrutaseno bhīmasena

ugrasenaś ca vīryavān

My dear King! Your four sons—Janamejaya, the eldest, Śrutasena, Bhīmasena and Ugrasena—are very powerful.

|| 9.22.36 ||

janamejayas tvāṁ viditvā

takṣakān nidhanaṁ gatam

sarpān vai sarpa-yāgāgnau

sa hoṣyati ruṣānvitaḥ

Learning of your death by the Takṣaka snake, your son Janamejaya, filled with anger, will sacrifice all the snakes in a snake sacrifice.

|| 9.22.37 ||

kālaṣeyaṁ purodhāya

turaṁ turaga-medhaṣāṭ

samantāt pṛthivīṁ sarvāṁ

jitvā yakṣyati cādhvaraiḥ

After conquering the world and after accepting Tura, the son of Kalaṣa, as his priest, Janamejaya will perform horse sacrifices, for which he will be known as Turaga-medhaṣāṭ.

Tura is the name of the priest.

|| 9.22.38 ||

tasya putraḥ śatānīko

yājñavalkyāt trayīṁ paṭhan

astra-jñānaṁ kriyā-jñānaṁ

śaunakāt param eṣyati

The son of Janamejaya known as Śatānīka will learn from Yājñavalkya the three Vedas and the art of performing ritualistic ceremonies. He will also learn the military arts from Kṛpācārya and knowledge of *ātmā* from the sage Śaunaka.

|| 9.22.39 ||

sahasrānīkas tat-putras

tataś caivāśvamedhajaḥ

asīmakṛṣṇas tasyāpi

nemicakras tu tat-sutaḥ

The son of Śatānīka will be Sahasrānīka, and from him will come the son named Aśvamedhaja. From Aśvamedhaja will come Asīmakṛṣṇa, and his son will be Nemicakra.

|| 9.22.40||

gajāhvaye hṛte nadyā

kauśāmbyāṁ sādhu vatsyati

uktas tataś citrarathas

tasmāc chucirathaḥ sutaḥ

When the town of Hastināpura is inundated by the river, Nemicakra will live in the place known as Kauśāmbī. His son will be celebrated as Citraratha, and the son of Citraratha will be Śuciratha.

|| 9.22.41 ||

tasmāc ca vṛṣṭimāṁs tasya

suṣeṇo 'tha mahīpatiḥ

sunīthas tasya bhavitā

nṛcakṣur yat sukhīnalaḥ

From Śuciratha will come the son named Vṛṣṭimān, and his son, Suṣeṇa, will be the emperor of the entire world. The son of Suṣeṇa will be Sunītha, his son will be Nṛcakṣu, and from Nṛcakṣu will come a son named Sukhīnala.

From Nrcakṣu (*yad*) will come Sukhīnala.

|| 9.22.42 ||

pariplavaḥ sutas tasmān

medhāvī sunayātmajaḥ

nṛpañjayas tato dūrvas

timis tasmāj janiṣyati

The son of Sukhīnala will be Pariplava, and his son will be Sunaya. From Sunaya will come a son named Medhāvī; from Medhāvī, Nṛpañjaya; from Nṛpañjaya, Dūrva; and from Dūrva, Timi.

From Sukhīnala will come Pariplava. His son will be Sunaya. Sunaya's son will be Medhāvī.

|| 9.22.43 ||

timer bṛhadrathas tasmāc

chatānīkaḥ sudāsajaḥ

śatānīkād durdamanas

tasyāpatyaṁ mahīnaraḥ

From Timi will come Bṛhadratha; from Bṛhadratha, Sudāsa; and from Sudāsa, Śatānīka. From Śatānīka will come Durdamana, and from him will come a son named Mahīnara.

From Bṛhadratha will come Sudāsa, and from Sudāsa will come Śatānīka.

|| 9.22.44-45 ||

daṇḍapāṇir nimis tasya

kṣemako bhavitā yataḥ

brahma-kṣatrasya vai yonir

vaṁśo devarṣi-satkṛtaḥ

kṣemakaṁ prāpya rājānaṁ

saṁsthāṁ prāpsyati vai kalau

atha māgadha-rājāno

bhāvino ye vadāmi te

The son of Mahīnara will be Daṇḍapāṇi, and his son will be Nimi, from whom King Kṣemaka will be born. I have now described to you the moon-god's dynasty, which is the source of *brāhmaṇas* and *kṣatriyas* and is worshiped by *devatās* and sages. In this Kali-yuga, Kṣemaka will be the last monarch. Now I shall describe to you the future Māgadha dynasty.

This dynasty is respected by the *devatās* and sages (*devarṣi-satkṛtaḥ*).

|| 9.22.46-48 ||

bhavitā sahadevasya

mārjārir yac chrutaśravāḥ

tato yutāyus tasyāpi

niramitro 'tha tat-sutaḥ

sunakṣatraḥ sunakṣatrād

bṛhatseno 'tha karmajit

tataḥ sutañjayād vipraḥ

śucis tasya bhaviṣyati

kṣemo 'tha suvratas tasmād

dharmasūtraḥ samas tataḥ

dyumatseno 'tha sumatiḥ

subalo janitā tataḥ

Sahadeva, the son of Jarāsandha, will have a son named Mārjāri. From Mārjāri will come Śrutaśravā; from Śrutaśravā, Yutāyu; and from Yutāyu, Niramitra. The son of Niramitra will be Sunakṣatra, from Sunakṣatra will come Bṛhatsena, and from Bṛhatsena, Karmajit. The son of Karmajit will be Sutañjaya, the son of Sutañjaya will be Vipra, and his son will be Śuci. The son of Śuci will be Kṣema, the son of Kṣema will be Suvrata, and the son of Suvrata will be Dharmasūtra. From Dharmasūtra will come Sama; from Sama, Dyumatsena; from Dyumatsena, Sumati; and from Sumati, Subala.

Sahadeva was the son of Jārasandha.

|| 9.22.49 ||

sunīthaḥ satyajid atha

viśvajid yad ripuñjayaḥ

bārhadrathāś ca bhūpālā

bhāvyāḥ sāhasra-vatsaram

From Subala will come Sunītha; from Sunītha, Satyajit; from Satyajit, Viśvajit; and from Viśvajit, Ripuñjaya. All of these personalities will belong to the dynasty of Bṛhadratha, which will rule the world for one thousand years.

From the time of Jārasandha that dynasty will continue for a thousand years. The kings after that will be described in the Twelfth Canto.

Thus ends the commentary on the Twenty-second Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-three

Dynasties of Yayāti's Four Sons

|| 9.23.1 ||

śrī-śuka uvāca

anoḥ sabhānaraś cakṣuḥ

pareṣṇuś ca trayaḥ sutāḥ

sabhānarāt kālanaraḥ

sṛñjayas tat-sutas tataḥ

Śukadeva Gosvāmī said: Anu, the fourth son of Yayāti, had three sons, named Sabhānara, Cakṣu and Pareṣṇu. O King, from Sabhānara came a son named Kālanara, and from Kālanara came a son named Sṛñjaya.

The Twenty-third Chapter described the dynasties of Anu, Druhya, Turasu and Yadu, ending with Jyāmagha, and describes the glory of Kartavīryārjuna. Having described the dynasty of Pūru's fifth son Yayāti, the dynasties from the other four sons are now described.

|| 9.23.2 ||

janamejayas tasya putro

mahāśālo mahāmanāḥ

uśīnaras titikṣuś ca

mahāmanasa ātmajau

From Sṛñjaya came a son named Janamejaya. From Janamejaya came Mahāśāla; from Mahāśāla, Mahāmanā; and from Mahāmanā two sons, named Uśīnara and Titikṣu.

|| 9.23.3-4 ||

śibir varaḥ kṛmir dakṣaś

catvārośīnarātmajāḥ

vṛṣādarbhaḥ sudhīraś ca

madraḥ kekaya ātmavān

śibeś catvāra evāsaṁs

titikṣoś ca ruṣadrathaḥ

tato homo 'tha sutapā

baliḥ sutapaso 'bhavat

The four sons of Uśīnara were Śibi, Vara, Kṛmi and Dakṣa, and from Śibi again came four sons, named Vṛṣādarbha, Sudhīra, Madra and Kekaya. The son of

Titikṣu was Ruṣadratha. From Ruṣadratha came Homa; from Homa, Sutapā; and from Sutapā, Bali.

Catvārośīnarātmajāḥ should be *catvāra uśīnarātmajāḥ,*

|| 9.23.5 ||

aṅga-vaṅga-kaliṅgādyāḥ

suhma-puṇḍrauḍra-saṁjñitāḥ

jajñire dīrghatamaso

baleḥ kṣetre mahīkṣitaḥ

By the semen of Dīrghatamā in the wife of Bali, the emperor of the world, six sons took birth, namely Aṅga, Vaṅga, Kaliṅga, Suhma, Puṇḍra and Oḍra.

Through the wife of Bali, the son of Utathya (brother of Bṛhaspati), named Dīrghatamasā were born six sons.

|| 9.23.6 ||

cakruḥ sva-nāmnā viṣayān

ṣaḍ imān prācyakāṁś ca te

khalapāno 'ṅgato jajñe

tasmād divirathas tataḥ

These six sons, headed by Aṅga, later became kings of six states in the eastern side of India, known by the names of those kings. From Aṅga came a son named Khalapāna, and from Khalapāna came Diviratha.

Viṣayān means provinces. *Prāchykān* means eastern parts of Bhārata-varṣa.

|| 9.23.7-10 ||

suto dharmaratho yasya

jajñe citraratho 'prajāḥ

romapāda iti khyātas

tasmai daśarathaḥ sakhā

śāntāṁ sva-kanyāṁ prāyacchad

ṛṣyaśṛṅga uvāha yām

deve 'varṣati yaṁ rāmā

āninyur hariṇī-sutam

nāṭya-saṅgīta-vāditrair

vibhramāliṅganārhaṇaiḥ

sa tu rājño 'napatyasya

nirūpyeṣṭiṁ marutvate

prajām adād daśaratho

yena lebhe 'prajāḥ prajāḥ

caturaṅgo romapādāt

pṛthulākṣas tu tat-sutaḥ

From Diviratha came a son named Dharmaratha, and his son was Citraratha, who was celebrated as Romapāda. Romapāda, however, was without issue, and therefore his friend Mahārāja Daśaratha gave him his own daughter, named Śāntā. Romapāda accepted her as his daughter, and thereafter she married Ṛṣyaśṛṅga. When the *devatās* failed to shower rain, Ṛṣyaśṛṅga was appointed the priest for performing a sacrifice, after being brought from the forest by the allurement of prostitutes, who danced, sang and performed music, embraced him and worshiped him. Thereafter, Ṛṣyaśṛṅga performed a son-giving sacrifice on behalf of Mahārāja Daśaratha, who had no issue, and then Mahārāja Daśaratha had sons. From Romapāda, by the mercy of Ṛṣyaśṛṅga, Caturaṅga was born, and from Caturaṅga came Pṛthulākṣa.

|| 9.23.11 ||

bṛhadratho bṛhatkarmā

bṛhadbhānuś ca tat-sutāḥ

ādyād bṛhanmanās tasmāj

jayadratha udāhṛtaḥ

The sons of Pṛthulākṣa were Bṛhadratha, Bṛhatkarmā and Bṛhadbhānu. From the eldest, Bṛhadratha, came a son named Bṛhanmanā, and from Bṛhanmanā came a son named Jayadratha.

Ādyāt means “from Bṛhadratha.”

|| 9.23.12 ||

vijayas tasya sambhūtyāṁ

tato dhṛtir ajāyata

tato dhṛtavratas tasya

satkarmādhirathas tataḥ

The son of Jayadratha, by the womb of his wife Sambhūti, was Vijaya, and from Vijaya, Dhṛti was born. From Dhṛti came Dhṛtavrata; from Dhṛtavrata, Satkarmā; and from Satkarmā, Adhiratha.

|| 9.23.13 ||

yo 'sau gaṅgā-taṭe krīḍan

mañjūṣāntargataṁ śiśum

kuntyāpaviddhaṁ kānīnam

anapatyo 'karot sutam

While playing on the bank of the Ganges, Adhiratha found a baby wrapped up in a basket, left by Kuntī, before her marriage. Because Adhiratha had no sons, he raised this baby as his own. (He was later known as Karṇa.)

Apaviddham means “abandoned because of shame.”

|| 9.23.14||

vṛṣasenaḥ sutas tasya

karṇasya jagatīpate

druhyoś ca tanayo babhruḥ

setus tasyātmajas tataḥ

O King! The only son of Karṇa was Vṛṣasena. Druhyu, the third son of Yayāti, had a son named Babhru, and the son of Babhru was known as Setu.

Druhya was the son of Yayāti.

|| 9.23.15 ||

ārabdhas tasya gāndhāras

tasya dharmas tato dhṛtaḥ

dhṛtasya durmadas tasmāt

pracetāḥ prācetasaḥ śatam

The son of Setu was Ārabdha, Ārabdha's son was Gāndhāra, and Gāndhāra's son was Dharma. Dharma's son was Dhṛta, Dhṛta's son was Durmada, and Durmada's son was Pracetā, who had one hundred sons.

|| 9.23.16 ||

mlecchādhipatayo 'bhūvann

udīcīṁ diśam āśritāḥ

turvasoś ca suto vahnir

vahner bhargo 'tha bhānumān

The sons of Pracetā occupied the northern side of India, which was devoid of Vedic civilization, and became kings there. Yayāti's second son was Turvasu. The son of Turvasu was Vahni; the son of Vahni, Bharga; the son of Bharga, Bhānumān.

Turvasu was also a son of Yayāti.

|| 9.23.17 ||

tribhānus tat-suto 'syāpi

karandhama udāra-dhīḥ

marutas tat-suto 'putraḥ

putraṁ pauravam anvabhūt

The son of Bhānumān was Tribhānu, and his son was the magnanimous Karandhama. Karandhama's son was Maruta, who had no sons and who therefore adopted a son of the Pūru dynasty [Mahārāja Duṣmanta] as his own.

Maruta had no son and therefore adopted Duṣmanta of the Puru dynasty as his son

|| 9.23.18-19 ||

duṣmantaḥ sa punar bheje

sva-vaṁśaṁ rājya-kāmukaḥ

yayāter jyeṣṭha-putrasya

yador vaṁśaṁ nararṣabha

varṇayāmi mahā-puṇyaṁ

sarva-pāpa-haraṁ nṛṇām

yador vaṁśaṁ naraḥ śrutvā

sarva-pāpaiḥ pramucyate

Mahārāja Duṣmanta, desiring to occupy the throne, returned to his original dynasty [the Pūru dynasty], even though he had accepted Maruta as his father. O Mahārāja Parīkṣit! I will now describe the dynasty of Yadu, the eldest son of Mahārāja Yayāti, which vanquishes all sins. Simply by hearing this description, one is freed from all sinful reactions.

Duṣmanta participated in Pūru’s lineage, not that of Turvasu, because he desired to rule the kingdom. In the Pūru dynasty he had a right to claim the throne.

|| 9.23.20-21 ||

yatrāvatīrṇo bhagavān

paramātmā narākṛtiḥ

yadoḥ sahasrajit kroṣṭā

nalo ripur iti śrutāḥ

catvāraḥ sūnavas tatra

śatajit prathamātmajaḥ

mahāhayo reṇuhayo

haihayaś ceti tat-sutāḥ

In that dynasty the Supreme Lord, Paramātmā, descended in his human form. Yadu had four sons, named Sahasrajit, Kroṣṭā, Nala and Ripu. Of these four, the eldest, Sahasrajit, had a son named Śatajit, who had three sons, named Mahāhaya, Reṇuhaya and Haihaya.

Narākṛti means his *svarūpa* is that of a human or he is of human species, since the word *ākṛti* can mean s*varūpa* or species. The human form is not a secondary feature of Paramātmā, but his *svarūpa*. This was shown by the following statement:

yūyaṁ nṛ-loke bata bhūri-bhāgā

lokaṁ punānā munayo 'bhiyanti

yeṣāṁ gṛhān āvasatīti sākṣād

gūḍhaṁ paraṁ brahma manuṣya-liṅgam

You Pāṇḍavas are most fortunate in this world. Sages who purify the planets come and visit your houses because the Supreme Brahman personally resides your houses in a human form. SB 7.10.48

|| 9.23.22 ||

dharmas tu haihaya-suto

netraḥ kunteḥ pitā tataḥ

sohañjir abhavat kunter

mahiṣmān bhadrasenakaḥ

The son of Haihaya was Dharma, and the son of Dharma was Netra, the father of Kunti. From Kunti came a son named Sohañji, from Sohañji came Mahiṣmān, and from Mahiṣmān, Bhadrasenaka.

|| 9.23.23 ||

durmado bhadrasenasya

dhanakaḥ kṛtavīryasūḥ

kṛtāgniḥ kṛtavarmā ca

kṛtaujā dhanakātmajāḥ

The sons of Bhadrasena were known as Durmada and Dhanaka. Dhanaka was the father of Kṛtavīrya and also of Kṛtāgni, Kṛtavarmā and Kṛtaujā.

Bhadrasena had two sons Durmada and Dhanaka. Dhanaka's son was Kṛtavīrya. He had four sons in all.

|| 9.23.24 ||

arjunaḥ kṛtavīryasya

sapta-dvīpeśvaro 'bhavat

dattātreyād dharer aṁśāt

prāpta-yoga-mahāguṇaḥ

The son of Kṛtavīrya was Arjuna. He [Kārtavīryārjuna] became the emperor of the entire world, consisting of seven islands, and received mystic power from Dattātreya, the incarnation of the Lord.

If the dynasty of Yadu was cursed by Yayāti, how did Arjuna become the king of the world? He was given powers by Dattātreya.

|| 9.23.25 ||

na nūnaṁ kārtavīryasya

gatiṁ yāsyanti pārthivāḥ

yajña-dāna-tapo-yogaiḥ

śruta-vīrya-dayādibhiḥ

No other king in this world could equal Kārtavīryārjuna in sacrifices, charity, austerity, mystic power, education, strength or mercy.

|| 9.23.26 ||

pañcāśīti sahasrāṇi

hy avyāhata-balaḥ samāḥ

anaṣṭa-vitta-smaraṇo

bubhuje 'kṣayya-ṣaḍ-vasu

For eighty-five thousand years, Kārtavīryārjuna, with inexhaustible strength, by memory of whom ones wealth becomes indestructible, enjoyed undecaying objects of the six senses.

Anaṣṭa-vitta-smaraṇaḥ means “a person by remembering whom, ones wealth is not destroyed.” He enjoyed undecaying objects of the six senses.

|| 9.23.27 ||

tasya putra-sahasreṣu

pañcaivorvaritā mṛdhe

jayadhvajaḥ śūraseno

vṛṣabho madhur ūrjitaḥ

Of the one thousand sons of Kārtavīryārjuna, only five remained alive after the fight with Paraśurāma. Their names were Jayadhvaja, Śūrasena, Vṛṣabha, Madhu and Ūrjita.

Mṛdhe means “in the fight with Paraśurāma.”

|| 9.23.28 ||

jayadhvajāt tālajaṅghas

tasya putra-śataṁ tv abhūt

kṣatraṁ yat tālajaṅghākhyam

aurva-tejopasaṁhṛtam

Jayadhvaja had a son named Tālajaṅgha, who had one hundred sons. All the *kṣatriyas* in that dynasty, known as Tālajaṅgha, were annihilated by the great power received by Mahārāja Sagara from Aurva Ṛṣi.

Aurvasya tejasā means "by the power of King Sagara."

|| 9.23.29 ||

teṣāṁ jyeṣṭho vītihotro

vṛṣṇiḥ putro madhoḥ smṛtaḥ

tasya putra-śataṁ tv āsīd

vṛṣṇi-jyeṣṭhaṁ yataḥ kulam

Of the sons of Tālajaṅgha, Vītihotra was the eldest. The son of Madhu was named Vṛṣṇi. Madhu had one hundred sons, of whom Vṛṣṇi was the eldest, from which a dynasty started.

Madhu was the son of Kartavīryārjuna.

|| 9.23.30-31 ||

mādhavā vṛṣṇayo rājan

yādavāś ceti saṁjñitāḥ

yadu-putrasya ca kroṣṭoḥ

putro vṛjinavāṁs tataḥ

svāhito 'to viṣadgur vai

tasya citrarathas tataḥ

śaśabindur mahā-yogī

mahā-bhāgo mahān abhūt

caturdaśa-mahāratnaś

cakravarty aparājitaḥ

O King! The dynasties of Yadu, Madhu and Vṛṣṇi are known as Yādava, Mādhava and Vṛṣṇi. The son of Yadu named Kroṣṭā had a son named Vṛjinavān. The son of Vṛjinavān was Svāhita; the son of Svāhita, Viṣadgu; the son of Viṣadgu, Citraratha; and the son of Citraratha, Śaśabindu. The greatly fortunate Śaśabindu, who was a great mystic, possessed fourteen great jewels. He became the undefeated emperor of the world.

Yadu, Madhu and Vṛṣni started famous dynasties. Śaśabindhu possessed the best of each treasure. These treasures are 1) an elephant, (2) a horse, (3) a chariot, (4) a wife, (5) arrows, (6) a reservoir of wealth, (7) a garland, (8) valuable clothes, (9) trees, (10) a spear, (11) a noose, (12) jewels, (13) an umbrella, and (14) air plane.

|| 9.23.32 ||

tasya patnī-sahasrāṇāṁ

daśānāṁ sumahā-yaśāḥ

daśa-lakṣa-sahasrāṇi

putrāṇāṁ tāsv ajījanat

The famous Śaśabindu had ten thousand wives, and begot one billion sons.

In each wife he begot one hundred thousand sons.

|| 9.23.33 ||

teṣāṁ tu ṣaṭ pradhānānāṁ

pṛthuśravasa ātmajaḥ

dharmo nāmośanā tasya

hayamedha-śatasya yāṭ

Among these many sons, six were the foremost. The son of Pṛthuśravā was known as Dharma, and his son was known as Uśanā. Uśanā was the performer of one hundred horse sacrifices.

Uśanā was the son of Dharma.

|| 9.23.34 ||

tat-suto rucakas tasya

pañcāsann ātmajāḥ śṛṇu

purujid-rukma-rukmeṣu-

pṛthu-jyāmagha-saṁjñitāḥ

The son of Uśanā was Rucaka, who had five sons—Purujit, Rukma, Rukmeṣu, Pṛthu and Jyāmagha.

|| 9.23.35-36 ||

jyāmaghas tv aprajo 'py anyāṁ

bhāryāṁ śaibyā-patir bhayāt

nāvindac chatru-bhavanād

bhojyāṁ kanyām ahāraṣīt

ratha-sthāṁ tāṁ nirīkṣyāha

śaibyā patim amarṣitā

keyaṁ kuhaka mat-sthānaṁ

ratham āropiteti vai

snuṣā tavety abhihite

smayantī patim abravīt

Jyāmagha had no sons, but because he was fearful of his wife, Śaibyā, he could not accept another wife. Jyāmagha once took from the house of some royal enemy a girl for enjoyment, but upon seeing her Śaibyā becamse angry and said to her husband, "O cheater! Who is this girl sitting upon my seat on the chariot?" Jyāmagha then replied, "This girl is your daughter-in-law." With a smile, Śaibyā replied.

|| 9.23.37 ||

ahaṁ bandhyāsapatnī ca

snuṣā me yujyate katham

janayiṣyasi yaṁ rājñi

tasyeyam upayujyate

Śaibyā said, "I am sterile and have no co-wife. How can this girl be my daughter-in-law?" Jyāmagha replied, "My dear Queen, this girl will be the wife of the son you will bear."

“I do not have a co-wife, who could bear a son.” In great fear, Jyāmagha said, “You will have a son.”

|| 9.23.38 ||

anvamodanta tad viśve-

devāḥ pitara eva ca

śaibyā garbham adhāt kāle

kumāraṁ suṣuve śubham

sa vidarbha iti prokta

upayeme snuṣāṁ satīm

The Viśvadevas and Pitṛs made his words come true. Śaibyā became pregnant and in due time gave birth to a good son named Vidarbha. He later married the girl brought by Jyāmagha as a daughter-in-law.

Seeing the risk of life for the King whose limbs were perspiring and quivering in fear of his wife, the Viśvadevas and Pitṛs, out of compassion for him, made his words come true. It is understood that he had previously worshipped them with devotion. Though Śaibyā was infertile, by their mercy she became pregnant. Parāśara and others say, “Among all those who have died and those who will be born, the husband of Śaibyā, Jyāmagha, king of the earth, is the best.”

Thus ends the commentary on the Twenty-third Chapter of the Ninth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas.*

Chapter Twenty-four

Further Descendents of the Yadu Dynasty

|| 9.24.1 ||

śrī-śuka uvāca

tasyāṁ vidarbho 'janayat

putrau nāmnā kuśa-krathau

tṛtīyaṁ romapādaṁ ca

vidarbha-kula-nandanam

Śukadeva Gosvāmī said: In the womb of the girl brought by his father, Vidarbha begot three sons, named Kuśa, Kratha and Romapāda. Romapāda was the favorite in the dynasty of Vidarbha.

The Twenty-fourth Chapter describes Vasudeva and Devakī, the mother and father of Kṛṣṇa and Balarāma in the Yadu dynasty.

|| 9.24.2 ||

romapāda-suto babhrur

babhroḥ kṛtir ajāyata

uśikas tat-sutas tasmāc

cediś caidyādayo nṛpāḥ

The son of Romapāda was Babhru, from whom there came a son named Kṛti. The son of Kṛti was Uśika, and the son of Uśika was Cedi. From Cedi was born the king known as Caidya and others.

Caidyādyaḥ means Damaghosa (father of Śiśupāla) and others.

|| 9.24.3-4 ||

krathasya kuntiḥ putro 'bhūd

vṛṣṇis tasyātha nirvṛtiḥ

tato daśārho nāmnābhūt

tasya vyomaḥ sutas tataḥ

jīmūto vikṛtis tasya

yasya bhīmarathaḥ sutaḥ

tato navarathaḥ putro

jāto daśarathas tataḥ

The son of Kratha was Kunti; the son of Kunti, Vṛṣṇi; the son of Vṛṣṇi, Nirvṛti; and the son of Nirvṛti, Daśārha. From Daśārha came Vyoma; from Vyoma came Jīmūta; from Jīmūta, Vikṛti; from Vikṛti, Bhīmaratha; from Bhīmaratha, Navaratha; and from Navaratha, Daśaratha.

Kratha was the son of Vidarbha.

|| 9.24.5 ||

karambhiḥ śakuneḥ putro

devarātas tad-ātmajaḥ

devakṣatras tatas tasya

madhuḥ kuruvaśād anuḥ

From Daśaratha came a son named Śakuni and from Śakuni a son named Karambhi. The son of Karambhi was Devarāta, and his son was Devakṣatra. The sons of Devakṣatra were Madhu and Kuruvaśa. From Kuruvaśa there came a son named Anu.

Devakṣatra’s sons were Madhu and Kuruvaśa. Kuruvaśa had a son named Anu.

|| 9.24.6-8 ||

puruhotras tv anoḥ putras

tasyāyuḥ sātvatas tataḥ

bhajamāno bhajir divyo

vṛṣṇir devāvṛdho 'ndhakaḥ

sātvatasya sutāḥ sapta

mahābhojaś ca māriṣa

bhajamānasya nimlociḥ

kiṅkaṇo dhṛṣṭir eva ca

ekasyām ātmajāḥ patnyām

anyasyāṁ ca trayaḥ sutāḥ

śatājic ca sahasrājid

ayutājid iti prabho

The son of Anu was Puruhotra, the son of Puruhotra was Ayu, and the son of Ayu was Sātvata. O great King! Sātvata had seven sons, named Bhajamāna, Bhaji, Divya, Vṛṣṇi, Devāvṛdha, Andhaka and Mahābhoja. From Bhajamāna by one wife came three sons—Nimloci, Kiṅkaṇa and Dhṛṣṭi. And from his other wife came three other sons—Śatājit, Sahasrājit and Ayutājit.

|| 9.24.9 ||

babhrur devāvṛdha-sutas

tayoḥ ślokau paṭhanty amū

yathaiva śṛṇumo dūrāt

sampaśyāmas tathāntikāt

The son of Devāvṛdha was Babhru. Concerning Devāvṛdha and Babhru our predecessors sang two verses. Though we hear these verses from a distant past, we see them as if they were present.

Sātvata’s son was Devāvṛdha. Devavṛdha’s son was Babhru. There is a song about the father and son.

|| 9.24.10-11 ||

babhruḥ śreṣṭho manuṣyāṇāṁ

devair devāvṛdhaḥ samaḥ

puruṣāḥ pañca-ṣaṣṭiś ca

ṣaṭ-sahasrāṇi cāṣṭa ca

ye 'mṛtatvam anuprāptā

babhror devāvṛdhād api

mahābhojo 'tidharmātmā

bhojā āsaṁs tad-anvaye

"Among human beings Babhru is the best and that Devāvṛdha is equal to the *devatās.* Because of the association of Babhru and Devāvṛdha, all of their descendants, numbering 14,065, achieved liberation." In the dynasty of King Mahābhoja, who was exceedingly religious, there appeared the Bhoja kings.

Babhror devāvṛdhāt means “by the strength of the association of Babhru and Devāvrḍha.”

|| 9.24.12 ||

vṛṣṇeḥ sumitraḥ putro 'bhūd

yudhājic ca parantapa

śinis tasyānamitraś ca

nighno 'bhūd anamitrataḥ

O King, suppressor of enemies! The sons of Vṛṣṇi were Sumitra and Yudhājit. From Yudhājit came Śini and Anamitra, and from Anamitra came a son named Nighna.

Vṛṣṇi was another son of Sātvata.

|| 9.24.13 ||

satrājitaḥ prasenaś ca

nighnasyāthāsatuḥ sutau

anamitra-suto yo 'nyaḥ

śinis tasya ca satyakaḥ

The two sons of Nighna were Satrājita and Prasena. Another son of Anamitra was another Śini, and his son was Satyaka.

|| 9.24.14 ||

yuyudhānaḥ sātyakir vai

jayas tasya kuṇis tataḥ

yugandharo 'namitrasya

vṛṣṇiḥ putro 'paras tataḥ

The son of Satyaka was Yuyudhāna, whose son was Jaya. From Jaya came a son named Kuṇi and from Kuṇi a son named Yugandhara. Another son of Anamitra was Vṛṣṇi.

Sātyakiḥ means the son of Satyaka. Anamitra's son was Vṛṣṇi, different from the previously mentioned Vṛṣṇi.

|| 9.24.15 ||

śvaphalkaś citrarathaś ca

gāndinyāṁ ca śvaphalkataḥ

akrūra-pramukhā āsan

putrā dvādaśa viśrutāḥ

From Vṛṣṇi came the sons named Śvaphalka and Citraratha. From Śvaphalka by his wife Gāndinī came Akrūra. Akrūra was the eldest, but there were twelve other sons, all of whom were well known.

Akrūra was the chief over the twelve other sons such as Āsaṅga. This is an *atad-guṇa-samvijñāna-bahu-vrīhi* compound (since he is the chief but excluded from the twelve sons).

|| 9.24.16-18 ||

āsaṅgaḥ sārameyaś ca

mṛduro mṛduvid giriḥ

dharmavṛddhaḥ sukarmā ca

kṣetropekṣo 'rimardanaḥ

śatrughno gandhamādaś ca

pratibāhuś ca dvādaśa

teṣāṁ svasā sucārākhyā

dvāv akrūra-sutāv api

devavān upadevaś ca

tathā citrarathātmajāḥ

pṛthur vidūrathādyāś ca

bahavo vṛṣṇi-nandanāḥ

The names of these twelve were Āsaṅga, Sārameya, Mṛdura, Mṛduvit, Giri, Dharmavṛddha, Sukarmā, Kṣetropekṣa, Arimardana, Śatrughna, Gandhamāda and Pratibāhu. These brothers also had a sister named Sucārā. From Akrūra came two sons, named Devavān and Upadeva. Citraratha had many sons, headed by Pṛthu and Vidūratha, all of whom were known as belonging to the dynasty of Vṛṣṇi.

Citraratha was the brother of Śvaphalka.

|| 9.24.19 ||

kukuro bhajamānaś ca

śuciḥ kambalabarhiṣaḥ

kukurasya suto vahnir

vilomā tanayas tataḥ

Kukura, Bhajamāna, Śuci and Kambalabarhiṣa were four other sons of Vṛṣṇa son of Anamitra. The son of Kukura was Vahni, and his son was Vilomā.

Kukura and others were sons of the Vṛṣna mentioned in verse 14. However in *Viṣṇu Purāna* these four are said to be sons of Andhaka.

|| 9.24.20 ||

kapotaromā tasyānuḥ

sakhā yasya ca tumburuḥ

andhakād dundubhis tasmād

avidyotaḥ punarvasuḥ

The son of Vilomā was Kapotaromā, and his son was Anu, whose friend was Tumburu. From Andhaka came Dundubhi; and from Dundubhi, Avidyota. From Avidyota came a son named Punarvasu.

Andhaka was the son of Sātvata.

|| 9.24.21-23 ||

tasyāhukaś cāhukī ca

kanyā caivāhukātmajau

devakaś cograsenaś ca

catvāro devakātmajāḥ

devavān upadevaś ca

sudevo devavardhanaḥ

teṣāṁ svasāraḥ saptāsan

dhṛtadevādayo nṛpa

śāntidevopadevā ca

śrīdevā devarakṣitā

sahadevā devakī ca

vasudeva uvāha tāḥ

Punarvasu had a son and a daughter, named Āhuka and Āhukī respectively, and Āhuka had two sons, named Devaka and Ugrasena. Devaka had four sons, named Devavān, Upadeva, Sudeva and Devavardhana, and he also had seven daughters, named Dhṛtadevā, Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā, Sahadevā, Devakī. Vasudeva, the father of Kṛṣṇa, married all these sisters.

|| 9.24.24 ||

kaṁsaḥ sunāmā nyagrodhaḥ

kaṅkaḥ śaṅkuḥ suhūs tathā

rāṣṭrapālo 'tha dhṛṣṭiś ca

tuṣṭimān augrasenayaḥ

Kaṁsa, Sunāmā, Nyagrodha, Kaṅka, Śaṅku, Suhū, Rāṣṭrapāla, Dhṛṣṭi and Tuṣṭimān were the sons of Ugrasena.

Augrasenayaḥ means “sons of Ugrasena.”

|| 9.24.25 ||

kaṁsā kaṁsavatī kaṅkā

śūrabhū rāṣṭrapālikā

ugrasena-duhitaro

vasudevānuja-striyaḥ

Kaṁsā, Kaṁsavatī, Kaṅkā, Śūrabhū and Rāṣṭrapālikā were the daughters of Ugrasena. They became the wives of Vasudeva's younger brothers.

|| 9.24.26 ||

śūro vidūrathād āsīd

bhajamānas tu tat-sutaḥ

śinis tasmāt svayaṁ bhojo

hṛdikas tat-suto mataḥ

The son of Citraratha (brother of Śvaphalka) was Vidūratha, the son of Vidūratha was Śūra, and his son was Bhajamāna. The son of Bhajamāna was Śini, the son of Śini was Bhoja, and the son of Bhoja was Hṛdika.

Vidūratha was the son of Citraratha.

|| 9.24.27 ||

devamīḍhaḥ śatadhanuḥ

kṛtavarmeti tat-sutāḥ

devamīḍhasya śūrasya

māriṣā nāma patny abhūt

The three sons of Hṛdika were Devamīḍha, Śatadhanu and Kṛtavarmā. The son of Devamīḍha was Śūra, whose wife was named Māriṣā.

Hṛidkia’s sons were Devamīḍah, Śatadhanu, and Kṛtavarmā. Śura was Devamīḍha’s son. Mārīṣā was Śura’s wife.

|| 9.24.28-31 ||

tasyāṁ sa janayām āsa

daśa putrān akalmaṣān

vasudevaṁ devabhāgaṁ

devaśravasam ānakam

sṛñjayaṁ śyāmakaṁ kaṅkaṁ

śamīkaṁ vatsakaṁ vṛkam

deva-dundubhayo nedur

ānakā yasya janmani

vasudevaṁ hareḥ sthānaṁ

vadanty ānakadundubhim

pṛthā ca śrutadevā ca

śrutakīrtiḥ śrutaśravāḥ

rājādhidevī caiteṣāṁ

bhaginyaḥ pañca kanyakāḥ

kunteḥ sakhyuḥ pitā śūro

hy aputrasya pṛthām adāt

Through Māriṣā, King Śūra begot Vasudeva, Devabhāga, Devaśravā, Ānaka, Sṛñjaya, Śyāmaka, Kaṅka, Śamīka, Vatsaka and Vṛka. These ten sons were sinless. When Vasudeva was born, the *devatās* sounded kettledrums. Therefore Vasudeva, who provided the proper place for the appearance Kṛṣṇa, was also known as Ānakadundubhi (sound of drums). The five daughters of King Śūra, named Pṛthā, Śrutadevā, Śrutakīrti, Śrutaśravā and Rājādhidevī, were Vasudeva's sisters. Śūra gave Pṛthā to his friend Kunti, who had no issue, and therefore another name of Pṛthā was Kuntī.

Vasudeva was the place in which the Lord appeared. Among his daughters, Śura gave his daughter Pṛthā to Kunti saying, “Let her be your daughter.”

|| 9.24.32 ||

sāpa durvāsaso vidyāṁ

deva-hūtīṁ pratoṣitāt

tasyā vīrya-parīkṣārtham

ājuhāva raviṁ śuciḥ

Kuntī was given power to call the *devatās* by Durvāsā, who has satisfied with her service. To examine the potency of this mystic power, the pious Kuntī immediately called for the sun-god.

Pṛthā received power to call the d*evatās* from Durvāsā who came to her house and was satisfied with her service.

|| 9.24.33 ||

tadaivopāgataṁ devaṁ

vīkṣya vismita-mānasā

pratyayārthaṁ prayuktā me

yāhi deva kṣamasva me

Seeing the sun-god appear, in astonishment she said, "I was simply examining the effectiveness of this power. Please go away and excuse me."

Devam means the sun-god. "I have used this power to test it. Please forgive me. I am must a girl. You have no use for me. Please go."

|| 9.24.34 ||

amoghaṁ deva-sandarśam

ādadhe tvayi cātmajam

yonir yathā na duṣyeta

kartāhaṁ te sumadhyame

The sun-god said: O beautiful Pṛthā! Your meeting with the d*evatās* cannot be fruitless. Therefore, I shall give you a son in such a way that you will not lose your virginity.

The sun-god spoke. "Who will marry me, if I have lost my virginity?" I shall arrange that you will not lose your virginity.

|| 9.24.35 ||

iti tasyāṁ sa ādhāya

garbhaṁ sūryo divaṁ gataḥ

sadyaḥ kumāraḥ sañjajñe

dvitīya iva bhāskaraḥ

After saying this, the sun-god made her pregnant and returned to the celestial kingdom. Immediately from Kuntī a child was born, who was like a second sun-god.

|| 9.24.36 ||

taṁ sātyajan nadī-toye

kṛcchrāl lokasya bibhyatī

prapitāmahas tām uvāha

pāṇḍur vai satya-vikramaḥ

Fearing people's criticisms, with great difficulty she gave up her child by placing it in a basket in the river. Your great-grandfather the pious and chivalrous King Pāṇḍu later married Kuntī.

|| 9.24.37 ||

śrutadevāṁ tu kārūṣo

vṛddhaśarmā samagrahīt

yasyām abhūd dantavakra

ṛṣi-śapto diteḥ sutaḥ

Vṛddhaśarmā, the King of Karūṣa, married Kuntī's sister Śrutadevā, and from her womb Dantavakra was born. Having been cursed by the sages headed by Sanaka, Dantavakra had formerly been born as the son of Diti named Hiraṇyākṣa.

|| 9.24.38 ||

kaikeyo dhṛṣṭaketuś ca

śrutakīrtim avindata

santardanādayas tasyāṁ

pañcāsan kaikayāḥ sutāḥ

King Dhṛṣṭaketu, the King of Kekaya, married Śrutakīrti, another sister of Kuntī's. Śrutakīrti had five sons, headed by Santardana.

|| 9.24.39 ||

rājādhidevyām āvantyau

jayaseno 'janiṣṭa ha

damaghoṣaś cedi-rājaḥ

śrutaśravasam agrahīt

Through the womb of Rājādhidevī, another sister of Kuntī's, Jayasena begot two sons, named Vinda and Anuvinda. Similarly, the king of the Cedi state married Śrutaśravā. This king's name was Damaghoṣa.

Āvantyau means Vinda and Anuvinda.

|| 9.24.40 ||

śiśupālaḥ sutas tasyāḥ

kathitas tasya sambhavaḥ

devabhāgasya kaṁsāyāṁ

citraketu-bṛhadbalau

The son of Śrutaśravā was Śiśupāla, whose birth has already been described (in the Seventh Canto of Śrīmad-Bhāgavatam). Vasudeva's brother named Devabhāga had two sons born of his wife, Kaṁsā. These two sons were Citraketu and Bṛhadbala.

|| 9.24.41 ||

kaṁsavatyāṁ devaśravasaḥ

suvīra iṣumāṁs tathā

bakaḥ kaṅkāt tu kaṅkāyāṁ

satyajit purujit tathā

Vasudeva's brother named Devaśravā married Kaṁsavatī, by whom he begot two sons, named Suvīra and Iṣumān. Kaṅka, Vasudeva’s brother, by his wife Kaṅkā, begot three sons, named Baka, Satyajit and Purujit.

Having described the husband’s of Vasudeva’s sisters and their sons, now Śukadeva describes the wives of his nine brothers and their children in nine and a half verses.

|| 9.24.42 ||

sṛñjayo rāṣṭrapālyāṁ ca

vṛṣa-durmarṣaṇādikān

harikeśa-hiraṇyākṣau

śūrabhūmyāṁ ca śyāmakaḥ

King Sṛñjaya, Vasudeva’s brother, by his wife, Rāṣṭrapālikā, begot sons headed by Vṛṣa and Durmarṣaṇa. King Śyāmaka, another brother of Vasudeva,by his wife, Śūrabhūmi, begot two sons, named Harikeśa and Hiraṇyākṣa.

|| 9.24.43 ||

miśrakeśyām apsarasi

vṛkādīn vatsakas tathā

takṣa-puṣkara-śālādīn

durvākṣyāṁ vṛka ādadhe

King Vatsaka, brother of Vasudeva, by the womb of his wife, Miśrakeśī, who was an Apsarā, begot sons headed by Vṛka. Vṛka, brother of Vasudeva, by his wife, Durvākṣī, begot Takṣa, Puṣkara, Śāla and so on.

|| 9.24.44||

sumitrārjunapālādīn

samīkāt tu sudāmanī

ānakaḥ karṇikāyāṁ vai

ṛtadhāmā-jayāv api

From Śamīka, brother of Vasudeva, by the womb of his wife, Sudāmanī, came Sumitra, Arjunapāla and other sons. King Ānaka, brother of Vasudeva, by his wife, Karṇikā, begot two sons, namely Ṛtadhāmā and Jaya.

|| 9.24.45 ||

pauravī rohiṇī bhadrā

madirā rocanā ilā

devakī-pramukhāś cāsan

patnya ānakadundubheḥ

Devakī, Pauravī, Rohiṇī, Bhadrā, Madirā, Rocanā, Ilā were all wives of Vasudeva. Among them all, Devakī was the chief.

|| 9.24.46 ||

balaṁ gadaṁ sāraṇaṁ ca

durmadaṁ vipulaṁ dhruvam

vasudevas tu rohiṇyāṁ

kṛtādīn udapādayat

Vasudeva, by the womb of his wife Rohiṇī, begot sons such as Bala, Gada, Sāraṇa, Durmada, Vipula, Dhruva, Kṛta and others.

|| 9.24.47-48 ||

subhadro bhadrabāhuś ca

durmado bhadra eva ca

pauravyās tanayā hy ete

bhūtādyā dvādaśābhavan

andopananda-kṛtaka-

śūrādyā madirātmajāḥ

kauśalyā keśinaṁ tv ekam

asūta kula-nandanam

From the womb of Pauravī came twelve sons, including Bhūta, Subhadra, Bhadrabāhu, Durmada and Bhadra. Nanda, Upananda, Kṛtaka, Śūra and

others were born from the womb of Madirā. Bhadrā gave birth to only one son, named Keśī.

Kauśalyā means his wife Bhadrā.

|| 9.24.49 ||

rocanāyām ato jātā

hasta-hemāṅgadādayaḥ

ilāyām uruvalkādīn

yadu-mukhyān ajījanat

Vasudeva, by Rocanā, begot Hasta, Hemāṅgada and other sons. And by his wife named Ilā he begot sons headed by Uruvalka, all of whom were chief personalities in the dynasty of Yadu.

|| 9.24.50 ||

vipṛṣṭho dhṛtadevāyām

eka ānakadundubheḥ

śāntidevātmajā rājan

praśama-prasitādayaḥ

From the womb of Dhṛtadevā, sister of Devakī, Vasudeva begot a son named Vipṛṣṭha. The sons of Śāntidevā, another wife of Vasudeva, were Praśama, Prasita and others.

|| 9.24.51 ||

rājanya-kalpa-varṣādyā

upadevā-sutā daśa

vasu-haṁsa-suvaṁśādyāḥ

śrīdevāyās tu ṣaṭ sutāḥ

Vasudeva by his Upadevā, sister of Devakī, produced ten sons, headed by Rājanya, Kalpa and Varṣa. From Śrīdevā, another wife, came six sons, such as Vasu, Haṁsa and Suvaṁśa.

|| 9.24.52 ||

devarakṣitayā labdhā

nava cātra gadādayaḥ

vasudevaḥ sutān aṣṭāv

ādadhe sahadevayā

Vasudeva, by Devarakṣitā, another sister of Devakī, bore nine sons, headed by Gadā. Vasudeva, by Sahadevā, sister of Devakī, begot eight sons.

|| 9.24.53-55 ||

pravara-śruta-mukhyāṁś ca

sākṣād dharmo vasūn iva

vasudevas tu devakyām

aṣṭa putrān ajījanat

kīrtimantaṁ suṣeṇaṁ ca

bhadrasenam udāra-dhīḥ

ṛjuṁ sammardanaṁ bhadraṁ

saṅkarṣaṇam ahīśvaram

aṣṭamas tu tayor āsīt

svayam eva hariḥ kila

subhadrā ca mahābhāgā

tava rājan pitāmahī

The eight sons of Sahadevā were headed by Pravara and Śruta. Vasudeva, *dharma* personified, also begot eight sons equal to the Vasus through the womb of Devakī. These included the wise Kīrtimān, Suṣeṇa, Bhadrasena, Ṛju, Sammardana, Bhadra and Saṅkarṣaṇa, the controller and serpent incarnation.

But their eighth son was Svayam Bhagavān. The highly fortunate Subhadrā, your grandmother, was also their daughter.

Svayam means Kṛṣṇa is not an *aṁśa.*

|| 9.24.56 ||

yadā yadā hi dharmasya

kṣayo vṛddhiś ca pāpmanaḥ

tadā tu bhagavān īśa

ātmānaṁ sṛjate hariḥ

Whenever the principles of religion deteriorate and the principles of irreligion increase, the Supreme Lord, the controller, manifests his form.

This verse explains the general reason for the Lord's appearance**.**

|| 9.24.57 ||

na hy asya janmano hetuḥ

karmaṇo vā mahīpate

ātma-māyāṁ vineśasya

parasya draṣṭur ātmanaḥ

O King! But for the mercy of the excellent Lord, who is the witness, there is no cause for the Lord's appearance or activities.

"The cause of the *jīva* being born and performing actions is his previous *karmas.* This is caused by *māyā.* What is the cause of the Lord's birth and actions?" Except for mercy (*māyām*) for the *jīvas* (*ātma)* of the Lord (*ātmanaḥ*), there is no reason. According to *Viśva-prakāśa*, *māyā* can mean mercy as well as deceit. The result of his mercy is his birth and activities. By showing his birth and activities, all the *jīvas* can be delivered. The Lord's is capable of doing this because he is the most excellent (*parasya).* The cause of his mercy is that he is the witness (*draṣṭuḥ)* of the *jīvas,* seeing the *jīvas* who have fallen into the ocean of suffering through repeated birth.

|| 9.24.58 ||

yan māyā-ceṣṭitaṁ puṁsaḥ

sthity-utpatty-apyayāya hi

anugrahas tan-nivṛtter

ātma-lābhāya ceṣyate

Even the actions of the Lord in the form of the *puruṣa* in relation to *māyā* for creation, maintenance and destruction of the universe, are his mercy alone. That mercy acts to produce detachment from the world and attainment of the Lord in the spiritual world.

Mercy being the cause of his appearance is shown by *kaimutya.* The action in the form of glance of the Lord (*puṁsaḥ*) upon *prakṛti* (*māyā-ceṣṭitam*) for creation, maintenance and destruction of the jīvas' bodies, is certainly (*hi)* because of his mercy. What then to speak of his activities such as lifting Govardhana, which are completely devoid of *māyā?* The Lord's mercy consists of glancing over *māyā,* thinking, "Let the *jīvas* get their material enjoyment after attaining material intelligence and senses!" "But how can this be mercy? The *jīvas*, by enjoying material objects and undergoing creation maintenance and destruction of the universe, simply experience suffering." He acts so that the *jīvas* become detached from the world and its enjoyments, by *bhakti, jñāna* and *vairāgya*, and so that the *jīva* can attain the Lord (*ātmā-labhāya*). Without intelligence and sense, the *jīva* cannot attain *bhakti* or *jñāna.* The cause of the creation of the world is mercy to the *jīvas.*

buddhīndriya-manaḥ-prāṇān janānām asṛjat prabhuḥ

mātrārthaṁ ca bhavārthaṁ ca ātmane 'kalpanāya ca

The Supreme Lord manifested the material intelligence, senses, mind and vital air of the living entities so that they could indulge their desires for sense gratification, take repeated births to engage in fruitive activities, become elevated in future lives and ultimately attain the Lord. SB 10.87.2

|| 9.24.59 ||

akṣauhiṇīnāṁ patibhir

asurair nṛpa-lāñchanaiḥ

bhuva ākramyamāṇāyā

abhārāya kṛtodyamaḥ

The Lord acted to relieve the burden of the earth which was being overtaken by demonic leaders of great armies, who posed as kings.

Seven verses make clear the reason for the Kṛṣṇa's birth and actions. His mercy for the *sādhaka* and *siddh*a devotees situated on earth is shown. The Lord was merciful, because he destroyed *saṁsāra* for the demons by killing them.

|| 9.24.60 ||

karmāṇy aparimeyāṇi

manasāpi sureśvaraiḥ

saha-saṅkarṣaṇaś cakre

bhagavān madhusūdanaḥ

The Supreme Lord, with the cooperation of Balarāma, performed activities beyond the comprehension of even such personalities as Lord Brahmā and Lord Śiva.

|| 9.24.61 ||

kalau janiṣyamāṇānāṁ

duḥkha-śoka-tamo-nudam

anugrahāya bhaktānāṁ

supuṇyaṁ vyatanod yaśaḥ

He also spread his most pure glories which destroy suffering, lamentation and ignorance to give mercy to the devotees who would be born in the future Kali-yuga.

Having described the Lord's mercy to the persons present at that time, Śukadeva describes the Lord's mercy for persons in the future.

|| 9.24.62 ||

yasmin sat-karṇa-pīyuṣe

yaśas-tīrtha-vare sakṛt

śrotrāñjalir upaspṛśya

dhunute karma-vāsanām

A person who, with ears like cupped hands, drinks just once topics of the Lord, which are nectar for the ears of the devotees and the most famous holy place, destroys all impressions of *karma*.

"You have said that the fame of the Lord is *supuṇya.* That means by hearing about the Lord one goes to Svarga." No, that is not so. The ears are like cupped hands for drinking the water of the best holy place, fame personified, which is nectar for the ears of the devotees. Performing even *ācamana* with this nectar, what to speak of drinking it, taking it just once, what to speak of many times, one destroys ignorance, the impressions of *karma.* Even though the Lord is not present, must by hearing his glories one crosses *saṁsāra.*

|| 9.24.63-64 ||

bhoja-vṛṣṇy-andhaka-madhu-

śūrasena-daśārhakaiḥ

ślāghanīyehitaḥ śaśvat

kuru-sṛñjaya-pāṇḍubhiḥ

snigdha-smitekṣitodārair

vākyair vikrama-līlayā

nṛlokaṁ ramayām āsa

mūrtyā sarvāṅga-ramyayā

Kṛṣṇa, whose actions are praised by the descendants of Bhoja, Vṛṣṇi, Andhaka, Madhu, Śūrasena, Daśārha, Kuru, Sṛñjaya and Pāṇḍu, pleased his devotees by his pleasing, affectionate glances, his satisfying instructions and his heroic actions, using his body which was pleasing in all aspects.

All the associates possessing unlimited greatness who were present at that time to witness his actions directly are worthy of praise. Being the objects of his *prema*, attracted to drinking the sweetness of his form with their eyes, giving success to all their senses such as the ears, they were most fortunate. His glances were pleasing and affectionate. His words fulfilled all desires (*udaraiḥ*). He gave bliss to his dear

human devotees (*nṛlokam*) by his pastimes of moving his sweet feet, or showing his pride and valor in *vīra-rasa.*

|| 9.24.65 ||

yasyānanaṁ makara-kuṇḍala-cāru-karṇa-

bhrājat-kapola-subhagaṁ savilāsa-hāsam

nityotsavaṁ na tatṛpur dṛśibhiḥ pibantyo

nāryo narāś ca muditāḥ kupitā nimeś ca

The joyful *gopīs* and *priya-narma-sakhas* drank with their eyes Kṛṣṇa's face, a continual festival of delight, with its playful smile, attractive with beautiful cheeks and ears shining from his *makaras* earrings. But they could not be fully satisfied, and became angry with the creator who made their eyes blink.

However, among the devotees, the inhabitants of Vraja, and among the inhabitants of Vraja, the *gopīs* and the *priya-narma-sakhas*, such as Subala, were the best among all for drinking Kṛṣṇa's sweetness. They were the most fortunate of all. Of all his limbs, his face is the sweetest. His face is divided in two parts, upper and lower, giving great sweetness. However of all the great sweetnesses, the great sweetness of his smile, like an emperor, resides on his lips. This portion is described. His had ears lit by his *makaras* earrings, and cheeks lit and made attractive to the viewer (*subhagam*) by those earrings. And on that face was a smile indicating his joy, longing and fickleness. Just as his ears were more beautiful than his earrings, making the earrings more beautiful, so his cheeks were more beautiful than those earrings. When he chewed betel nut, though both the earring and smile were charming, the smile was more splendid than his earrings, because of the smile's purity, because of its softness, and because of its inflation caused by the betel nut inside.

Though they drank that smile with the cupped hands of their eyes, they were not satisfied with it, because of the beauty of the edges of his mouth with red lips and teeth, because of its all-controlling nature of all the types of sweetness, because of its light which extinguished all types of suffering, because it created greed in *cakora* bird hearts of the devotees to drink that sweetness, because it increased the ocean of desire in the young women, and because its very nature was to create symptoms of madness, which destroyed the self-control of the innocent young women of Vraja.

Unable to tolerate the blinking of their eyes, they became angry with the creator of blinking (*nimeḥ*). Among the women, only the *gopīs*, and not others, exhibited *rūḍha-mahā-bhāva* in which they could not tolerate the blinking of their eyes. Among the men, only Kṛṣṇa's *priya-narma-sakhas*, such as Subala, and not others, had such

experiences, since it is impossible for only the *gopīs* and the *priya-narma-sakhas* to have *rūdha-bhāva*. This is stated in *Ujjvala-nīla-maṇi.*

ādyā premāntikāṁ tatrānurāgāntāṁ samañjasā

ratir bhāvāntimāṁ sīmāṁ samarthaiva prapadyate

ratir narma vayasyānām anurāgāntimāṁ sthitim

teṣv eva subalādīnāṁ bhāvāntām eva gacchatīti

Some of the Lord's conjugal lovers experience the varieties of love to the stage of *prema,* others to *anurāga.* Others attain the state of *mahā-bhava.* The *narma-vayasya* friends attain up to *anurāga*, and Subala and his associates attain up to the stage of *mahā-bhāva*. *Ujjvala-nīla-maṇi* 14.232-233

|| 9.24.66 ||

jāto gataḥ pitṛ-gṛhād vrajam edhitārtho

hatvā ripūn suta-śatāni kṛtorudāraḥ

utpādya teṣu puruṣaḥ kratubhiḥ samīje

ātmānam ātma-nigamaṁ prathayañ janeṣu

When he was born, Kṛṣṇa left Vasudeva's house and went to Vraja, in order to display to the world the highest *prema.* After killing demons and liberating them, he married many women and produced hundreds of son by them. As *para brahman* in human form, he worshipped himself through sacrifice and established path of the Vedas belonging to him alone, for the benefit of the people.

"What are Kṛṣṇa's birth and activities?" In response to this question, all at once, Śukadeva, in two verses, describes everything in summary, with a desire to satisfy his own longing and increase the longing of Parīkṣit. Kṛṣṇa went from Vasudeva's house to Vraja, in order to increase (*edhitārthaḥ),* in order to reveal the greatest degree of the crest jewel of human goals, *prema,* since Kṛṣṇa's primary goal in appearing was to display *prema*, and *prema* attained its highest peak in Vraja. He killed the enemies. One of his goals was to give liberation to the demons. In his wives, he produces hundreds of sons. This illustrated his establishment of *dharma.* He is called *puruṣaḥ* because he is *para-brahman* with a human form. He worshiped himself through sacrifice because there is no other person worthy of worship. Why did he worship? He did this to establish his own path of the Vedas.

|| 9.24.67 ||

pṛthvyāḥ sa vai guru-bharaṁ kṣapayan kurūṇām

antaḥ-samuttha-kalinā yudhi bhūpa-camvaḥ

dṛṣṭyā vidhūya vijaye jayam udvighoṣya

procyoddhavāya ca paraṁ samagāt sva-dhāma

He destroyed the heavy burden of the earth, by annihilating with his glance the armies of kings in battle, by creating enmity within the family, and loudly proclaimed the victory of Arjuna. After speaking spiritual knowledge to Uddhava, he resided in Dvārakā in *aprakaṭa-līlā.*

This verse explains his goal of ridding the earth of its burden. By his glance he destroyed the armies of kings. The purpose is explained. He loudly proclaimed the victory of Arjuna (*vijaye*). He announced to the people that all had been conquered by Arjuna. Another goal was to display *bhakti, jñāna* and *vairāgya.* He thus instructed Uddhava. He stayed in Dvārakā (*svadhāma*), giving up visibility in this world. And in his form of Nārāyaṇa he went to his abode of Vaikuṇṭha.

The commentary *Śārātha-darśinī* on the Twenty-fourth Chapter of the Ninth Canto has been completed to give pleasure to the hearts of the devotees in accordance with the views of the *ācāryas.*

I am drowning in an ocean of offenses and am bound up with inner pain. May the devotees pull me out with the stick of their merciful glance. I have completed the Ninth Canto on the fifth lunar day of the waxing moon of Vaiśākha month on the bank of Rādhā-kuṇḍa.